The Chair of Peter

And I say to thee that Thou Art PETER

And upon this Rock I will build my CHURCH

Matt. XVI.—18.

and

The Twentieth Century

The Teachings of the Catholic Church

Made Manifest to the Modern Mind

With Departments for Young and Old

from the Pens of the Paulist Fathers and Other Authorities

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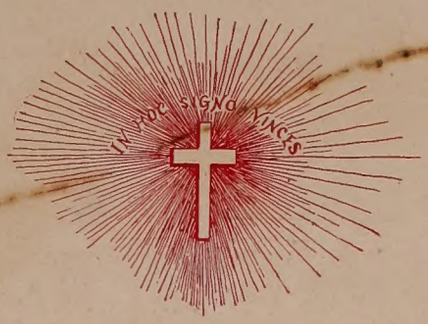

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His Grace, John M. Farley, Archbishop of New York—The Greatest Archdiocese in America

When the Most Rev. John M. Farley was appointed successor to the lamented Archbishop Corrigan, in 1903, the selection was hailed with rejoicing, both by the clergy and laity. It was universally felt that no better choice could have been made. The new prelate was thoroughly conversant with the condition and affairs of the archdiocese, and had proven himself to be an excellent administrator, prudent, zealous, untiring in work, and devoted to the Church and his people. Priests who had been in daily touch with Mgr. Farley since his ordination in 1870, and laymen who had been close to his work as pastor of St. Gabriel's Church, New York City, since 1884, knew of the earnest and resultful labors he had performed for the Church and humanity. The Most Rev. Archbishop was born in Newtown Hamilton, County of Armagh, Ireland, April 20, 1842, and after coming to the United States made his studies in St. John's College, Fordham, New York. From the former St. Joseph's Seminary, Troy, N. Y., in 1866, he was sent to the American College, Rome, Italy, and was ordained by Cardinal Patrizi, June 11, 1870. In 1872 he became private secretary to Cardinal McCloskey, and in 1884 was appointed pastor of St. Gabriel's Church. In 1884 he was made Private Chamberlain to the Pope, was appointed Vicar-General in 1891, Domestic Prelate of His Holiness in 1892, and Prothonotary Apostolic in 1895. He acted as Consultor, and one of the official advisors of Archbishop Corrigan, and as Vicar-General assisted the Archbishop in the government of the diocese. On Dec. 21 Mgr. Farley was consecrated in St. Patrick's Cathedral Titular Bishop of Zeugma, and Auxiliary Bishop of New York.

His Eminence James Cardinal Gibbons

His Eminence, James Cardinal Gibbons, was born in Baltimore, Md., July 23, 1834. At the age of ten he was sent to Ireland, where he made his earliest studies. Returning to his native country, he entered the preparatory seminary, St. Charles College, and after his course there entered St. Mary's College, Baltimore,. He was ordained on June 30, 1861. At the Second Plenary Council of Baltimore, he was selected as the priest best fitted to organize the new Vicariate-Apostolic in North Carolina. He was consecrated Bishop of Adramyttum, Aug. 16, 1868. On the death of Bishop McGill, Dr. Gibbons was transferred to the see of Richmond, 1872, retaining, however, the charge of his vicariate. His labors in the larger field were even more fruitful, and the influence was gradually extending when Archbishop Bayley, finding his health precarious, asked that he should be appointed coadjutor of Baltimore. On May 29, 1877, he was made Bishop of, and proceeded to Maryland. He left with reluctance the flocks in Virginia and North Carolina to assume the charge of the ancient diocese of Baltimore, of which he became Archbishop on the death of Archbishop Bayley in the following October. The pallium was conferred upon him February, 1878. He was chosen by Pope Leo XIII. to preside in the Third Plenary Council of Baltimore, 1884, having been invited to Rome with other archbishops and bishops in the previous year to deliberate on the most urgent matters to be considered in that assembly. In the Consistory, held by Pope Leo XIII., June, 1886, the Archbishop of Baltimore was created a cardinal priest, and the insignia of his new dignity were soon after borne to him across the Atlantic. The above excellent portrait was taken in 1903, shortly before His Eminence departed for Rome to participate in the Conclave held for the election of a successor to Leo XIII.

THE CHAIR OF PETER.

INTRODUCTORY CHAPTER.

BY

His Eminence, James Cardinal Gibbons.

For nearly two thousand years the Bishop of Rome has been the most conspicuous figure in the theatre of public life. The name of the Sovereign Pontiff is indelibly marked on the pages of ecclesiastical history. It is intimately and inseparably associated with the progress, enlightenment, and civilization of the world. The Pope ever stands before us as the commander-in-chief of the Army of the Lord of Hosts. You might as well shut out the light of day, the air of Heaven from your daily walks as to exclude the Roman Pontiff from his legitimate and paramount sphere in the hierarchy of the Church. The history of the United States, with the President left out, would be more intelligible than the history of the Christian religion, with the omission of the name of Vicar of Christ.

The supremacy of Peter's successor confronts us at every step in our historical researches. Down the ages whenever a bishop of the Church felt aggrieved by the domineering conduct of his colleagues, or by the persecution of the civil rulers, he had recourse to Rome as the highest and final court of appeals, and he was sure to have his grievance redressed.

All the great fathers and doctors of the Eastern, as well as the Western Church, such as Basil, Cyril and Chrysostom, Ambrose, Augustine, and Jerome, recognized and revered the supreme jurisdiction of the See of Rome.

Up to the present time, twenty general or ecumenical councils have been held in the Church. They are so called because they are concerned with the interests of religion throughout the world.

The first general council was held in Nice in the fourth century and the last was the Vatican Council, which assembled in the nineteenth century. The bishops of Rome convoked all these councils or at least assented to their convocation. They presided, in person or by their legates, over nearly all of them, and the decrees which were framed had not the force of law until they were approved by the Holy See.

Let me give one more historical consideration in proof of the controlling influence in the government and expansion of the Church. It is a remarkable fact that every nation hitherto converted to Christianity has received the light of faith from missionaries either specially commissioned by the See of Rome, or in open communion with that See. I do not know of any exception to this law.

The Apostle of England was Augustine. He was sent by Pope Gregory the Great.

The Apostle of Ireland was St. Patrick. He was sent by Pope Celestine.

Palladius is regarded as the Apostle of Scotland. He had his authority from the same Pontiff.

Boniface, an Englishman, is the Apostle of Germany and of Bavaria. He was in active communion with the Holy See.

Remigius was the Apostle of France; Cyril and Methodius were the Apostles of Russia and Northern Europe. They all acknowledged the supremacy of the Roman Pontiffs, and so on of the other nations of Europe.

In the sixteenth and seventeenth centuries, missionaries in communion with the chair of Peter traversed this continent from ocean to ocean. They explored our lakes, our rivers, and mountains, everywhere carrying the torch of Faith to the aboriginal tribes. They exercised their ministry always at the risk and often at the sacrifice of their lives.

And should not every impartial man gratefully acknowledge that even those Christians of the United States who are now separated from communion with the See of Rome are primarily indebted to the successors of Peter for the Christianity they possess? For all the white inhabitants of our country are descended from some European nation, and every nation of Europe, as we have seen, received the faith of Christ from apostolic men, who were in active communion with the See of Rome.

And as we commemorate, in this year 1901, the jubilee of our Holy Father Leo XIII, it is proper that I should make some special allusion to the life of the illustrious Pontiff.

Joachim Pecci, the family name of the Pope, was born on the 2d of March, 1810. He has consequently entered on his ninety-third year, and has almost spanned a century. My reverend predecessor, Archbishop Spalding, died upward of thirty years ago, and at the time of his death he was venerable in years and in appearance, for his hair was silvered by age. Yet, had he lived to this day, he would be a younger man than Leo. His Holiness was ordained a priest in December, 1837, and was consecrated in 1843, nearly sixty years ago. He was an archbishop before the majority of those now living were born, and has already lived longer in the episcopate than any of his predecessors.

He was created a Cardinal in 1853, and was raised to the Chair of Peter in 1878.

Only two Popes have exceeded Leo in longevity, and only three Supreme Pontiffs have ruled the Universal Church for a longer period; namely, St. Peter, Pius VII and Pius IX, and if Leo survives another year he will have been Bishop of Rome longer than even Peter or Pius VII.

Of the two hundred and sixty two Popes who preceded him in the Chair of Peter, few of them have exerted a wider and more beneficial influence on the social, political, and the religious world than the Pontiff now happily reigning. He is a consummate statesman as well as an enlightened churchman.

In the course of his Pontificate he has issued a series of masterly and luminous encyclicals, which have served as moral landmarks to his spiritual children, and have commanded the respect and admiration of the civilized world. They always discuss topics of timely and vital interest. In the brief space at my disposal I can refer only to three of these public letters.

The first encyclical to which I shall allude is on "Christian Marriage," which was published in 1880. The Holy Father

vindicates in strong and earnest language the unity, the sanctity, and the indissolubility of the marriage bond. He tells us that the married people are the source of society. Social life cannot be maintained in its purity and integrity unless it is sanctified at the fountain-head of the home. For the stream does not rise above its source.

The encyclical on "The Condition of Workmen" was promulgated in 1891, and is an exhaustive document on the rights and duties of the laboring classes. Never did the Redeemer of Mankind confer a greater temporal blessing on humanity than by ennobling and sanctifying manual labor, and by rescuing it from the degradation which had been attached to it.

Christ comes into the world, not surrounded by the pomp and splendor of an imperial majesty, but he appears as the reputed son of an artisan. "Is not this the carpenter, the Son of Mary?" the people said of Him. He has shed a halo around the workshop and has lightened the workman's tools by assuming the trade of an artisan. If the professions of a soldier, of a jurist or of a prelate can be dignified by the examples of a Washington, a Taney and a Carroll, how much more is the calling of a mechanic ennobled by the example of Christ?

A conflict between labor and capital is as unreasonable as would be a contention between the head and the hands. The interests of capital and labor are correlative. Capital without labor would be unproductive; labor without capital would be unprofitable. What would it avail a capitalist to say: "Behold, this mountain of coal is mine," if there were no hardy sons of toil to extract the coal from its recesses and send it to the market? What would it profit the laborer to exhibit his brawny arm and his skill if there were no capitalist to give him employment?

The third encyclical to which I shall allude appeared in 1885, and treats of the "Constitution of Christian States." In this document the Holy Father clearly demonstrates that the Catholic Church can adapt herself to all forms of civil government. When I was invited to Rome by the Pope in 1887 to receive the insignia of a cardinal I delivered an address in the Church of

Santa Maria in Trastavera, my titular church, and as I took this encyclical for the text of my remarks I cannot do better than to give the following abstract of the sermon which was pronounced upon that occasion :

The Holy Father, in his luminous encyclical on the "Constitution of Christian States," declares that the Church is not committed to any form of civil government. She adapts herself to all. She leavens all with the leaven of the Gospel. She has lived under absolute empires, under constitutional monarchies, in free republics and everywhere she has grown and expanded. She was often, indeed, hampered in her Divine mission. She has been forced to struggle for an existence wherever despotism has cast its dark shadow like a plant excluded from the blessed sunlight of heaven. But she blossoms like a rose in the ground of liberty. For myself, as a citizen of the United States, and without closing my eyes to our shortcomings as a nation, I say with a deep sense of national pride and gratitude that I belong to a country where the civil government holds over us the aegis of its protection, without interfering with us in the legitimate exercise of our mission as ministers of the Gospel of Jesus Christ.

Our country has liberty without license, and authority without despotism. She rears no wall to exclude the stranger from coming among us. She has few frowning fortifications to repel an invader, for she is at peace with all the world. She rests secure in the consciousness of her strength and her good will toward all. Her harbors are open to welcome the honest immigrant who comes to advance his temporal interests and to find a peaceful home among us. But, while we are acknowledged to have a free government, perhaps we do not receive the credit that belongs to us for possessing a strong government. (I may remark here parenthetically that since our war with Spain, Europe has been impressed with our military power.)

Yes, our nation is strong, and her strength lies, under the overruling guidance of Providence, in the majesty and supremacy of the law, and in the affection of the people for her free institutions. There are, indeed, many grave social problems engaging the attention of the citizens of the United States, but I

have no doubt that these problems, with God's blessing, will be settled by the calm judgment and sound common sense of the American people, without violence or revolution or any injury to individual right.

Before I conclude I would like to refer briefly to some personal recollections of the Holy Father. During my episcopal career I have visited Rome six times, and on each occasion I have met the present Pope. My first visit to Rome was on the occasion of the Vatican Council, in 1869. The Holy Father was then known as Cardinal Pecci, Archbishop of Perugia. His image is now before me as he appeared during the council. He impressed me then as a courtly prelate of a striking personality, as a man who would be singled out as a conspicuous churchman in a group of eminent ecclesiastics.

I attended all of the sessions of the Vatican Council, which lasted upwards of seven months, and I observed that Cardinal Pecci never spoke once in the public or general congregations; but he contributed in no small measure to the success of that great synod by the wisdom of his council in the private deliberations of the bishops.

My next visit to Rome was in 1880, two years after Leo was elevated to the chair of Peter. I well remember with what eagerness and delight I determined to thank the Holy Father for having invested John Henry Newman with the sacred purple. Few official acts of the Sovereign Pontiff were received with more general satisfaction by the English-speaking world than this practical and graceful recognition of the eminent services rendered to religion by England's illustrious scholar and divine. During the same summer, in company with Bishop Curtis, I paid a visit to Cardinal Newman at his home, in Edgbaston, near Birmingham. We breakfasted with him and spent the morning with him in most entertaining conversation. I need not say with what pleasure I listened to the fund of anecdote and narrative that flowed so abundantly from his well-stored mind.

The third time I visited Leo XIII was in the fall of 1883 and the spring of 1884. The Holy Father had invited the archbishops of the United States to Rome, for the purpose of holding a

series of conferences with three of the most learned of the Roman cardinals. These conferences formed the basis of the Third Plenary Council of Baltimore, which was held in November, 1884, and which was the most numerous and important deliberative assembly of bishops that met outside the Eternal City for three centuries.

My fourth visit to the Holy Father was in 1887, when His Holiness invited me to Rome to confer upon me the unmerited honor of the cardinalatial insignia. During my sojourn in Rome in that year, the Pope bestowed on me many marks of his paternal affection and friendship. But these many marks of his sovereign benevolence are too sacred for public utterance. They are indelibly imprinted on my heart and memory. I again saw His Holiness in 1895, and, lastly, during the summer of 1901. I recognized little alteration in his appearance, except that his form seemed to be more bent, and his emaciated face was almost as white and transparent as an alabaster statue; but his eye retained its brightness and penetration, his mind the vigor and lucidity of former years, and his memory was strikingly retentive, as was evident from several incidents which occurred in my presence. On one occasion when I introduced to His Holiness a young married couple from Quebec, the Pope remarked to the couple: "Oh, you are under the jurisdiction of Archbishop Begin." He added: "Monsignor Begin is the successor of Cardinal Taschereau." Then turning to me, he said: "Cardinal Taschereau received the red hat with your Eminence."

You may judge of the accuracy of his retentive faculty from the one consideration that upward of fourteen years had expired since this incident occurred. On another occasion I accompanied His Holiness while he was giving an audience to about one hundred and fifty persons assembled in the Aula Clementina from various parts of the Christian world. The Pope asked a lady, surrounded by her children, whence she came. She replied by giving the name of a Spanish city. He at once remarked: "You have recently lost your bishop." We cannot but admire this retentive memory, when we consider that the Pope is in daily communication with one thousand bishops, scattered throughout the globe

I know not whether Providence will spare me to pay homage to other supreme Pontiffs, but whether my life is short or long, or whatever may be the future line of Popes sitting in the chair of Peter, I shall always cherish a special filial affection and the tenderest memories for Leo XIII.

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Pope Pius X

TO THE

Catholics of the World.

The Holy Father's First Encyclical To The Church Universal.

To the Patriarchs, Primates, Archbishops, Bishops and Other Ordinaries in Communion with the Apostolic See:
Venerable Brethren—Health and the Apostolic Benediction.

ABOUT to address you for the first time from the Chair of the Supreme Apostolate, to which by the inscrutable design of God We have been raised, We need not say how We endeavored by tears and earnest prayers to avoid this formidable burden of the Pontificate. Indeed, although altogether unequal in point of merit, We can apply to Our case the words in which Anselm, a man of the greatest sanctity, complained when against his wish and desires he was compelled to accept the honor of the episcopate. For to show in what state of mind and will We took upon Ourselves the weighty office of feeding the flock of Christ, We may give the same signs of sorrow in which he indulged. "Witness is borne by my tears, my voice, and the groanings of my heart," he wrote (Epp. I., iii., ep. 1), "such as I never remember to have gone out from me on the occasion of any sorrow before that day on which that severe trial of the Archiepiscopate of Canterbury appeared to have fallen upon me. This cannot be

denied by those who saw my face that day. . . . I was blenched by astonishment and grief, my color being more like a dead man's than that of a living person. And my election, or rather the violence done me, speaking with truth which I have up till now observed, I opposed as much as I could. But now I am compelled to confess, nolens volens, that the judgments of God resist my efforts daily to be able to escape them in any way. Wherefore, being overcome by the violence not so much of men as of God, which cannot be resisted with wisdom, I understand that I have no other duty than, after having prayed as much as I could and having endeavored to make this chalice if possible pass from me so that I should not drink it, to put aside my own feeling and wishes and to conform myself entirely to the design and Will of God."

Certainly many and great reasons were not wanting to account for Our reluctance. For besides considering Ourselves altogether unworthy of the honor of the Pontificate owing to Our insignificance, who would not be moved at finding himself nominated to succeed him who for nearly twenty-six years ruled the Church with so much wisdom and was endowed with such quickness of mind and with such lustre of all the virtues as to excite the admiration even of adversaries and to leave an indelible memory of himself in most noble works. Then, passing over other things, We were alarmed above everything else at the present lamentable condition of human society. For who is not aware that human society now more than in any past age is a prey to a most serious disease which, increasing every day and eating away at its heart, is bringing it rapidly to ruin. You understand, venerable brethren, what this disease is: the apostacy and withdrawal from God; than which assuredly nothing is more fraught with misfortune, according to the saying of the Prophet, "for behold they that go from Thee shall perish" (Ps. lxxii., 27). We saw then that in virtue of the Pontifical Ministry entrusted to Us it was Our duty to find a remedy for so many evils, feeling that God's command was addressed to Us: "Lo, I have set thee this day over the nations and over kingdoms to root up, and to pull down, and to build, and to plant" (Jerem. i., 10). Conscious,

however, of Our weakness, We feared to undertake a duty of the utmost urgency and difficulty.

WILL BE NOTHING BUT THE MINISTER OF GOD.

But since it has pleased the Divine Will to raise Us, weak as We are, to such a height of power, We turn Our thoughts to Him Who comforts Us; and setting to work with reliance upon the might of God, We declare that Our one intention in assuming the Pontificate is to "restore all things in Christ" (Ephes. i., 10), so that "Christ may be all in all" (Coloss. iii., 2). No doubt there are those who, judging of Divine things as of human affairs, will endeavor to discover what are the objects We have in view and to misrepresent Our intentions, referring them to worldly and party purposes. In order to do away with vain hopes, We proclaim to them with all sincerity that We do not desire to be anything and that with God's help We will be nothing before human society but the minister of God, of Whose authority We are the depository. The interests of God will be Our interests, for which We are resolved to spend all Our strength and Our life itself. Wherefore if any one asks of Us a watchword which will be the expression of Our will, this one We will always give: "To restore all things in Christ."

In this sublime undertaking, venerable brethren, We are inspired with the greatest eagerness by the knowledge that We shall have you all as strenuous co-operators. If We entertained a doubt on the point We should unjustly believe you to be either ignorant or indifferent with regard to the wicked warfare that is now stirred up and carried on nearly everywhere against God. For truly "The Gentiles have raged and the people devised vain things against their Creator" ("Ps. ii., 1); so that the cry is pretty common amongst the enemies of God, "Depart from us" (Job xxi., 14). And accordingly We see all reverence for the Eternal God quite extinct in the majority of men and that no account is taken in public and private life of His supreme Will; nay, that every effort is made and every artifice used that the very recollection and knowledge of God should be destroyed altogether.

A SPECIAL MARK OF ANTICHRIST.

Whoever considers this must certainly fear that this perversity of mind is a sample and perhaps the commencement of the evils reserved for the last days, and that the son of perdition of whom the Apostle speaks (II. Thess. ii., 3), may be already in the world. Such, in fact, is the audacity and fury with which religion is assailed on all sides that the dogmas of the Faith are attacked and attempts are being made to destroy completely the relationship of man with God. "E contra," man—and this, according to the same Apostle, is a special mark of Antichrist—has, with supreme temerity, put himself in the place of God, raising himself up above "everything that is called God"; so much so that although he could not altogether blot out the mark of God in himself, rejecting His majesty he has made of the visible universe, as it were, a temple to himself in order to be adored by others. "He sitteth in the temple of God, showing himself as if he were God" (II. Thess. ii., 4).

In truth, no one of sound mind can doubt with what result this strife of men against the Most High is being carried on. Man, abusing his liberty, can violate the law and majesty of the Creator of the universe; but the victory will always be with God: nay, destruction is even then all the nearer when man in the hope of triumph becomes most audacious. God Himself gives us this assurance in the Holy Scriptures. Unmindful as it were of His power and His greatness. "He overlooks the sins of men" (Wisdom xl., 24); but immediately after this apparent withdrawal of Himself, "being awaked like a mighty man that hath been surfeited with wine" (Ps. lxxvii., 65), "He shall break the heads of His enemies" (Ps. lxvii., 22), in order that all may know "that God is the King of the earth" (Ps. lxvi., 8), "and that the Gentiles may know themselves to be but men." (Ps. iv., 24.)

SHOULD PROMOTE THE PARTY OF GOD.

This, venerable brethen, We believe and expect with a sure faith. But it hinders us not from endeavoring, each in his own way, to hasten the work of God; and this not only by persistently

praying, "Arise, O Lord, let no man be strengthened" (Ps. ix., 20), but also—what is more important—by asserting and upholding in word and deed and in the most open way the supreme dominion of God over men and all things so that His right and power to command may be truly appreciated and respected by all. This is required of us not only by the duty which nature imposes, but also by the welfare of the human race. Who is there, venerable brethren, that has not been filled with trouble and consternation at seeing the greater part of men, whilst deservedly boasting of the progress of civilization, fiercely fighting against each other so that it would seem to us as if all were engaged in a battle against all. The desire for peace, no doubt, is to be found in the breasts of all and there is no one who does not earnestly long for it. But to wish for peace without God is absurd, for where there is not justice it is vain to hope for peace. "The work of justice shall be peace" (Is. xxxii., 17). We know well that there are not a few who, animated by this desire for peace, that is to say, for tranquillity and order, group themselves into societies and parties which they call parties of order. Hopes and labor lost! There is, in fact, but one party which can bring back peace amidst the disturbed state of affairs, and that is the party of God. This party, then, we ought to promote; to if we ought to draw as many as we can if we are truly inspired by the love of peace.

However much we may strive, venerable brethren, to lead men back to the recognition of God's majesty and power, we shall never succeed except through Jesus Christ. "Other foundation no man can lay," so the Apostle warns us, "but that which is laid, which is Christ Jesus" (I. Cor. iii., 2). Christ is the only One "Whom the Father hath sanctified and sent into the world," (John x., 36), "the brightness of His glory and the image of His substance" (Heb. i., 3). The true God is true Man, without Whom nobody can know God as is necessary, for "neither doth anyone know the Father but the Son and he to whom it shall please the Son to reveal Him" (Matt. xi., 27). Whence it follows that to restore all things in Christ and to lead back men to subjection to God are one and the same thing. Our efforts

therefore should be directed to this end—to bring back the human race into subjection to Christ; that being done, they will already have been brought back to God—We mean to God, not to that being, inert and indifferent with regard to human affairs, imagined in the dreams of the materialist, but to the living and true God, one in nature, three in person, the Creator of the world, Who rules all things most wisely, the most just Legislator Who punishes the guilty and rewards virtue.

Now, the way to Christ is open, namely, through the Church. Wherefore St. Chrysostom rightly says: "Thy hope is the Church, thy salvation the Church, thy refuge the Church" (Hom. de capto Eutropio, n. 6). For this in truth Christ founded it, establishing it at the price of His Blood, and He made it a depository of His doctrines and of His laws, giving it at the same time an ample wealth of graces for the sanctification and salvation of men.

THE CHURCH WILL ENSURE THE SAFETY OF SOCIETY.

You see, then, venerable brethren, what is the duty entrusted alike to Us and to you—to recall to the discipline of the Church human society, which has wandered away from the wisdom of Christ; the Church will ensure subjection to Christ, and Christ to God. And if with God's help We succeed, We shall rejoice in having made iniquity yield to justice, and for our happiness we shall hear "a loud voice in heaven saying: Now is come salvation and strength, and the kingdom of our God and the power of His Christ" (Apoc. xii., 10). In order, however, that this may be accomplished conformably with our wishes it is necessary that by every means and by all the exertions in our power we should radically remove the terrible and shocking wickedness characteristic of this age by which man puts himself in the place of God; after that the sacred laws and counsels of the Gospel are to be restored to the honor in which they were formerly held: the truths taught by the Church and the Church's doctrines on the sanctity of marriage, the instruction and education of youth, the possession and use of property and men's duties towards public authorities are to be boldly proclaimed; finally the

balance between the different classes of society is to be regulated by the standard of Christian teaching and customs. We certainly in submitting to the Divine Will proposed this much to Ourselves in Our Pontificate, and We shall endeavor to attain it by all the earnestness We can command. It is for you, venerable brethren, to second Our efforts by holiness, knowledge experience, and above all by all zeal for the Divine glory, having no other object except that Christ be formed (Gal. iv., 1, 9) in everybody.

What means are needed to achieve this great work it seems unnecessary to point out, for they are self-evident. Let your first aim be to form Christ in those who by the duty of their vocation are destined to form Him in others. We refer, venerable brethren, to the priests, because those who are invested with the priesthood must know that amongst the people with whom they live they have the same mission that Paul declared he had received in those touching words: "My little children, of whom I am in labor again, until Christ be formed in you," (Gal. iv., 19). But how can they perform such a duty unless they themselves have first put on Christ, and put Him on in such a way as to be able to say with the Apostle, "I live, now not I; but Christ liveth in me," (Gal. ii., 20). "For me to live is Christ," (Phillip. i., 21). For this reason, although the exhortation to proceed "unto a perfect man, unto the measure of the age of the fulness of Christ," (Ephes. iv., 13), is addressed to all, nevertheless it is directed before others to those who exercise the sacerdotal ministry; who are therefore called "another Christ," not only on account of the communication of power, but also for the imitation of good works by which they shall carry marked upon them the image of Christ.

THE CHIEF DUTY AND TASK.

This being so, venerable brethren, what great solicitude you should show in forming the clergy to sanctity of life; every other task should be subordinate to this. Accordingly your principal diligence should be exerted in so arranging and ruling your seminaries that they be notable both for the excellence of the teaching and the integrity of morals. Look upon the seminary

as the delight of your hearts, and in favoring it omit nothing that the Council of Trent determined upon with such great foresight. When the time is come at which the young candidates are to be promoted to Holy Orders do not forget what St. Paul wrote to Timothy, "Impose not hands lightly on any man," (I. Tim. v., 22). bearing well in mind that as the priests are, so, generally speaking, will be the faithful. Take not heed, therefore, of individual interests, but think solely of God and the Church and the eternal welfare of souls in order that you may not, in the warning words of the Apostle, "be partakers of other men's sins," (I. Tim. v., 22). Moreover, let your care be no less with regard to the young priests who have already come forth from the seminary.

KEEP THAT WHICH IS COMMITTED TO THY TRUST.

We earnestly exhort you to take them often to your bosom, which ought to burn with heavenly fire; communicate that fire to them and inflame them so that they may desire nothing but to gain souls for God. We, venerable brethren, shall take great care that the members of the clergy be not drawn into the snares of a certain new and deceptive science which does not savor of Christ, and which with masked and subtle arguments endeavors to introduce the errors of Rationalism or semi-Rationalism; against which the Apostle warned Timothy to be on his guard, writing to him: "Keep that which is committed to thy trust, avoiding the profane novelties of words, and oppositions of knowledge falsely so called, which some promising have erred concerning the Faith," (I. Tim, vi., 20, 21). This, however, does not prevent Us from considering worthy of praise those who devote themselves to the study of useful doctrine in every kind of science in order to be the better prepared to defend the truth and to refute the calumnies of the enemies of the Faith. Still We cannot conceive, but rather openly proclaim the fact that Our preference is for those who, whilst giving attention to ecclesiastical and literary erudition, dedicate their lives more closely to the welfare of souls in the exercise of those ministerial duties which are the proper functions of a priest zealous for the Divine

honor. "We have great sadness and continual sorrow in our heart" when We find that the lamentation of Jeremiah applies also to our age: "The little ones have asked for bread, and there was none to break it unto them," (Lament. iv., 4). For there are not wanting clergymen who, suiting their own taste, devote themseves to works of more apparent than solid usefulness; but not, perhaps, so numerous are those who, following the example of Christ, take to themselves the words of the prophet "The Spirit of the Lord is upon me, wherefore He hath anointed me to preach the Gospel to the poor. He hath sent me to heal the contrite of heart, to preach deliverance to the captives, and sight to the blind," (Luke iv., 18, 19). Who does not see, venerable brethren, that as men are led chiefly by reason and liberty, religious education is the principal way of restoring the authority of God over human souls? How many are there who hate Christ and detest the Church and the Gospel more through ignorance than through wickedness of mind, of whom it can be justly said "they blaspheme whatever they do not understand." And this is met with not only amongst the people and the masses in the humblest conditions of life, who are on that account easily drawn into error, but in the educated classes and even amongst those who are endowed with no slight erudition. Hence the loss of faith amongst a great number. For it is not true that the progress of science extinguishes faith: this is done rather by ignorance; whence it happens that where ignorance prevails, want of faith does most mischief. And this is the reason that Christ gave the command to the Apostles: "Going, teach ye all nations" (Matt. xxviii., 19).

In order that this apostolate and zeal in teaching may produce the hoped-for fruit and that Christ may be formed in all, let every one, venerable brethren, bear well in mind that nothing is more efficacious than charity; because "the Lord is not in the earthquake" (III. Kings, xix., 2). Vain is the hope of drawing souls to God by a zeal that is bitter; nay, even to attack errors with bitterness, to reprehend vices too vehemently, sometimes does more harm than good. The Apostle no doubt exhorted Timothy: "reprove, entreat, rebuke"; but he also added: "in

all patience" (II. Tim. iv., 2). Certainly Jesus has left us examples of this kind. "Come unto Me"—thus we read of His having spoken—"all you that labor and are burdened, and I will refresh you" (Matt. xi., 28). By these weak and burdened people He meant no other than those who are slaves of sin and error. How great in truth was the mercy of this Divine Master! What tenderness, what compassion towards all of every sort who were in trouble. Isaias truly described His Heart in these words: "I have given My Spirit upon Him; He shall not cry, neither shall His voice be heard abroad; the bruised reed He shall not break and smoking flax He shall not quench" (Isaias xlii., 1, 2, 3). This "patient" and "kind" charity ought to be extended also to those who are opposed to us and persecute us.

CHARITY GROWS NOT WEARY OF HOPING.

"We are reviled"—thus St. Paul protested for himself—"and we bless; we are persecuted and we suffer for it; we are blasphemed and we entreat" (I. Cor. iv., 12, 13). Perhaps they appear worse than they really are. Intercourse with others, prejudices, advice and example which they receive, and finally false shame, have drawn them into the ranks of the wicked; but their will is not so depraved as they themselves would have people believe. Who will deprive us of the hope that the flame of Christian charity can drive away the darkness from their souls and bring them God's light and peace? The fruit of our labors will perhaps sometimes be slow in coming; but charity does not grow weary of hoping, remembering that God's rewards are not for the results of labors, but for good intentions.

It is true, venerable brethren, that in this difficult work of the restoration of the human race in Christ it is not Our idea that you or your clergy should lose help of any kind. We know that God has recommended to each one the care of his neighbor (Eccl. xvii., 10). Not alone, then, the clergy, but all the faithful without exception ought to take thought of the interest of God and souls, not certainly on their own responsibility and following their individual views, but always under the direction and the authority of the Bishops; for to preside, to teach, to

govern is granted in the Church to no one but to you "whom the Holy Ghost hath placed to rule the Church of God" (Acts xx., 28). Our predecessors for a long time past approved and blessed the action of those Catholics who for various purposes, but always with a religious design, combined together in societies. We also do not hesitate to award praise to such excellent institutions, and We earnestly desire that they be propagated and flourish in city and country. But We desire that these institutions should principally and above all tend to produce and maintain constantly a Christian life amongst those who become members of them. It is indeed of little avail to discuss many questions subtly and to speak with eloquence of rights and duties if all this be disassociated from practice. The present time demands action; but action which consists altogether in observing with fidelity and in their entirety the divine laws and the precepts of the Church, in the free and open profession of religion, in the exercise of works of charity of all kinds without any consideration of self and worldly advantages. Such bright examples of so many soldiers of Christ will surely be far more effective in moving and drawing souls than mere words and lofty discussions; and it will easily come about that, fear being laid aside and prejudices and doubts removed, a great many will be drawn to Christ, making themselves in turn promoters of the knowledge and love of Him, which is the way to true and solid happiness. Undoubtedly if in every town and village the Commandments of God are faithfully observed, if sacred things are respected, if the Sacraments are frequented, if care is given to everything appertaining to the Christian life, there will be no need to go further, venerable brethren, to restore all things in Christ. Nor is this of benefit for the attainment of Heavenly blessings merely; it will also ensure the greatest advantages to the age and to human society; for, this state of things being assured, the nobles and the wealthy will be just and charitable towards their poorer brethren, and these will bear with calmness and patience the trials resulting from straightened circumstances; the citizens will obey not their own passions but the laws; and the duty of reverence and love will be observed

towards rulers and those holding the authority of State, "whose power comes from no other but from God" (Rom. xiii., 1). What more? Then at last it will be clear to every one that the Church, as it was established by Christ, ought to enjoy full and entire liberty and ought not to be subject to an alien authority, and that We in demanding that liberty are not only guarding the sacred rights of religion but also providing for the common welfare and security of the people. For "godliness is profitable to all things" (1. Tim. iv., 8); and this being safe and flourishing, "the people shall" truly "sit in the fullness of peace" (Is. xxxii., 18).

MUST HAVE RECOURSE TO PRAYER.

May God, Who is "rich in mercy" (Ephes. ii., 4), benignly hasten this restoration of the human race; for "it is not of him that willeth nor of him that runneth, but of God that showeth mercy" (Rom. ix., 16). And let us, venerable brethren, "in a humble spirit" (Dan. iii., 39) beg it of Him through the merits of Jesus Christ by daily and earnest prayer. Let us have recourse, moreover, to the powerful intercession of the Mother of God, to obtain which, inasmuch as We address this Letter to you on the very day destined to commemorate the Holy Rosary, We ordain and confirm whatever Our predecessor decreed as to the dedication of this month of October to the Blessed Virgin by the public recital of the Rosary in all churches, recommending also that the spouse of the most pure Mother of God, the patron of the Catholic Church, and Sts. Peter and Paul, the princes of the Apostles, be invoked as intercessors.

In order that all this may duly come to pass and that everything may happen according to your desires, We implore for you the most ample gifts of Divine grace. As a testimony of the tender charity with which We embrace you and all the faithful whom the providence of God has entrusted to Our charge, We impart the Apostolic Benediction most lovingly in the Lord to you, venerable brethren, and to your clergy and people.

Given at St. Peter's, Rome, on the fourth day of October, 1903, the first year of Our Pontificate. PIUS X., Pope.

The Church and The Twentieth Century.

By HON. JUDGE CORTRIGHT.

The present writer has had more than ordinary opportunities for studying the trend of the great intellectual movements of the day. He was born of old Puritan stock, in the early half of the past century. He passed through many of the intellectual movements which characterized New England some fifty or sixty years ago, and after wandering in various pastures, hoping to find the truth, he came in his mature years to the door of the Catholic Church. When he was a young man there was nothing farther from his thoughts than to imagine that anything of good could come from the Nazareth of the Catholic Church. It was the church of a few wandering laborers in his town, and it never dawned on him that there was any intellectual life there that could satisfy the longings for truth that were then the very breath of a New Englander's life. It was my privilege early in life to cut away from the narrowing trammels of the orthodox creeds. My mind was not tied to any definite form of religion, and consequently it was free to investigate any new system that had any dignified thinker for its exponent. One by one I took them up as they came. Some of them held me for a few years, but they readily palled on me. Finally, my intellectual life came to a state of hopeless agnosticism. It was then the consideration of the Catholic system was forced on me by a peculiar congeries of circumstances. The Confessions of St. Augustine fell into

my hands, and from the day that I entered the Catholic Church to this present hour I have found peace for my heart as well as rest for my mind.

My overlook is, then, of a half a century, and I find in the public sentiment of the day some strongly marked phases, each of which well merits careful consideration as a potent factor in the present and the future of the race. They may be viewed conjointly in what may easily be a more or less veiled correlation. These phases of current thought are: the comparatively new attitude of non-Catholics towards Catholicism; the spirit of unrest regarding the satisfactory solution of certain grave sociologic problems; the apparently unreserved acceptance and enjoyment of the purely material side of things, as the best that life can offer; and, in its relation to this practical materialism, the seemingly contradictory and highly significant spirit of eager inquiry touching intelligent existence wholly outside the domain of matter. In the final analysis, and speaking with a reference to the correlation mentioned, the first of these four is not improbably a partial result of at least two of the latter three. Nevertheless, for certain reasons, it shall have precedence of attention in this review.

A SPIRIT OF UNREST.

Now, in the evolution of God's plan, in which humanity must play its part, this spirit of unrest and this spirit of inquiry, as well as the new attitude of non-Catholics toward the church, seem destined, in the very nature of things, to have a direct, powerful, and favorable influence on the future of Catholicism, more especially in the United States, where the mental growth of the race seems to have attained its greatest all-round development; and where, among other results, the chief sociologic and other problems of the day consequently assume a greater importance than is accorded them elsewhere.

As to the first of these tendencies, none but the deliberately or carelessly blind can fail to see the marked change among non-Catholics in regard to the church. Where Catholicism, and all thereby implied has been regarded with suspicion and hostility,

there now obtains, throughout almost the entire non-Catholic community, a willingness to judge fairly such matters as the church's doctrine and practice, and also a feeling of respect and admiration for operative Catholicism. These latter sentiments have been evoked by the many unquestionable evidences that so far from being in opposition to human progress, as has been so often erroneously alleged, the church's influence makes wholly for advance along the lines approved by the soundest thinkers of the day. And these commendable feelings seem as strong among those who work for daily bread as among those whose wealth and consequent leisure enable them to travel and so perceive, abroad as at home, the innumerable proofs of the church's age-long efforts to further the best interests of the race.

Considered simply in its human aspect, what is the cause of this great change in the non-Catholic sentiment other than the observation of operative Catholicism? The cause is undoubtedly to be largely ascribed also to that tendency towards independent thinking and investigation which has made such noticeable strides during the past generation. And such thinking and inquiry are themselves largely results of modern education and its methods. Of course, as intimated, the church, ever mindful of her divine mission, has done her part; not only by displaying, in the lives of her ever-increasing members, and in their works, the spectacle of gospel-teaching in practice, but also by supplying a vast fund of information, oral and other, regarding her doctrine and practices, in forms always easily available for the honest inquirer.

CHANGED ATTITUDE TOWARDS THE CHURCH.

Is it, then, to be wondered at that, with an increased knowledge of Catholicism, the watchers on the heights and far-seeing thinkers are beginning to discover, even if a little late in the day, that the only satisfactory solution of such great questions as the maintenance of the marriage tie and the preservation of the family, the nucleus of the life of the nation, the proper relations between labor and capital, and the better distribution of wealth, cannot be obtained except by a more or less practical recognition

of doctrine that is essentially Catholic and, therefore, essentially identical with the teaching of the Gospel.

Even if the growing spirit of independent inquiry, and of fairness towards the ancient church of their fathers, did not in themselves lead to the conclusion just mentioned, it would not be easy for the thinker to escape from it. During the last decade more than one non-Catholic of note has borne testimony to the soundness of the church's views on the great questions of the time, with an accompanying expression of regret that Protestantism had failed to hold the confidence of even its own adherents as a guide in such matters. The almost unanimous indorsement, by the most eminent economists of Europe and America, of the illustrious Leo XIII's encyclical on the proper relations between labor and capital was probably the most striking example of such testimony in many years. If other proofs of the church's care for the material as well as for the spiritual interests of the "plain people," and therefore, of the whole community, were lacking—and they were not—the same Pontiff's proposition that the wage-earner everywhere should be enabled to maintain himself and his family in "frugal comfort," and to make suitable provision for old age, sickness, and death, this showed the workers of the world that the Catholic Church is truly the church of the whole people, of whom the great majority are and ever will be wage-earners and dependents on these latter.

Again, when Catholicism inculcates resignation under the ills of unavoidable poverty, and enjoins submission to those exercising authority, except in cases where resistance is clearly sanctioned by the higher law with which all human legislation should fundamentally coincide, it has an enormous advantage over any other form of organized Christianity in dealing with such matters. The church can point to vast numbers of her children who, in all the walks of life, and in all ages and nations, have voluntarily chosen poverty and devotion to the needs of the poor for their lot, in order to more closely imitate their Divine Model; and regarding submission to all lawful authority, she herself speaks with authority which is directly derived from the source of all law and order—God himself: Protestantism, on the

other hand, can point to few if any voluntary renunciations of worldly wealth and comforts; and, recognizing the so-called right of private judgment, potentially nullifies in advance any deliverance made on vexed questions of submission to the powers that be when, under certain conditions, opinions are divided touching the obedience due them. The latitudinarianism of belief which can exist conjointly with the most orthodox Protestantism, heavily discounts the value of the latter's teaching on any subject. So that, as intimated, even non-Catholics are beginning to realize that in a possible future social upheaval the conserver of law and order will be the ancient and mighty Church of Rome. With her undisputed and beneficent sway over more than two hundred millions of devoted adherents, and her indirect power over those influenced by their example, she will again fill the *rôle* in which she has so often shone resplendent since the foundation of Christianity. Protestants themselves most loudly complain that Protestantism does discriminate against the poor man in dealing with him and his wealthy brother. And they point to the true and unostentatious democracy of Catholicism in this matter.

And it is Protestants who most loudly complain of the conspicuous lack of high moral principle, and the subserviency of right to mere expediency, which to-day obtain to a dangerous extent among non-Catholics holding high office. And, as a corollary to this, there is a rapidly-growing belief that a true Catholic holding some great public trust and called on to choose between right and mere expediency would almost certainly act in the spirit of the Pope's memorable pronouncement, "*Non possumus*," when deciding against the divorce sought by the brutal Henry VIII of England. Assuredly such office-holder would but rarely—if ever—become the tool of "corporate greed" or the "communism of pelf." Whenever necessary he would remember he was the servant of all the people, and not of a class or a clique. In fact, such an attitude would be an almost inevitable result of his true Catholicism. The church has neither respect for riches, nor contempt for poverty. Her aim is the saving of souls; not, as some non-Catholics seem to think,

the acquisition of world-wide power. The answer given by the Superior-General of the Jesuits to Cavour, when pressed by the latter to "disclose the secret of the order, and of its marvellous success," admirably expresses the true spirit of the entire teaching church: What doth it profit a man to gain the whole world, and to lose his soul? To-day the belief that this does express the true aim and spirit of Catholicism is rapidly making way among the great mass of the non-Catholic community. And all indications point to its continuous grouth. The twentieth century will see a far wider recognition of the church's priceless service to all humanity; her hold on the respect and confidence of even non-Catholics will grow and deepen with the years, when it is still more generally recognized, as it will be, that it is her teaching alone which can furnish an enduring and satisfactory solution of the great sociologic problems of the day. So much for the relation between Catholicism and the unrest regarding the future of the race which so strongly characterizes the spirit of the time.

WHAT OF THE WORLD BEYOND THE GRAVE?

In the very nature of things, it may well be that the growing eagerness of inquiry touching a possible disembodied existence, which the writer proposes to consider before the materialism of the day, will also have a strong and favorable influence on the future of Catholicism. Of course this phase of investigation exists almost wholly among non-Catholics, and for very obvious reasons. The church, speaking with divine authority as the sole repository of the whole truth in revealed religion, has, once and for all, solved for her members every question regarding another state of existence where a solution was either necessary or advisable. And as the properly instructed Catholic well knows, in accepting the church's dicta in such matters he uses his God-given reason in a manner not only eminently pleasing to the Giver, as thus fittingly recognizing God's authority exercised through his church, but also in a manner which can be proved to be eminently in accord with the claims of reason, even when the latter is considered wholly apart from its divine origin. But as

every rule has its exceptions, so, occasionally, a Catholic of more or less intellectual prominence refuses to submit his reason to the church's authority; and, blinded by the pride of intellect, may even temporarily withdraw from her fold. However, the rarity of such defections, and their usual termination by a proper submission, serve to emphasize the rule itself.

But with the non-Catholic the case is very different. When pressed by the demands of his higher nature, and indifferent to or doubtful regarding ecclesiastical dicta, he ventures forth into the vast and, to him, shoreless ocean of inquiry outside material existence, he most truly resembles the ill-fated voyager without chart or compass, to whom he has been so often compared. His wanderings almost invariably terminate in one of three ways. Finding himself confronted on all sides by conditions which either obstinately refuse to accord with his theories at all, or else accord with these latter only in part, while still baffling the earnest search for a satisfactory answer to his inquiries, he gradually drifts into a species of agnosticism, almost inevitably accompanied by a resolve to live for the pleasures of the present alone; he becomes a downright atheist, still with the same resolve; or he gradually finds his way into the fold of the one true church.

CATHOLICISM THE BEST SPIRITUALISM.

What careful observer can fail to see that the present widespread popular interest in spiritualism, hypnotism, theosophy, and the ancient religious cults of the Orient, is a striking proof of the human soul's revolt against the mere materialism to which so many modern writers point as the proper goal for all human effort? And as good sometimes partially results from evil, so even spiritualism and theosophy, despite their errors and vagaries, have at least one good effect. They prepare the minds of their votaries for the acceptance of the great mysteries of Christianity. It should go without saying that the man who believes in the theory of an astral body, or in the power to transmit, by hypnotism or telepathy, human wish and thought, regardless of time and distance and other physical limitations, must be potentially in a more or less receptive mental condition touching such

a great fundamental doctrine as the Real Presence in the Eucharist, or the communion of saints; while the mere materialist rests content with the protean evolution of his all-sufficing protoplasm.

Now, for the very reason that Protestantism has no such doctrines as the Real Presence, the communion of saints, or prayers for the dead, it is far less in touch than is Catholicism with the large and growing number who, with or without an acceptance of revelation, pursue their investigations regarding disembodied existence. The church, which alone holds and teaches the whole of revealed truth touching the relations between spirit and matter, is the only agency on earth capable of properly directing and satisfying the deep inherent yearning of the soul for knowledge of some form of disembodied existence, either with or without reference to the ultimate destiny of loved ones removed by death. When the King of England and his consort pray at the tomb of their son, as they did on at least one occasion, and when many other Protestants concede there "may be something, after all," in the doctrines of purgatory, prayers for the dead, and the communion of saints, it is easy to see which of the two, Catholicism or Protestantism, is the more in touch with the very significant phase of current thought now considered.

And it is easy to see that the very materialism of the present day will exercise, nay, is exercising, an influence not wholly unfavorable to Catholicism, paradoxical though this assertion may seem. It should be remembered that the materialism of the present is largely different from that of the past, which, necessarily, lacked many existing forceful suggestions of a Creator in the works of the creature man. So numerous and so great have been the achievements of the race in science and art, during the later decades of the nineteenth century, and so vast the field thus opened to future research and triumph, that many of even the apparently most materialistic are beginning to perceive, dimly, perhaps, but, nevertheless, with an awakening from the lethargy of their cult, that behind the well-nigh infinitely varied phenomena of life, with all its comforts and conveniences of the day, and the wonderful strides towards the removal or lessening of purely

physical obstacles, there would seem to be some marvellous if unknown Power or Good to which humanity should gradually ascend. And this vague preception of a great truth, rather than mere idle casuistry, is largely responsible for the spirit of inquiry touching a possible disembodied existence. Hence the very enjoyment of the material side of life, when properly directed, has a certain spiritual value through its suggestion of the Unknown Good in another and possible order of existence. But it is only the Catholic Church, with her always clearly defined and consistent teaching regarding the use of material things, and with the general accord between precept and practice in relation to this subject observable among her members, that can make the materialism of the day really subservient to the uplifting of humanity. Unlike Protestantism, she does not, on the one hand, injudiciously repel the mere worldling by ultra Puritanical denunciations of even those pleasures of life commended by common sense; nor, on the other hand, does she refrain from vigorously teaching, regardless of who may hear, that *all* men are strictly accountable to God for the use or abuse of the good things of life, and that, at best, the riches, honors, and pleasures of this world are but poor things to engage the eager pursuit of beings with immortal souls. So that to-day a large and increasing number of Protestants find themselves regarding the society *salon*, the theatre, the ball, the latest novel, and Sunday recreation, from the Catholic rather than from the Protestant standpoint. They find that, touching all such matters, the attitude of the church is eminently that of common sense; and that while she teaches a rigid adherence to right principles, she is far less concerned with the letter of the law than with its spirit. Regarding the subject of Sunday recreation, especially, a large and growing number of non-Catholics are practically indorsing the Church's view that "The Sabbath was made for man, and not man for the Sabbath."

Thus, the very materialism of the day, which, again in the last analysis, is a misdirected enjoyment of the gifts of God, which lacks many of the coarser features of the materialism of the past, and which, for reasons already mentioned is, as it were,

compelled to a quasi recognition of spiritual potentialities, this very phase of current thought will, in all probability, have its share in the growth of Catholicism and Catholic influence.

It is not, then, surprising that many among the more thoughtful of other creeds look forward to a great increase of Catholic prestige, and to large accessions to the church, during the present century. While, in the strictest sense, *in* the world but not *of* it, her profound and God-given insight into the needs and aspirations of humanity; her Christ-like sympathy with the upward struggle of poor, fallen, blundering man; her divinely-modelled pity for his errors; and, above all, her great commission from above, as the guide and teacher of the nations: all these, necessarily, bring her very close, in one form or another, to the human heart. So that, in the very nature of things, the *rapprochement* between Catholicism and the spirit of the times will grow and deepen with the march of time; not because of any vital and impossible concession from the church, but because, in the main, the progress of the race *is* onward and upward; and because God is over all, marking the coming of the day of the final restitution of all things.

The Catholic Church, to begin with, is an organism, and an organism is a living body. A plant or an animal is an individual organism. Organism means inherent life. There are at least three different societies possessing that self-contained vitality which constitutes them organisms. They are: the family, civil society, and the Church of Jesus Christ. The word Church occurs only twice in the gospels, its usual name either being the Kingdom of God, the Kingdom of Heaven, or merely the Kingdom. The Kingdom of God is likened to the mustard seed, which, though when sown is less than all the seeds that are in the earth, yet groweth up and becometh greater than all herbs, and shooteth out great branches so that the birds of the air may dwell in the shadow thereof.

Additional parallelism regarding the organic growth of the Church is found in the Scriptures and in the writings of the Fathers. St. Paul defines the Church as the body of Christ.

St. Augustine says; "What the soul is to the body of man, that the Holy Ghost is to the body of Christ, which is the Church." The little society which Christ had gathered about him on earth became an organism on the day of Pentecost. Christ, speaking of the future mission of the Holy Ghost, compared the Apostles to a woman whose sorrow is changed to joy at the birth of her child. On the day of Pentecost the joy of the Apostles was complete. The Holy Ghost descended upon them as he had descended upon the Blessed Virgin to form the body of Christ. As the body of Christ formed in the Blessed Virgin is a divine organism animated by the divine life, so the body formed at Pentecost is a divine organism animated by the divine life. In the Acts of the Apostles we can see the development of this organism. First the blade, then the ear, and then the full corn in the ear. All necessary powers were provided in the beginning, as the acorn virtually contains the oak; but the exercise of these powers came gradually according to the operation in the measure of each part under the guidance of him who, through the Holy Ghost, is still with the Church.

Now, the basis of Protestantism in all its freedom lies in a negative proposition that the Church of Christ is not an organism. Protestantism necessitates the fiction that the Church considered as one body is invisible. Protestantism means an ever-decreasing dependency of part on part; organism means an ever-increasing dependency of part on part. Protestantism means individualism; organism means assimilation of individuals in the life and through the government of one body. Protestantism means that truth and grace come directly from God to the individual without the intervention of a divinely constituted church proposing the truths and ministering the grace through the sacraments. The divine organism, on the contrary, means that revealed truth and grace are lodged primarily in the whole body as such, and that thereby God enlightens and sanctifies the individual; in a word, that organic unity is the appointed condition and means of our receiving the privileges of the Gospel.

The American Catholic is also well aware of the great work that has been accomplished by his Church in the United States.

As a matter of fact, the Catholic Church has played an important part in the development of the United States, and is undoubtedly destined to play an equally important part in its future progress. It is, numerically, the largest body in the country, and its members are largely from the working class of society. Remove the Catholic Church from the United States, and the strongest religious force operating in American society to-day would be eliminated. No religious body has been called upon to perform a task of similar magnitude to that which was relegated to the Catholic Church in this country, and it may not be invidious to claim that no other religious body could have accomplished that task so successfully.

The fathers of the Republic invited the oppressed of all nations to come and settle on our shores. None of the fathers appreciated the magnitude or the difficulty of the work that they were undertaking. Statistics of immigration show that no fewer than 16,000,000 whites came to this country in one century. To make a well-Americanized people out of such a vast number, differing in language, customs, and racial characteristics, was an experiment that had never been tried on a scale so vast. The first step in the process came through the Catholic Church, and the first bond of union was a common religion. The work of Americanizing the foreigner was accomplished, in great part, through the Church. The results have been astonishing, and the experiment has been successful. History affords no parallel to the great American experiment of the past century, and the part taken by the Catholic Church in this work is as great and honorable an achievement as any recorded in her history.

And he whose intellectual vision is open to the light of first principles and their main bearings, and is not altogether a stranger to true history, knows full well that the Catholic Church has battled her whole lifetime for those rights of man and that liberty which confer the greatest glory on the American republic. Nor does there exist to-day in our country a greater bulwark of safety, a greater mainstay of law and order, and a more potent conservative influence than the Catholic Church in the United States.

The Catholic Church and Civil Liberty.

By HON. JOHN W. JOHNSTON.

When Hubert Walter, Archbishop of Canterbury in the reign of John, died, a controversy arose as to the appointment of his successor.

The political power of the head of that see was so great at that time that the designation of an incumbent was often made as much for his statesmanship as his religious fitness. The king claimed the right to appoint, or rather to control the appointment, and accordingly ordered the bishops suffragan to elect John de Grey, Bishop of Norwich. But the chapter of Christ Church, Canterbury, disputed the king's authority and insisted that the right of election resided in them, and they chose their sub-prior.

This conflict necessarily brought the matter before the Pope, who disregarded the action of both and nominated Stephen de Langton, who was an Englishman of learning and piety, and, as events proved, a statesman and patriot as well.

This action of the Pope, brought about by an accident, was attended with results which have extended to the present day, been of inestimable benefit to the world, and firmly established the doctrines and practices of civil liberty and the principles of representative government.

Protestant writers, historians, public men, and the Protestant world at large claim that these two things—civil liberty and the principle of representation—are the outgrowth of the so-called Reformation, and that Catholics are hostile to both. How correct this is, the following brief historical summary will show.

There is no occasion to advert at any length to the character of King John. How depraved he was in his tastes and base in

his pursuits, how little he cared for his people, for law, for the constitution is well known to all readers of history. Some of the men who had ruled in England before him had sought to define and observe their own powers, and respected the rights of their subjects. But John did not; what happened was nothing to him so long as he could be indulged in wringing money, by any means, both from the people at large and individuals.

So far as any national council or body of men, charged with the interests of the country, existed at all, they were not elected by the people, but appointed by the king, or were members by virtue of their position as barons or prelates. They represented nothing but themselves or the order to which they belonged. How they proceeded was well illustrated in the reign of William the Conqueror. His celebrated Gemôt, held on Salisbury Plain in 1086, was enacted by an assembly said to have consisted of sixty thousand people. In its deliberations, if they may be so called, the king himself, the Witan, and the landowners of England in general participated. Their proceedings were embodied in a statute and put into immediate operation.

The aggressions of John were so great, and the threat to the liberties of the people so ominous, that a movement was made by the barons, headed and directed by Langton, to resist the king, secure the constitution, and protect the people. This movement, though it had been fermenting in the minds and hearts of the people for a long time, first took definite form in a council of the bishops and barons held at St. Paul's in London, on August 25, 1213. This council was called with the nominal object of regulating certain questions pertaining to the church, but Langton had at bottom another end in view. His real purpose was to get together a formidable and influential body of men—men to whom even the king was bound to listen, and who had the power to compel his attention —and engage them in an organized effort to formulate and execute measures to curb the king and define the rights of the people.

Long before that time the good King Edward the Confessor had administered the government wisely and well, and had laid down certain principles on which to base it. But his successors

abandoned or failed to practice them till the time of the Conqueror, who revived some of them in the Gemot already referred to. Henry I had embodied most of them in a charter, which, however, was almost forgotten. Langton produced this charter in the council and made it the basis of the demands of the bishops, barons, and people upon the king. It was the framework of the Magna Charta.

But it was not in this aspect alone that this council had importance and inaugurated a great work; it was the first occasion in all history of the appearance of representatives in a legislative body. All previous assemblages of the sort were composed, like that brought together by William, of men owing their presence and the right to participate in the proceedings to the favor of the king or the accident of position. But the people—not in the full sense that we understand the term at this day, but still the people—did, for the first time and at the instance and through the instrumentality of Langton, elect many of the persons who had seats in the body which met on August 25 and took part in the great work of that day. The bishops and barons were there, of course, by virtue of the places they held, but in addition there were men who were neither bishops nor barons, only private citizens, and who were elected by vote—four men representing each township in the royal demesne.

The Charter of Liberties promulgated by this council was presented to King John with the petition that he would accept, ratify, and make it the law of the land. He asked for time to consider, and went to the Continent, where he remained nearly a year. In his absence the barons, impatient at his delay, met and constituted an association by which they obliged themselves, if the king refused to grant their claims, to throw off their vows of fealty and to make war upon him, and force him to secure, in some binding and permanent form, the laws and liberties of the people.

The next time the barons presented themselves to the king it was with arms in their hands. This was early in 1215. John, as usual, hesitated, procrastinated, and begged for further time, which the barons again allowed, agreeing to indulge him until after Easter.

But John, with the treachery and entire want of good faith which were his characteristics, employed the intervening time in a systematic effort to separate and disorganize the forces that were jointly operating against him. He reasoned correctly when he thought that if he could detach the bishops from the barons the latter would be rendered comparatively harmless; and, to effect this, he accorded to the church the right, free from the control of the crown, of electing bishops and abbots. And, to still further recommend himself to the church, he took the cross as a Crusader. But the scheme did not succeed. The allies adhered faithfully and firmly to each other and to the good cause they had jointly espoused. The barons had received many important accessions after the council, and when the time arrived at which John was to give his answer, and none came, they put themselves under the leadership of Robert Fitzwalter, bestowed upon him the title of "Marshal of the Army of God and of the Holy Church in England," and marched into Northamptonshire. The king, now thoroughly alarmed at the magnitude of the movement and the firmness of its adherents, sent a message to know what they wanted, and when this was made known to him he gave a positive refusal.

The barons then moved on London, and when they arrived there were received by the citizens with the most favorable demonstrations. John had apparently been relying on the support of that city, but when it joined the other party he at once surrendered. During these events a portion of the barons had taken sides with the king, but, as the demonstration in London had subdued the king, they joined themselves with their brethren. John then requested that a time and place of meeting be fixed, at which he would attend, and the barons named Runnymede and June 15. When that day arrived the barons and bishops were there and so was the king. The deliberations lasted four days, and on the 19th of the month the paper was completed, was sealed by the king, and promulgated as the great charter of the liberties of the English people.

And that instrument contains the germ of every principle now considered essential to good government and civil liberty. Nearly

seven centuries have elapsed since that day, and how great the progress of the world has been during that period all know. Yet wisdom, experience, enlightenment, and book-knowledge have added little or nothing to the structure raised by Catholic prelates and by Catholic barons, many of whom could neither read nor write.

John died soon afterwards, leaving as his successor his son Henry, who was only nine years old. The Earl of Pembroke was made regent, and in a short time after the death of the king a meeting of barons and prelates was held, at which the regent renewed the Great Charter, making, however, many changes in it. Some of these consisted in the omission of articles of a merely temporary character, the occasion for which no longer existed. But a backward step was taken, and the new instrument was shorn of some of its valuable provisions. And before another year had passed it was reissued for the second time, with still further changes, some of omission, some of addition, and some of alteration. This remained until Henry became of age and assumed the crown, and he again re-enacted it, still making changes. Edward I confirmed it as framed by Henry, and in that form it stands at the present day on the English statute book.

Nothing more would seem to be necessary to make the Charter solid and binding; yet the people were not satisfied to let it stand so, but renewed, re-enacted, and confirmed it thirty-seven times—six times by Henry III, three by Edward I, fourteen by Edward III, six by Richard II, six by Henry IV, once by Henry V, and once by Henry VI. From that day to this it is kept conspicuously in the beginning of the statute-books, and has never undergone any change, no matter how trifling.

I have said that it contains the germ of every principle at this day considered vital to the liberties of a free people, and an examination of its provisions will demonstrate this. The first provision declares that "the Church of England shall be free with all her rights and liberties inviolate," and confers the freedom of elections, which the king had previously granted to the church in a separate charter. The Church of England was then wholly Catholic; and now compare the freedom it enjoyed in the

Charter, with the right to elect its own bishops, with the position of the Church of England towards the government in this twentieth century. Note the dependence of the latter upon the government; and note, too, that it is not only dependent upon the government, but upon individual lay citizens who have control of benefices, and then let the reader say which was the freer—the Catholic Church of that day or the Church of England of this. And let it be further remembered that while the church was laboring to secure its own freedom, it labored as hard and to as much purpose to secure the freedom of the people.

The third clause declares that "guardians shall take only reasonable fruits and profits, without destruction or waste, and shall keep up the estate in proper condition during the wardship."

Clause 15 was a restraint which the barons voluntarily imposed upon themselves, and a relinquishment by them of a power, long exercised, which had given them, through forced exactions, the means to gratify their pleasure or ambitions. It was:

"The king shall not empower the mesne lords to exact other than three ordinary aids—to ransom the lord's person, to knight his eldest son, and once to marry his eldest daughter—and these of reasonable amount."

Clauses 20 and 21 virtually established trial by jury and provided for grading the punishment according to the offence:

"20. A freeman shall only be amerced, for a small offence, after the manner of the offence, for a great crime according to the heinousness of it, saving to him his contenement. . . . The amercement in all cases to be assessed by the oaths of honest men of the neighborhood.

"21. Earls and barons shall not be amerced but by their peers and according to the degree of the offence."

"36. The writ of inquest of life and limb shall be given gratis and not denied."

"38. No bailiff for the future shall put any one to his law upon his own bare saying, without credible witnesses."

This was intended to prevent what had been so common and was so much abused—the arrest of persons by officers of the law on their own mere motion and without process of law

"42. In future any one may leave the kingdom and return at will, unless in time of war, when he may be restrained for some short space for the common good of the kingdom."

"45. Justices, constables, sheriffs, and bailiffs shall only be appointed of such as know the law and mean duly to observe it."

This was undoubtedly a good provision, but rather hard to comply with.

Clauses 12 and 14 established the great principle—the principle upon which the American Revolution was fought—that there be no taxation without representation:

"No scutage or aid shall be imposed unless by the common counsel of the nation, except in the three cases of ransoming the king's person, making his eldest son a knight, and once marrying his eldest daughter; and for these the aids shall be reasonable."

"14. In order to take the common counsel of the nation in the imposition of aids (other than the three regular feudal aids) and of scutage, the king shall cause to be summoned the archbishops, bishops, earls, and greater barons, by writ directed to each separately, and all other tenants in capite by a general writ addressed to the sheriff of each shire; a certain day and place shall be named for their meeting, of which forty days' notice shall be given; in all letters of summons the cause of summons shall be specified, and the consent of those present on the appointed day shall bind those who, though summoned, shall not have attended."

Clauses 28 and 30 are the originals of that feature of the Constitution of the United States considered such a safeguard—that property shall not be taken by the government without compensation:

"28. No constable or other royal bailiff shall take any man's corn or other chattels without immediate payment, unless the seller voluntarily gives credit."

"30. Nor shall the king, his sheriffs or bailiffs, take any horses or carriages of freemen for carriage, or any man's timber for castles or other uses, unless by consent of the owner."

These two provisions extinguished the prerogative, so long enjoyed by English kings, of seizing provisions for the use of the royal household, and of impressing both the property and labor of citizens without payment.

Clause 9 was for the protection of sureties, and established the equitable doctrine of subrogation, now one of the most cherished principles of equitable jurisdiction:

"9. Land or rent shall not be seized for any debt due to the crown, so long as chattels of the debtor will suffice. Sureties shall not be distrained while the principal debtor is capable of payment, and if they have to pay they shall be indemnified out of the lands and rents of the principal."

But the crowning glory of the Charter is found in these clauses:

"39. *No free man shall be taken or imprisoned, or disseized, or outlawed, or exiled, or anyways destroyed; nor will we go upon him, nor send upon him, unless by the lawful judgment of his peers or by the law of the land.*

"40. *To none will we sell, to none will we deny or delay, right or justice.*"

From the beginning of the world to the present day no man or assemblage of men have been able to devise any better protection for the citizen than these two provisions afford. The right of trial by a jury and the writ of *habeas corpus* are both the offspring of these two clauses. From that time forward every man imprisoned on a criminal charge was entitled to a speedy and fair trial, and to require the courts either to give him that or discharge him from custody.

The charter concludes with these words:

"Wherefore we will and firmly enjoin that the Church of England be free, and that all men in our kingdom have and hold the aforesaid liberties, rights, and concessions, well and in peace, freely and quietly, fully and wholly, to them and their heirs, by us and our heirs, in all things and places forever as aforesaid."

The work done, king and barons all swore to keep it sacred and observe its provisions with absolute good faith.

But one difficulty still remained. The prelates and barons knew how little reliance was to be placed upon the words and promises of John, and that he would not hesitate to disregard his oath if the opportunity offered. Some means had to be devised to compel his observance and some security, for the future provided. The plan finally agreed upon, to which John gave his assent on oath, was very remarkable, and certainly presents one of the most curious pages in all history, for it gives the subject the right to rebel against the king, and even to seize his castles and other property, and exempted nothing but the person of the king and of his wife and children. But the scope of this agreement will be best understood by quoting it entire:

"The barons shall elect a council of twenty-five barons, who shall take care, with all their might, that the provisions of the Charter are carried into effect. If the king or any of his officers shall violate the Charter in the smallest particular, these barons or four of their number shall complain to the king, or in his absence to the justiciar, and demand instant redress. If no redress be given in forty days the said five-and-twenty barons, together with the commonalty of the whole land, shall distrain and distress us in all possible ways by seizing our castles, lands, possessions, and in every other manner they can, till the grievance is redressed according to their pleasure; saving harmless our person and the persons of our queen and children; and when it is redressed they shall obey us as before. And any person whatsoever in the land may swear that he will obey the orders of the five-and-twenty barons aforesaid, in the execution of the premises, and will distress us jointly with them to the utmost of his power; and we publicly and freely give liberty to any one that shall please to swear this, and never will hinder any person from taking the same oath. And as to all those in the land who will not of their own accord swear to join the five-and-twenty barons in distraining and distressing us, we will issue orders to make them take the same oath as aforesaid."

All will agree that this was a singular compact to be made between sovereign and subject, the sovereign himself swearing to force his subjects to make him do right. Its simplicity, in comparison with the wisdom of the attendant circumstances, is not the least curious part of the whole affair; the parties apparently not reflecting that if the king really purposed to redress the grievances complained of, it would be much easier to do so directly and of his own accord than to compel his subjects to force him to do it. The king did not reserve any right to contest the complaint of the barons and show that there was no real grievance; but he obliged himself to do whatever they demanded, grievance or no grievance.

But this contrivance, as might have been expected, proved worthless. John did not submit to have his castles and property seized and distressed, but he hired a body of trained mercenaries and fought the barons with them. Their discipline and familiarity with warlike operations gave them an advantage over the valiant but raw soldiers of the barons; and, but for the death of John, the work of forming and promulgating the Charter might have gone for naught, or the result been postponed for years.

From the reign of Edward the Confessor to that of Henry VI

was a period of about four centuries, during which time the structure of civil liberty was being surely but slowly built by Catholic kings, churchmen, barons, and people. The Confessor gave it the first impulse, and Henry the final confirmation. Four more centuries have elapsed since Henry's day, and Protestant England finds nothing to alter in, nothing to add to, nothing to take away from, the work of Catholic England.

No greater step in human progress was ever made than in the council of August 25, 1213, nor has there yet appeared a greater apostle of human liberty than Stephen Langton, the Catholic bishop.

During its three centuries of existence a republican form of government has nowhere under Protestant ascendancy made its appearance. One will look in vain in Germany, the cradle of Protestantism, for a popular government. The same is true of Prussia, England, Scotland, Sweden, and Holland, for the Dutch Republic was founded upon the ancient constitutions of the provinces, and not upon popular rights. It was a republic only in name, and, such as it was, its life was very short.

If Protestants have contributed to human freedom it was not as Protestants; the motives which prompted them did not spring from their religious creed, for that was a foe to human rights and the grave of liberty. Hence it was not due to any principle of liberty of the original Protestant colonists that religious toleration was made a part of the organic law of the Republic, but to the fact that the Protestant sects were not able to agree, and that there was no one of them sufficiently powerful to press its exclusive claim and get its peculiarities incorporated into the Constitution. In no place where Protestantism prevailed among a people as their religion has it given birth to a republic, and nowhere in the twentieth century does there exist a republic in a Protestant land. As for the Puritans one of their descendants covers the whole ground when he says: "I believe we are descended from the Puritans, who nobly fled from a land of despotism to a land of freedom, where they could not only enjoy their own religion but prevent everybody else from enjoying his."

The republic of the United States is the result of the gathered political wisdom and experience of past ages, shaped by a recognition of man's natural rights and a trust in his innate capacity for self-government beyond what had found expression in the prevailing political systems of Europe. The fundamental Articles of the American political creed and the formative principles of the republic are embodied in the Declaration of Independence, which they passed gradually into the constitutions of the several States and into the Constitution of the United States, and have step by step worked their way more or less perfectly into the general and special laws of the country. These articles consist principally in the declaration "that all men are created equal; that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."

These declarations can be looked upon only by superficial thinkers as "glittering generalities," whereas some are divine and fundamental, and all are practical verities, having a ground both in reason and revelation. They are divine, inasmuch as they declare the rights of the Creator in his creature; they are fundamental, for without the enjoyment of natural rights which they proclaim, man is not a man, but a slave or a chatel; they are practical, for man is, or ought to be, under his Creator, the master of his own destiny and free from any dominion not founded in divine right. The Creator invested men with these rights in order that he might fulfil the duties inseparably attached to them. For these rights put man in the possession of himself and leave him free to reach the end for which his Creator called him into existence. He, therefore, who denies or violates these rights offends God, acts the tyrant, and is an enemy of mankind. And if there be any superior merit in the republican polity of the United States, it consists chiefly in this; that while it adds nothing and can add nothing to man's natural rights, it expresses more clearly, guards more securely, and protects more effectually these rights; so that man, under its popular institutions, enjoys greater liberty in working out his true destiny.

Since Christianity claims to be God's revelation of the great end for which he created man, it follows that those rights without which he cannot reach that end must find their sanction, expressed or implied, in all true interpretations of its doctrines. That the interpretations of Christianity by the so-called Reformation, especially by its leaders, neither sanctioned nor even implied the natural rights of man, the peculiar articles of its creed and its history plainly show.

The American people in the Declaration of Independence avowed unequivocally their belief in the value of human nature, made a solemn act of loyalty to human reason, grounded their popular government on a solid foundation, and opened the door which leads directly to the truth. These truths which it asserted were not the fruits of philosophical speculations, but evident truths of human reason; and the rights which it affirmed were not the declamations of political dreamers, but rights inseparable from man's rational nature. Nor were these truths and these rights proclaimed to the world for the first time on the 4 of July, 1776, by the Continental Congress of the colonies; for they are as old as human nature, and will be found among the traditions of all races among civilized men. Freedom is no tender sapling, but a hardy tree and a slow growth, whose roots are grounded in and entwined around the very elements of human nature, and under the shelter of its stout branches man has reached, through many struggles, his existing state of manhood.

The War of Independence was a struggle for man's sacred rights and liberties, and in support of these rights and liberties the Colonists, as British subjects, cited the Magna Charta outlined by Cardinal Langton and his compeers, and won by them from King John in the meadow of Runnymede. Upon these inherent and acknowledged rights of man, and upon the conclusion which they derived from them that no taxation without representation ought to be permitted, as a practical maxim of government and safegard of these rights which they had received as a legacy from our common Catholic ancestors, the war for Independence began, was fought, was won; the republic was erected, and stands unchanged and immovable.

The Church and Social Reform.

HER POTENT INFLUENCE ON AMERICAN LIFE.

By REV. FRANCIS HOWARD.

In a progressive society there are always forces in operation which constantly produce modifications in the social structure, and effect changes in all the various social processes. Society is acted upon by external nature, and it reacts in turn on its environment; thus necessitating new adaptations and adjustments to new conditions, and bringing about many and constant changes in society. These changes are sometimes apparent and of minor importance, and more often they are hidden from the sight of the undiscerning observer, but produce far-reaching effects and profound transformations. This process of change is always in operation in society, and the social organism will cease to be continually reforming only when it ceases to exist. This state of constant change and readjustment is partly the result of forces inherent in society itself, and is partly due to the fact that society finds itself in relation to an ever-varying environment. Change and reformation are normal processes in every healthy society, and are essential to its harmonious development. If society is to survive and flourish, it must make use of new conditions, must get rid of old evils, must make changes in industry, in government, and in all the various social processes, in accordance with the times and prevailing conditions. One of the first things a student of society observes, therefore, is that reformation is a perfectly normal social process, and one constantly in operation.

These changes in society may be roughly classified as of two kinds; namely, those which take place unconsciously, and those which are the results of the conscious efforts of the social mind. The fundamental and most important changes in society are usually brought about by forces which society does not consciously control. In society, as in nature, as shown more particularly in the science of geology, the force that does the most work is the one that acts in small and almost imperceptible quantities at a given moment, but whose operation is continuous over long periods of time and whose accumulated effect is enormous. These are the important social forces, and the study of them is a matter of much practical value. The growth of our economic system, and the marvellous specialization of modern industry are mainly due to such causes. Some of these great transforming and adapting agencies in society are embodied in institutions. And among the institutions that wield great power in society the power of the Christian Church is deserving of the most attentive and careful study. There are also changes in social structure and social process brought about by the conscious effect of society. And when society puts forth special effort to effect such change, whether it be the removal of an old evil or adoption of some new method, the movement is popularly termed a reform. These conscious efforts of society are of two kinds. All the so-called reforms aim at bringing about increase of social well-being; but some of these efforts tend towards amelioration, and many do not. Any change desired by the well-wisher of society is called a reform. But there is an easy assumption that every reform means amelioration, while an inductive study of the reform movements in modern times might well point to an opposite conclusion as the correct one. Such movements are often explosive in character, and are indications of weakness rather than of strength. Their chief utility, when their results are beneficial, is that they remove obstructions which impede the free operation of those deeper forces through which the favorable transformations of society are effected. The movement popularly known as a social reform is society working at high pressure, and such forces are temporary in their nature. The fundamental process in society is a process of equilibration. All the social forces are parts of this process, and the true object of wise social reform is to effect a harmonious balance of all the forces in operation in society at a given time.

No thoughtful student can look upon social phenomena and fail to be impressed with the vast importance of the part played by the religious forces in social life. These religious forces are enormous in their aggregate, and they have part in every conscious and unconscious transformation that takes place in society. It is not necessary to argue that the ideals, hopes, aspirations, and beliefs which result from the religious element of human nature do exert a great, and in many cases a predominant, influence on action. The greater portion of the forces originating in the religious feeling of humanity have been and are, in our Christian civilization, embodied and applied in the institution of the Christian Church, and if we estimate the amount of these forces by the time they command or the economic sacrifices they call forth, or the enthusiasm resulting from them, or their influence on general conduct, it may be questioned if any single institution in modern civilization can be named which exerts an amount of social force equal to that exerted by the Christian Church.

These religious forces, then, existing through all the mutations and reforms in society, exert an influence in the direction of social welfare or detriment, or they are neutral in their effect. On the one hand it may be argued that the religious forces in society have contributed to social welfare and conservation, while on the other hand it may be contended that these forces have not in any way contributed to social well-being, and society has survived in spite of their influences. Again, it may be said that so far as the welfare and life of society are concerned, the religious forces exert no influence whatever. Now, on the theory of natural selection, the mere fact of survival is *prima facie* evidence of utility, and we need no other test to prove the social value of the religious forces. The mere fact that Christianity has survived in the midst of so many mutations, that it has persisted when so many other institutions have been discarded, is the strongest evidence we could wish to prove that it has discharged

a social function of the highest utility, and has been an important if not the essential element in social survival. We need no stronger proof than this that the religious forces operate in the direction of social conservation, and that the religious forces in social reform tend towards social amelioration. Judged by the test of ability to survive, there is no institution in society to-day of greater vitality and social value than Christianity, and considering the many attacks made upon it and efforts to destroy it, its persistence is at least a remarkable phenomenon.*

It may be thought that the power of the church for social reform in our country is greatly curtailed because this power is exercised within certain limitations which formerly did not exist. Under conditions prevailing in the United States there is absolute separation of church and state, and the church exercises no direct control whatever over any portion of the administrative machinery of society. It has no power to take measures to administer any reform in society which it might be disposed to recommend.

The law-making and executive bodies in our social system are disposed to resent any direct interference on the part of any church organization, and the "church in politics" is a phrase odious to all our citizens. The church, lacking powers of this kind, is also free from responsibility. There are many reforms in which the church can exercise no direct influence, such as clean streets, good sanitation in cities, new methods of administration tax reform, and many others; but while the importance of such reforms should not, on the one hand, be minimized, it is, as a matter of fact, too often overrated.

Now, it may be questioned whether the real influence of the church ever lay in any control which it possessed over administrative machinery of society. There is reason for believing that the real social efficiency of the church, and its power for promoting wise social reforms, is greatly enhanced for the precise reason that this alliance of the church and the administrative powers

* This argument, as is well known, is developed by Mr. Kidd in his *Social Evolution*. The argument is also used by Professor Patten in his late work, *The Theory of Social Forces*.

does not exist. There is probably no country in the world, where the real influence of the Church is more potent than in the United States, nor is there another country, perhaps, where the Church enjoys truer liberty, without interference by the state.

There is always a disposition to exaggerate the importance of the administrative machinery of society. Men naturally attribute most importance to that which is most in their thoughts. A law is merely the expression of social choice, and both the law and the efficiency of its administration depend on the degree in which it reflects this choice. The important influences in society in those matters which are the objects of social consciousness are those which mould this social choice. And here is the legitimate sphere of the influence of the church, a sphere in which its influence is most potent for social welfare. It is an observation almost too trite to quote that good laws do not make good men, and that laws are the expressions of the moral feelings of a people rather than the cause of those feelings. The history of civilization shows that a good law will have no effect unless a people are prepared for it. Grave harm has often resulted in society from good laws which could not be enforced, and the history of legislation indicates that no law will be enforced unless it is the expression of the real social choice, and unless supported by the moral sense and intelligence of the community. Thus, some of the barbarous poor laws failed of enforcement because the people were not willing to tolerate their cruelty; and efforts to enforce good laws in a corrupt community will always end in failure. A law is of importance only as a declaration of public opinion, and it is often the culmination of long and patient endeavor. Society makes few important moves in the direction of social well-being which are not in a great degree affected by the influence of the church on public opinion. This is illustrated by the present status of the temperance movement in this country. There has been no dearth of good laws in the past, but what was needed was a public opinion that would support the enforcement of these laws. And among the influences which helped to mould this opinion, and to direct social choice in wise channels, the influence of the Christian Church has been the most conspicuous. It may

not always be possible to trace the influence of the church on public opinion, but it is hardly too much to say that the influence of the church has been felt in nearly all laws that tend to promote social welfare, and in so far as it is part of the function of the church to promote social well-being, its influence is directed towards moulding social choice.

We have a number of ways of judging of the power of the Christian Church in the United States. The statistics of churches compiled by the Census Bureau contain a great deal of information that is instructive and valuable. This information is by no means so complete as might be desired, but it is perhaps the best that could be obtained, and is no doubt trustworthy within the limitations under which it was collected. An abstract of this information is contained in a smaller volume by H. K. Carroll, who had charge of the division of churches of the eleventh census. We have no very accurate means of estimating the total annual amount of money contributed by the people of the United States for the support of the Christian Church. But this annual amount must be very large. The churches are well maintained and the clergy have a decent and honorable living, and although it is not easy to make comparison by figures, yet it is not unreasonable to assert that the proportion of national income of the United States devoted to religious purposes is as large as the proportion devoted to these purposes in any European country. The church, moreover, is a purely voluntary organization, and the amount contributed for religious worship in America is freely contributed, since there is no law compelling men to contribute money for this purpose, and the total annual amount contributed for religious worship is a good indication of the strength of the religious forces in this country.

The value of the church property in the United States is also an indication of the strength of the religious forces of the country. Mr. Carroll, in the work above mentioned, states that "it is an enormous aggregate of value—nearly $670,000,000—which has been freely invested for public use and public good in church property. This aggregate represents not all that Christian men and women have consecrated to religious objects, but only what

they have contributed to buy the ground, and erect and furnish the buildings devoted to worship."* The amount of debt on church property, in regard to which we have no accurate figures, should be deducted from this estimate, but it is the policy of nearly all church organizations to own their church edifices. And as a large part of this aggregate amount has been contributed by the present generation it is certainly an indication that the influence of the Christian Church is not on the wane in America.

It is often asserted, however, that the influence of the church is declining, and that it is losing its hold on the people, and more particularly the laboring classes. So far as we can test such assertions by figures, the result is to show that these statements, which are so freely made, are without good foundation.

For the Protestant denominations of the country the census of 1880 gives 9,263,234 communicants, and the census of 1890 gives 13,158,363; an increase of 42 per cent. The increase of population for this decennial period is estimated at 24.86 per cent., showing a net increase over population of 17.19 per cent. The census estimates the increase of Catholic population at not less than 30 per cent. Leaving aside the question as to the accuracy of the above estimates, and the various circumstances that must be taken into account in judging them, they are adduced here simply for the purpose of showing that statements to the effect that the influence of the Christian Church is declining in this country are not supported by the only figures obtainable on the subject. Nor is there any good reason to believe that the church is losing its influence over the laboring classes. There are no reliable figures available on this point, and the statement is supported only by individual experience of those who make it.

Estimates are sometimes given of the numbers of church members in a given locality. These may show a defection or an increase. In large cities there are many lines of work in which men are compelled to labor every day in the week. There is always a large amount of labor that must be performed on Sun-

* *The Religious Forces in the United States*—H. K. Carroll. Introduction, p. xxxii. "The aggregate value of church property is nearly $670,000,000."

day, and this must prevent many from attending divine worship. But there is no evidence of general or growing antipathy or indifference to religion on the part of laboring men. There is no evidence that the families of working-men are less interested in religious affairs than formerly. Sentiments of hostility to religion would not be tolerated in working-men's assemblies in this country. Finally, there is no reliable evidence to show that laboring men have less interest in religious matters than formerly. The common complaint, however, is that the young people are becoming indifferent and falling away; but this has been a complaint in all ages, and in spite of such defections there has been a great increase in the religious membership in this country, and there is every indication of a continuance of this increase. It is safe to say that very few Catholic priests find these statements about the defection of the laboring classes confirmed by their individual experience; and these statements often emanate from irresponsible and inexperienced men; from ministers sometimes who desire to proclaim their interest in the working-man's welfare by contrasting it with an alleged lack of such interest on the part of their brethren; or more often from newspaper men and others who, having themselves ceased to take interest in any religious matters, make society a mirror in which they see their own image. There is every reason to believe that the influence of the church in modern society is as strong as it ever was, and that its influence over the masses is growing rather than declining. And considered as an influence in social reform, and as a power adapted to direct social choice to wise and beneficial social ends, the church has never been as potent in our country as it is to-day. In this connection we may quote a few sentences from the work of Mr. Carroll already alluded to: "It is to be remembered that all houses of worship have been built by voluntary contributions. The government has not given a dollar to provide them, nor does it appropriate a dollar for their support. And yet the church is the mightiest, most pervasive, most persistent, and most beneficent force in our civilization. It affects, directly or indirectly, all human activities and interests."*

* *Religious Forces in the United States*, p. lx.

One Hundred Years Of Catholicity.

A REVIEW OF ITS PROGRESS THROUGHOUT THE WORLD DURING THE NINETEENTH CENTURY.

By B. MORGAN.

The end of a century affords a favorable opportunity for making up the great accounts of the world, Science in all its ramifications has made great advances, literature and art have been popularized if not perfected, the education and amelioration of the people have thriven apace, and there will be few bold enough to deny that on the whole the nineteenth century was a century of progress. Meanwhile, how have the spiritual interests of mankind fared? and how has the old Church stood the test of new conditions? The question is an important one in many respects. The stock argument against the Catholic Church has been that she is reactionary—the foe to the liberty and enlightenment of mankind, she is doomed to wane with the growth of knowledge and freedom. We accept the criterion of the nineteenth century and from bald theories appeal to bold facts.

The religious history of the last hundred years has been mainly normal. The growth or decrease of the different sections of Christianity has been in large measure the result of their own inherent character and activity rather than of any external stimulus or opposition. There have been, of course, some exceptions to this rule; but the rule stands, and as a consequence the epoch that has closed affords a better illustration of the vitality of the Catholic Church than any other period of her existence.

Protestantism and Catholicity have emphasized the characteristics which differentiate them—each in its own manner. The

reformers sowed broadcast the doctrine of private judgment; their descendants are now reaping an abundan tharvest of divisions and contradictions. Luther himself would be aghast were he alive to-day to witness the logical issue of his principles. His church embraces every shade of belief, from that of the advanced Unitarian who cannot tell you wherein he differs from the Buddhist to the High-church man who hardly looks askance on the dogma of Papal Infallibility.

The Catholic Church, on the other hand, by this same dogma, which may be regarded as its landmark in the nineteeth century, has drawn closer its bonds of unity and more than ever deserves its claim to oneness. The character of holiness has been maintained by the saints she has bred and canonized during the century, and by the more than 100,000 martyrs she has given to God.

We propose to make a short investigation into her claims to Catholicity and Apostolicity.

Little of importance has been changed in the religious aspect of Catholic countries. There have been a few spasmodic but wholly abortive attempts at schism and heresy within her dominions. In Italy an apostate priest named Gavazzi put himself at the head of what he called the "National Church," in 1870. For a few years he kept together a small congregation, but the movement finally collapsed some years ago, when the unhappy founder dropped dead in the street in front of the Pantheon. A more insidious system is, however, at work in different parts of the country. The present writer was astonished some years ago to come upon a Protestant orphanage for Catholic children in the wilds of the Apennines. The hapless little ones were handed over body and soul to the tender mercies of Protestant teachers. When their "education" is finished, they are let loose to do what harm they may among their Catholic neighbors.

Within recent years we have witnessed the misguided zeal of the Protestant Archbishop of Dublin in trying to establish Protestantism in Spain. But this movement, too, is utterly devoid of significance. France, which at the beginning of the century was more or less tainted with Gallicanism and Jansenism,

has become more Catholic than ever. Even the undoubted eloquence and ability of the apostate Père Hyacinthe has not sufficed to keep open the doors of his solitary church in Paris. The Old Catholic movement in Germany, which began its career with such a flourish of trumpets after the Vatican Council, is dying slowly of inanition. Austria has given no encouragement to the sects, Portugal has not swerved, Belgium is sturdily Catholic. Ireland deserves a word of special mention. Her people are as intensely loyal to the old faith as they have always been in the long course of their troubled history; but in Ireland alone of European countries the population has diminished during the last hundred years. Towards the middle of the last century its inhabitants numbered over eight millions, of whom seven-eighths were Catholics. At the last census the total population was less than five, and the Catholic part less than four millions.

In only one part of Europe has Catholicity met with a check. The Muscovite dominion has menaced the peace of the church as well as the peace of Europe. In 1804 the Ruthenian branch of the Catholic Church counted 650,000—to-day it has no official existence, and its followers, scattered through the Russian Empire, scarcely number 100,000. This unhappy result has been mainly brought about by the overt and covert persecution of the government, and unfortunately, too, by the defection of some of the priests. In Poland, especially since 1860, Catholicity and patriotism have suffered together. Now, however, that diplomatic relations have been permanently established between Russia and the Holy See, there is good reason to hope that the trials of the church will be mitigated if not ended.

Everywhere in Protestant countries the church has surely, if slowly, gained ground. At the beginning of the last century the Catholics of Switzerland and North Germany were steeped in apathy, but since then God's great remedy, persecution, has brought about a sweeping change. Instead of the 6,000,000 of a hundred years ago, North Germany has to-day a population of 13,000,000 of the most zealous and loyal Catholics in Christendom. In Switzerland the animosity against Catholics has been

very bitter, and especially since 1870 the radicals have displayed an implacable hostility against the church, but the tide of Catholicity has risen day by day. In 1880 the Catholic population was barely one-third of the total—it is now at least two-fifths.

Catholic emancipation in Denmark dates from 1847. In that year there were but three missionaries and 300 Catholics, without school or chapel, in the country. In 1892 Denmark became a vicariate-apostolic, with thirty-nine priests and a population of 4,000. Sweden and Norway, in 1860 and 1869 respectively, granted freedom to the church. The work in these countries has been especially difficult and the progress has been slow, but the Catholics have increased from 440 to 2,100.

Holland, however, may justly claim the honor of showing a greater proportionate increase of Catholicity than any Protestant country. In 1840 William of Nassau tried in vain to induce his Calvinist subjects to consent to the establishment of the hierarchy. Thirteen years later it was restored by Pius IX, and since then the church has shown a steady increase. The 350,000 Catholics in Holland at the beginning of the past century have been increased by over a million, the present population being 1,488,352. Further still, the apostolic spirit has thriven apace, many Dutch priests being now laboring in England.

The growth and prosperity of the church in Great Britain presents many remarkable features. In the year 1800 England and Scotland together had but 120,000 Catholics, with 65 priests and 6 vicars-apostolic. They were absolutely destitute of public chapels, schools, and institutions. To-day the country wears a very different aspect with its cardinal-archbishop, its two archbishops, 18 bishops, and 3,000 priests to look after the spiritual welfare of more than 2,000,000 Catholics. The material advances in churches, colleges, schools, and institutions of different kinds have more than kept pace with the numerical increase. The church has received converts from all classes of society, though the cultured portion of the community has furnished more than its proportionate quota. Some years ago it began to be realized that while the church was receiving large numbers of converts annually, the actual increase of the Catholic population

was not as great as might have been expected. Cardinal Vaughan, then Bishop of Salford, instituted a searching investigation as to the causes of the "leakage" in his own diocese. It was then found that the losses were traceable to three sources: 1st, the wholesale proselytizing of Catholic children by Protestant societies; 2d, the neglect of careless and dissolute parents of their children; and 3d, the prevalence of mixed marriages. The first evil was promptly met by the establishment of the "Catholic Protection and Rescue Society of Salford," which in this one diocese has spent over $50,000 annually in rescuing destitute children from the dangers which threaten their faith and morals in the large towns. The letter of Pope Leo XIII urging the people of England to pray for their union with the church was very favorably received among a large section of Anglicans, and there are many signs to justify the hope that England is on the eve of a great Catholic revival.

In Turkey in Europe, Rome has made considerable advances. Had it not been for the indifference of France and the active opposition of Russia in 1856, 6,000,000 Bulgarians might have been added to the Catholic Church. Corporate reunion will doubtless come about some day, but in the mean time the twelve reorganized dioceses of the Balkans show an increase from 250,750 to 639,785 Catholics—and this in face of the ill-concealed hostility of the Russian agents.

In Asia Minor the different churches of the Uniate rite have shown signs of new life. In Palestine the Catholics have increased tenfold. The Melchite Greeks have abandoned schism and entered the bosom of the Mother Church, since when they have increased from 20,000 to 114,000. The total increase in the Catholic Uniates has been from 401,000 to 657,698.

The progress of the church in the New World during the last century has been very brilliant, both in point of numbers and organization. In 1800 the combined missions of the United States and Canada hardly numbered 400,000 Catholics. To-day in Canada alone there are 2,100,000 faithful, with 2,400 priests and over 30 bishops, and a proportionate growth of churches, schools, and institutions. Hitherto no exhaustive census has

been made of the Catholics in the United States, but a moderate and mnemonic estimate may be found in the figures 90 prelates, 9,000 priests, and 9,000,000* people. The estimate of the population is undoubtedly low, some authorities allowing as many as 13,000,000 Catholics to the States. Sufficient has been written in late years on the expansion of Catholicity amongst us, and the present writer will not dilate further on the subject.

The position of the church in South America is fairly satisfactory in point of numbers. Some quarter of a million of Indians have been received into the church. In the Protestant Antilles and in the two Guianas the Catholics have trebled in the last eighty years.

But the noblest successes of the Apostolic Church during the past century have been made in Asia, Africa, and Oceania. The missionaries who went to India in 1830 found little more than the ruins of Catholicity. The total number of the faithful was about 475,000, under charge of some four hundred native and twenty European priests. At the close of the century the Catholic Church in India claimed 26 resident bishops, 1,400 native and 645 missionary priests, about 3,000 members of religious orders, and a population of 1,700,000 souls. Every day the church, from the Himalayas to Ceylon, is adding to the material elements of her apostolic mission, and the existence of over 2,200 schools, in which 100,000 scholars are daily grounded in the great truths of religion, gives bright hope for the future of the church among the Hindoos.

If the church has made but little progress in Siam, the same cannot be said of Birmania and Malasia, where the number of the faithful has sextupled and quadrupled, respectively, in the last fifty years.

In modern times Annam has taken the place of Japan as the nursery of martyrs. The persecution, which had been suspended up to 1820, broke out again at the death of Gia Long. The Cochin China expedition in 1858 and the war which followed served to intensify its horrors. It is estimated that during the

* Sadlier's Directory, 1895, gives Catholic population at 10,964,403; priests, 9,754.

nineteen years, alone, between 1843 and 1862 it cost the lives of 3 vicars-apostolic, 119 priests, over 100 religious, the greater part of the catechists, and at least 45,000 Christians. When the storm had passed the 500,000 faithful were scattered, and all their churches, schools, and religious houses in ruins. After a few years of comparative tranquillity, another outburst of persecution began in 1885 in the two vicariates of Cochin China, in which 50 priests, hundreds of religious, and 50,000 Christians perished. All this in the second half of the nineteenth century! It will be some time before the young Annamite Church can recover from such disasters; but, in spite of the deluge of Christian blood and the ferocity of heathen persecution, the Annamite missions, which in 1800 counted 310,000 Catholics divided into 3 vicariates, have to-day 9 vicariates, 573 priests, and a population of 628,300 Catholics. At the end of the eighteenth century there were in China five Catholic missionaries, with a population of 200,000. To-day the church counts 38 bishops, 1,000 priests (of whom about a third are natives), and a following of 576,440. As recently as 1860, Japan presented an appalling spectacle of desolation. The church that had given God 200,000 martyrs was absolutely blotted out. Catholicity was represented by one prefect and one vicar-apostolic, without churches, clergy, or people. The hierarchy was established by Leo XIII in 1890, and there were then in the country 4 bishops, 97 priests (of whom 15 were Japanese), and 44,505 Catholic souls. The opening of the last century saw but 6,000 Catholics in Corea, under the care of one Chinese priest. Persecution has raged fiercely here, as in Annam, and 3 bishops, 9 missionaries, and thousands of the faithful have given testimony to the faith by their blood. The church claims 19,000 children in Corea to-day, and the late crisis in politics is likely to prove of immense service to the growth of Catholicity.

Africa, too, has given a rich harvest to the church during the last century. The church which was so powerful in the early ages of Christianity was represented at the commencement of the century by about 7,000 persecuted Uniates in Egypt, and some 8,000 convicts in the prisons of Algiers, Tunis, and Morocco.

Now Algiers is divided into three dioceses, with 500 priests, 260 churches, and 400,000 souls. The archdiocese of Carthage has a population of 27,000. The church of Alexandria, stifled in the fifth century by the schism of Dioscurus, has begun to awaken from its apathy, and the Catholics have increased from 7,000 to 80,000, under the care of 140 missionaries. On the West Coast, mission after mission is springing up. There are now fourteen, with a population of 39,000.

In the South the Boers kept the country closed against Catholic missionaries until 1868. From that date until the commencement of the war between Great Britain and the Boer Republics the missions flourished at the Cape, Natal, the Orange Free State, and the Transvaal. In these states there were in 1900, 100 missionaries, with 25,000 Catholics, and there was then good reason to hope that the whole tribe of Basutos, numbering 180,000 souls would enter the church in a body. In the East schismatic Ethiopia has shown signs of a desire for reunion with the Mother of Churches, and in 1900 there were 19,000 Catholics in the province. In the centre of the Dark Continent the efforts of devoted missionaries have succeeded in establishing six missions, with about 5,000 converts. Uganda will be known to posterity for the Christian heroism of the 100 young pages of King Mwanga who gave their lives for the faith.

Madagascar, after thirty-five years of Jesuit zeal, has now a population of 100,000 Catholics. In the two provinces of Sydney and Melbourne there were in 1885 two archbishops (one of them a cardinal), twenty bishops, and a population of over 600,000. Fifty years before, the infant church began with two priests and a few hundred convicts. In the Australasian Islands there is now a population of 100,000 Catholics, with 8 bishops and 163 priests.

Such is a general summary of the work done by the church in the nineteenth century to establish her claims to Catholicity and Apostolicity. The foregoing array of facts and figures shows that the old church has nothing to lose and everything to gain from the continued progress of the world in enlightenment.

Cardinal Gibbons on American Institutions.

THE CHURCH AND THE REPUBLIC.

THE following is the address of Cardinal Gibbons on the occasion of his taking possession of his titular church in Rome.

"The assignment to me by the Holy Father of this beautiful basilica as my titular church fills me with feelings of joy and gratitude which any words of mine are wholly inadequate to express. For as here in Rome I stand within the first temple raised in honor of the ever-blessed Virgin Mary, so in my far-off home, my own cathedral church, the oldest in the United States, is also dedicated to the Mother of God.

"That never-ceasing solicitude which the Sovereign Pontiffs have exhibited in erecting those material temples which are the glory of this city, they have also manifested on a larger scale in rearing spiritual walls to Sion throughout Christendom in every age. Scarcely were the United States of America formed into an independent government when Pope Pius VII established therein a Catholic hierarchy, and appointed the illustrious John Carroll the first bishop of Baltimore. Our Catholic community in those days numbered only a few thousand souls, and they were scattered chiefly through the States of New York, Pennsylvania, and Maryland. They were served by the merest handful of priests. But now, thanks to the fructifying grace of God, the grain of mustard-seed then planted has grown a large tree, spreading its branches through the length and breadth of our fair land. Where only one bishop was found in the beginning of this century, there are now seventy-five exercising spiritual jurisdiction. For this great progress we are indebted, under God and the fostering care of the Holy See, to the civil liberty we enjoy in our enlightened republic.

"Our Holy Father, Leo XIII, in his luminous encyclical on the Constitution of Christian States, declares that the church is not committed to any particular form of civil government. She adapts herself to all. She leavens all

with the sacred leaven of the Gospel. She has lived under absolute empires, under constitutional monarchies, and in free republics, and everywhere she grows and expands. She has often, indeed, been hampered in her divine mission. She has often been forced to struggle for existence wherever despotism has cast its dark shadow, like a plant shut out from the blessed sunlight of heaven. But in the genial atmosphere of liberty she blossoms like the rose.

"For myself, as a citizen of the United States, and without closing my eyes to our shortcomings as a nation, I say with a deep sense of pride and gratitude that I belong to a country where the civil government holds over us the ægis of its protection without interfering with us in the legitimate exercise of our sublime mission as ministers of the Gospel of Christ. Our country has liberty without license, and authority without despotism. She rears no wall to exclude the stranger from coming among us. She has few frowning fortifications to repel the invader, for she is at peace with all the world. She rests secure in the consciousness of her strength and her good-will toward all. Her harbors are open to welcome the honest immigrant who comes to advance his temporal interests and find a peaceful home. But while we are acknowledged to have a free government, perhaps we do not receive the credit that belongs to us for having also a strong government. Yes, our nation is strong, and her strength lies, under the over ruling guidance of Providence, in the majesty and supremacy of the law, in the loyalty of her citizens, and in the affection of her people for her free institutions.

"There are, indeed, grave social problems now engaging the earnest attention of the citizens of the United States; but I have no doubt that, with God's blessing, these problems will be solved by the calm judgment and sound sense of the American people without violence or revolution or any injury to individual right.

"As an evidence of his good-will for the great republic in the West, and as a mark of his appreciation of the venerable hierarchy of the United States, and as an expression of his kind consideration for the ancient see of Baltimore, our Holy Father has been graciously pleased to elevate its present incumbent, in my humble person, to the dignity of the purple. For this mark of his exalted favor I beg to tender the Holy Father my profound thanks in my own name and in the name of the clergy and the faithful. I venture to thank him, also, in the name of my venerable colleagues the bishops, as well as the clergy and the Catholic laity of the United States.

"I presume to also thank him in the name of our separated brethren in America, who, though not sharing our faith, have shown that they are not insensible—indeed, that they are deeply sensible—of the honor conferred upon our common country, and have again and again expressed their warm admiration for the enlightened statesmanship and apostolic virtues and benevolent character of the illustrious Pontiff who now sits in the chair of St. Peter."

Cardinal Gibbons' office is one that outranks all others in the church in America, and his interpretation of our American institutions is worthy of his position. The convictions he has expressed have doubtless animated his whole life as a Catholic and a citizen, and all his countrymen will rejoice that he has uttered them with so much emphasis and bravery, and that he has done it in the centre of Christendom. Americans will thank him for it, and accept him as their representative there, for he is fitted by his thorough-going American spirit to interpret us to the people and powers of the Old World. Americans do not want the pope, at the head of the most august assembly in the world, representing the whole Christian Church, to speak in favor of empires, monarchies, or republics: that we do not want. What we want is the American cardinal to do what he has done; to have the courage of his convictions there and everywhere else, as becomes our cardinal, so far as he represents the American Republic.

It reminds one of Benjamin Franklin championing our cause in Europe before and during the Revolutionary era. What Franklin maintained was that we were not in rebellion; the American colonies were not guilty of that kind of revolution, which is a crime. They were fighting for principles which had always been an Englishman's birthright, and, I may add, part of the inheritance of all Catholic peoples. Franklin held that the rebels and revolutionists were the members of the British government. And the fact that that was an intense personal conviction with him added immensely to his force as our ambassador.*

* The following is an extract from Franklin's examination before the House of Commons: "*Question.* How, then, could the Assembly of Pennsylvania assert that laying a tax on them by the Stamp Act was an infringement of their rights? *Answer.* They understood it thus: by the same charter, and otherwise, they are entitled to all the privileges and liberties of Englishmen. They find in the Great Charter and the Petition and Declaration of rights that one of the privileges of English subjects is that they are not to be taxed but by their common consent; they have therefore relied upon, from the first settlement of the province, that the Parliament never would nor could, by color of that clause in the charter, assume a right of taxing them till it had qualified itself to exercise such right by admitting representatives from the people to be taxed, who ought to make a part of that common consent" (Bigelow's *Life of Franklin*, vol. i, chap 4).

The Americans never intended to be rebels; they were not rebels. Nowhere in their fundamental law will you find rebellion erected into a principle. So, like Benjamin Franklin, the American cardinal holds, if not officially yet morally, a like place as representing America to those monarchists of Europe who are suspicious of us and who do not appreciate our institutions. The cardinal will be accepted as an American representative, locate him where you please—Rome, Paris, Madrid, Berlin, or London. His office constitutes him our high commissioner, and his utterances are in the serene atmosphere of the Roman Curia, itself not unknowing of liberty and equality in their true sense.

St. Augustine's words have ever described the church's view of human authority, civil or ecclesiastical:

Christians in office "rule not from a love of power, but from a sense of the duty they owe to others; not because they are proud of authority, but because they love mercy. This is prescribed by the order of nature; it is thus God created man. For 'let them,' he says, 'have dominion over the fish of the sea, and over the fowl of the air, and over every creeping thing which creepeth upon the earth.' He did not intend that his rational creature, who was made in his image, should have dominion over anything but the irrational creation—not man over man, but man over the beasts. And hence the righteous men in primitive times were made shepherds of cattle rather than kings of men, God intending thus to teach us what the relative position of the creatures is, and what the desert of sin: for it is with justice, we believe, that the condition of slavery is the result of sin" (*City of God*, book xix, chaps. 14-15).

And how often soever the Holy See may have counselled men to respect legitimate authority, her great battles have ever been with those who have abused authority.

The Catholic Church has flourished under all forms of government. Her divine Founder has given her an organism capable of adjustment to every legitimate human institution. She tends to make the people loyal to the reasonable authority of the state, and her influence will strengthen them in the virtues necessary for the public welfare; she has always done so. But the form of government of the United States is preferable to Catholics above other forms. It is more favorable than others to the

practice of those virtues which are the necessary conditions of the development of the religious life of man. This government leaves man a larger margin for liberty of action, and hence for co-operation with the guidance of the Holy Spirit, than any other government under the sun. Speaking of the affirmation of human rights set forth in the Declaration of Independence, the present writer has said that—

"They are divine inasmuch as they declare the rights of the Creator in his creature; they are fundamental, for without the enjoyment of the natural rights which they proclaim man is not a man, but a slave or a chattel; they are practical, for man is, or ought to be, under his Creator, the master of his own destiny and free from any dominion not founded in divine right. The Creator invested man with these rights in order that he might fulfil the duties inseparably attached to them. For these rights put man in possession of himself, and leave him free to reach the end for which his Creator called him into existence. He, therefore, who denies or violates these rights offends God, acts the tyrant, and is an enemy of mankind. And if there be any superior merit in the republican polity of the United States it consists chiefly in this: that while it adds nothing, and can add nothing, to man's natural rights, it expresses more clearly, guards more securely, and protects more effectually these rights; so that man under its popular institutions enjoys greater liberty in working out his true destiny"

The Catholic Church will, therefore, flourish all the more in this republican country in proportion as Catholics in their civil life keep to the lines of their republicanism. This proposition will still be true even should the New England mind become the prevailing type among us.

In the light of these principles it is an error, radical and gross, to say that the basis of the American character is the spirit of political and religious rebellion. The character that is formed by the institutions of our country and the Catholic character are not antagonistic. American institutions tend to develop independence, personal independence and love of liberty. Christianity rightly understood is seen to foster these qualities. For what other object did the martyrs die than to establish their personal convictions against the decrees of emperors? "You keep the laws of your sovereign," said the martyr St. Lucy to the Roman official; "I keep the laws of my God. You fear Cæsar; I fear

the one true God, whom I serve. You are desirous of pleasing men; I desire to please Jesus Christ alone. *Do you pretend to deprive me of the right of acting according to the dictates of my reason and conscience?*" Said Sts. Perpetua and Felicitas, as they entered the amphitheatre to be martyred: "We have willingly come hither, *that our freedom might suffer no interference.* We gladly lay down our lives to avoid doing anything contrary to our holy religion." And in like manner the peaceful triumphs of Catholic virtue have had no other motive than an heroic purpose to serve God alone in true liberty of spirit, whether as hermits in the wilderness, or Benedictines in the abbeys, that were the centres of religious and civil life in the destruction of the Roman Empire and the rushing down of the barbarians, or in the various orders and societies, founded since then, in which the church has ever offered a method for souls to combine together for freedom and peace, for their own and their neighbor's sanctification.

What we need to-day is men whose spirit is that of the early martyrs. We shall get them in proportion as Catholics cultivate a spirit of independence and personal conviction. The highest development of religion in the soul is when it is assisted by free contemplation of the ultimate causes of things. Intelligence and liberty are the human environments most favorable to the deepening of personal conviction of religious truth, and obedience to the interior movements of an enlightened conscience. Mr. Lilly, in one of his brilliant essays, affirms that the question of the hour is the existence of the supernatural. This is well said for agnostics; but for a well-ordered mind I should say that the question of the hour is how the soul which aspires to the supernatural life shall utilize the advantages of human liberty and intelligence.

We do not need the imperial or kingly ideas of the Old World as aids to our spiritual life as Catholics, any more than we want its anarchical ideas as helps to civil freedom as citizens. Neither do we wish to plant our American ideas in the soil of other nations. The mission of the American Catholic is not to propagate his form of government in any other country. But there is one wish he cherishes in respect to his fellow-Catholics

abroad: he wants to be rightly understood, and that is a wish not easily granted. You, reader, if you had been brought up in a monarchy and sympathized with its institutions, as you naturally would have done, would not easily understand other forms of government. In such things most men are what their surroundings make them—you might say all men are, if by the word surroundings you take in the sum of influences, external and internal, to which they are subject. Where will you find a man whose most potent teachers have not been his race and country? Honest men in Europe feel about democracy as we feel about monarchy. And how do you feel about monarchy? Your truest answer must be, "I don't understand it." And, unless you made your home there, you might live in a monarchy for years and not understand it, and you would not wish to understand it. It does not belong to you. The place is not your home; your home is far away and far different, and you expect sooner or later to go back there. Therefore you are not to be blamed for not understanding them, nor are they to be blamed for not understanding us. When we are abroad, unless called upon to speak, as the cardinal was, it is better for us to keep our mouths shut. So should foreigners act when in this country.

I do not blame Europeans for not understanding us. I only wish to call attention to the many difficulties in the way of getting into the minds of Europeans true views of American affairs. These difficulties Cardinal Gibbons has known how to cope with. He has been able to express the American idea in such terms as not to be misunderstood. And this was not the triumph of diplomatic cunning, but rather that of sincerity and frankness—the true cunning of honest souls. He has carried his point by the simplicity of his thought and the earnestness of its utterance. There is often more in the courage of saying the thing than there is in the thing itself: there is both in Cardinal Gibbons address. For what is a commonplace in this country is striking and singular elsewhere, especially in a state of society so differently organized. It took courage to say what he did. It was needed to be said long ago, but others did not say it. Was it

lack of courage on their part, or indifference to the providential lessons of the times?

In such cases courage is genius, and we now rejoice in its triumph. It was fitting that the best expression of the good of civil freedom as a favorable human environment for the development of the religious character should be left to be made by an American cardinal in the centre of Christendom. And if I were asked in what the American system of government contributed most to this development, I should say that it is by declaring itself incompetent in spirituals.

Potentates wished, and still wish, to be pontiffs. When dynasties give place to oligarchies, aristocrats wish to be on a par with cardinals. When the tide of atheistic revolution has swept them all away, and blasphemers of the prime verities of reason and revelation are floated into power, they in turn feel under obligation as civil rulers to care for the supreme interests of religion. King Philip and Gambetta, Louis Quatorze, the two Napoleons, and Bismarck and Paul Bert, must nominate bishops; each must play *censor deputatus* for catechisms and theologies; monarchy, aristocracy, bureaucracy, anarchical and atheistic democracy, each inherits from its predecessor the craving for ecclesiastical authority. The Throne of the Fisherman has not had authority enough to publish in Catholic countries its own apostolic decrees without an incessant diplomatic war over the state's placet. In Joseph II's case this meddling of the state with spirituals was carried into the very sacristy. Without wishing to go too far the other way, I affirm that this interference by government can never be imposed on the American people. We are glad to see the American cardinal of the same mind. When church and state were brought into contact in Philip's reign he posed as the Constantine of Christendom, and Louis Quatorze did worse. Here in America, when church and state come together, the state says, I am not competent in ecclesiastical affairs; I leave religion in its full liberty. That is what is meant here by separation of church and state, and that is precisely what Europeans cannot or will not understand.

American Catholics AND Modern Life.

THERE is a great difference between us Catholics and our fellow-citizens who do not belong to the church. Of course there ought to be; our religious principles and practices are so different from theirs. "That man has a Catholic face," we remarked once in the hearing of a Protestant gentleman. "What do you mean by that?" he said. "I've often heard that expression, but don't know how it applies." "Well," we answered, "it is beyond question that there is such a thing as a Catholic face—a countenance in which you can read the Apostles' Creed and the Lord's Prayer and the Hail Mary almost as plainly as in a book. So there are not only Protestant faces but Calvinistic faces. Who will deny that the stern Supralapsarian has his principles of belief chiselled in the hard lines of his cheek? Should you ask me, however, in particular what it is that distinguishes the Catholic face from the Episcopalian, who affects more or less the same belief and practice, I would say that the former is the face of one who has in detail acknowledged himself to his fellow-man to be a sinner—who has gone to confession, in short; while the latter is that of one who declares in a loud tone to his select circle, and in common with them, that 'he has done those things which he ought not to have done, and has left undone those things which he ought to have done'—something that they all knew already, and which costs far less self-humiliation than the admission that we are all subject to the calls of nature." So there are Jewish faces (even independent of the aquiline feature); and there are pagan faces—bold, proud, self-conscious, or calm, proud, self-conscious; and there are the faces of those who

have no religion at all, and these, if possessed of natural virtue, show their benevolence, honesty, and frankness with their pride and self-consciousness on their brows, or, if of a vicious and depraved character, betray this also with self-consciousness and pride.

A certain "modest stillness and humility" may then be taken, other things being equal, as the distinguishing mark of a Catholic. We say "other things being equal," for we object to comparing one class of Catholics with quite another social class of non-Catholics. A Catholic fishwoman must not be placed alongside the refined and cultured wife of a Protestant teacher, and the superiority of the latter then inferred. No. Put laborer beside laborer, mechanic with mechanic, merchant with merchant, and then see if the criterion be not a correct one. Nay, more: make allowances, too, for national characteristics. Compare Irishman with Irishman, German with German, and so on. Any attempt to reach a conclusion not based on this principle must originate in sheer ignorance or dishonesty, and come to no result. The same must be borne in mind when reckoning up the relative education of persons. Reading and writing are one thing; education is quite another. They may or may not be found united in the same individual. Some of our public men who have had least book learning have shown intelligence and executive ability that raised them over thousands. "Of course your people are so deficient in education—" said a well-meaning gentleman to a priest one day. "That depends on what you mean by education," was the reply. "One ounce of experience is worth a whole ton of theory. Seeing is believing. It is true many of my people can't read and write, because their parents were so poor that they could never afford to send them to school or because tyranny would not allow them to do so. But what is the fledgling youth of this inland town, who has only passed through the high school, and never, perhaps, went further from his cradle than the distance from here to the metropolis (if he ever reached that far), compared with the Irishman, for instance, who, like them 'that go down to the sea in ships,' has 'seen the wonders of the Lord?' He knows what the mighty ocean is in

calm and storm, for he has been there. He can tell you about the wonderful works of God, and comprehend how a fish could swallow Jonah. He knows some of the greatest cities and harbors in the world, and their magnificent docks and splendid steamships, and soldiers and sailors of every nation assembled in them. He has an idea of the vast commerce of the globe. He knows how one country differs from another in climate, productions, men, and institutions. He knows whether monarchy be preferable for the poor man to a republican form of government, and his devotion to the land that gave him a refuge in distress is founded on a conviction that is the result of full trial of other systems and of free choice of this. Why, he is a shining light of knowledge compared with the one who has merely book-learning. Then take the religious side. Your native of the same class, unless he be a Catholic, is completely in the dark when contrasted with this foreigner. The former belongs to a church (if by God's grace he belong to any) which is either purely congregational and has no communion with other churches, or, if it belong to a large organization, extends at most to people of the same creed in the United States, or perhaps includes the English speaking races. But what is that to the world-wide fraternity which this Irish Catholic claims and by which he is claimed, united as he is to men of every clime and color and tongue through the pope, who is the active governing centre of all? One of his principal articles of belief is the supremacy of the pope. Now, this very fact implies a knowledge that carries even the humblest Catholic back through nineteen hundred years, and makes him realize the mightiest fact of history—that is, the unbroken succession of two hundred and sixty-three pontiffs ruling the church built by the Son of God on the believing fisherman; whereas the one with whom you would compare him hardly knows that the recently started Luther was a Catholic priest in rebellion against the church of his ancestors. Not a matter occurs in any country that does not interest the Catholic, for his brethren are there; and a fellow-feeling makes him sympathize with them, whose triumphs and trials his pastor and his merely religious items of news, as well as the announcements and other

official documents of the Pope, make him constantly conversant with. Experience teaches. Now, there is not a thing of public importance, from the tenure of property down to the license of liquor-selling, from the school question to the laws regulating divorce, that this stranger has not had brought home to him in at least two countries. Hence he knows at least twice as much as the untravelled native, and the untravelled natives are nine hundred and ninety-nine out of every thousand of the population." "I did not look at it in that light," said the gentleman; "are you going up-town, doctor?"

It is a common falacy to suppose that mere secular education lends a superiority to its possessor over one who has had a good religious and moral training, but whose education may be defective, or neglected. But the great majority of our immigrants come from countries where popular education is general, and those who come from Catholic countries have, as a rule, received in addition a religious education. For centuries previous to the Reformation free schools existed in Rome, while in Austria, France, Belgium, and other Catholic countries the people were better supplied with schools than in England and other Protestant countries until within a recent period. Nor should we forget that not until about fifty years ago did our own country bestir itself on this subject; for by the census of 1850 we find that in the United States fully one-fifth of the adults over twenty years of age, exclusive of the slaves, is reported as illiterate. And when we consider the subject from the standpoint of morals, we find that the Catholic foreigners among us occupy a proud position, as may be seen in the records of our divorce courts.

This brief pursuit of the subject of comparisons is not without its usefulness for our purpose, although it seem here a digression. What we set out with is, that we Catholics are noted for a greater degree of quietness, submission, modesty, and humility than others of our race and social condition. We may except the Jews, for reasons to be referred to.

Now, what we want to show is that this quality may be held in excess, so as to be not a virtue but a vice, and to warn our brethren from a too low conceit of themselves.

"In medio stat virtus"—Virtue lies in the golden mean. Self-respect is a duty we owe to God, in whose image we are made; to Christ, whose members we are; to the church, whose children we are. And we may not allow the honor of God, of Christ, and of the church to be outraged in our persons. The sin of pride does not consist in due self-esteem, but in excessive self-esteem. Self-esteem is the rating of ourselves at our true value, all our relations being considered, and is the result of self-knowledge. Now, if the Catholic know himself, he knows that he is the elect of the lord, one of the chosen stones for the edifice of God's kingdom on earth, and he must look upon himself as therefore more worthy of consideration than those whose lot is not so favored. A prominent Catholic layman, with whom we conversed on the matter of the backwardness of so many Catholics in worldly importance, business, and wealth, attributed it to the weekly exhortations they receive to be "meek and humble of heart," to "return good for evil," to imitate Christ, who said, "When a man buffeteth you on the one cheek, turn him the other," and so forth.

It is true that such has been and is the letter of our preaching, and such also, to an essential degree, its spirit. But if any one imagines the idea to be that we are to speak and act as if we had no rights at all in this world, as if we deserved reprobation and punishment at the hand of every one we met, as if a Catholic is to be "a spittoon," as Father Lambert puts it, for every impolite, blasphemous fellow, who would insult the Son of God himself as quickly, then such a one has not caught the idea. The words of the Gospel have not this meaning. Let us see:

"You have heard that it hath been said: An eye for an eye, and a tooth for a tooth. But I say to you not to resist evil; but if one strike thee on thy right cheek, turn to him the other also; and if a man will contend with thee in judgment, and take away thy coat, let go thy cloak also unto him" (St. Matthew v. 38–40).

Here our Lord speaks of revenge, which is forbidden in these figurative, rhetorical expressions, but supineness under injury is not inculcated, as the license of the wicked would be increased

thereby, and society could not endure. When charity, however, as in the conversion of infidels by a marked example of self-control; or God's glory, for whose cause the martyrs show their constancy; or prudence, as in times of general persecution, when to resist would bring ruin on the fold—when such motives combine to render the literal observance of this counsel of the Sermon on the Mount advisable, then it is to be carried out. But it is in the main a counsel, not a precept, unless in the sense that private revenge is forbidden. Our Saviour himself did not practise this manner, for when he was buffeted during his Passion we do not read that he turned the other cheek, but he rather justified himself, saying:

"If I have spoken evil, give testimony of the evil; but if well, why strikest thou me?" (St. John xviii. 23).

Consider, moreover, how he bore himself uniformly toward the Scribes and Pharisees. Did he ever humble himself before them? Did he not always speak up for the equal rights of his lowly companions? (St. Luke v. 30, vi. 1; St. John viii. 46, etc.):

"Which of you shall convince me of sin? If I say the truth to you, why do you not believe me?

"And the Pharisees and Scribes murmured, saying to his disciples: Why do you eat and drink with publicans and sinners? And Jesus answering said to them: They that are whole need not the physician, but they that are sick. I came not to call the just, but sinners to penance....And it came to pass on the second first Sabbath, that as he went through the corn-fields his disciples plucked the ears, and did eat, rubbing them in their hands. And some of the Pharisees said to them: Why do you that which is not lawful on the Sabbath days? And Jesus answering them said: Have you not read so much as this, what David did when he himself was hungry, and they that were with him: how he went into the house of God, and took and ate the bread of proposition, and gave to them that were with him, which is not lawful to eat but only for the priests? And he said to them: The Son of man is Lord also of the Sabbath."

Likewise, in the first epistle of St. Paul to the Corinthians we read that which many misapprehend; it is in the sixth chapter and seventh verse:

"Already there is plainly a fault among you, that you have lawsuits one with another. Why do you not rather take wrong? Why do you not rather suffer yourselves to be defrauded?"

Are lawsuits, therefore, forbidden by the apostle? Not so. For in the very beginning of this chapter he implies that they must sometimes take place, because he says (first verse): "Dare any of you, having a matter against another, go to be judged before the unjust, and not before the saints? Know you not that the saints shall judge this world?"—and if the world, why not the smallest matters? etc. He had learned that the new converts were prone to litigation, and this not always for the defence or recovery of right, but for revenge or gain's sake, and that they went to law thus not only with outsiders, but with one another, and even before pagans, thus interfering with the favorable impression which the mutual affection and peace of the Christians was producing, and which it was so important to continue in order that the world might be converted. If they would go to law, however, let them choose arbitrators of their own household. Why wash their dirty linen in public? In fact, this settlement of domestic disputes by ecclesiastical authority was carried on until the number of the faithful became so great that the bishops were compelled to remit all cases, except those concerning clerics, to the secular courts, which also by this time contained many a Christian judge and pleader. Even if, however, St. Paul dissuaded people from going to law as a general principle, does not every honest lawyer do the same? Let no one imagine that the great apostle was a mean-spirited man, or that he could not draw the line between what concerned himself individually and the respect due to the "ambassador of God." Do we not all read of his appeal to Cæsar, and of his assertion of his dignity as a Roman citizen? Hear his own words when the magistrates wanted him to leave the prison secretly:

"They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison, and now do they thrust us out privately? Not so; but let them come and let us out themselves! . . . And they were afraid, hearing that they were Romans, and coming they besought them, and bringing them out they desired them to depart out of the city."

Can you picture to yourself any American or "free-born Briton" acting more manfully than that? Let us bear in mind that manliness does not conflict with Christianity. God forbid the thought! It is a libel of the false infidel scoffer. If you ever read that remarkable book, *The Manliness of Christ*, you may judge where the great apostle found the model for his dignified assertion of his official position. The Gospel makes soldiers and martyrs, never cowards. The doctor of the Gentiles was all the former, nothing of the latter. Nevertheless, all the while that he insisted on his rights for the sake of justice and order, the heart of St. Paul burned for the salvation of all men, to whom he sacrificed his own convenience, and even his most innocent prerogatives, in order that he might gain them to Christ. Who has preached more eloquently of love than St. Paul? And what one of the apostles showed more of it in his sufferings, dangers, and solicitude than he? And the church has caught his spirit, as he that of Christ. She makes all sacrifices for men's souls, but, when needs be, she asserts her right and protests ever and again in the most solemn manner when justice or truth are violated in her regard. Every one knows how the popes have resisted, even unto blood, in defence of their temporal possessions; and the Propaganda hires its lawyers and maintains its title to its own before the Italian courts to-day, just as any other corporation would do. And the religious orders—have we any reason to think that they could not or would not repel the invaders and despoilers who deprived them of their own hard-earned houses and effects? Yet do they cherish anger and resentment against the robbers? Not they. They rejoice as individuals, as the apostles did, at being "made worthy to suffer for Christ's name," but they object, resist, and protest against the outrage on justice and truth committed in their persons. Charity may, and does sometimes, inspire the saints with deeds that seem rather mysteries, transcending common rules of action, and the result proves that it was the Spirit of God that led them. For example, we read in the life of St. John Cantius, that illustrious professor of theology, that, being on a pilgrimage to Rome, he was overtaken by some robbers, who, taking his property, inquired if that were all.

"All," he simply answered; but when they had departed he discovered that a piece of money still remained in the lining of his garment, and, calling, he ran after them to inform them of the fact. Astonished, they turned back, and, confused and ashamed at the spotless candor of the saint, they gave him back all they had taken; and, no doubt, if they died happy deaths it was owing to this extraordinary conduct of St. John, whose story will be told until the end of time, and never without exciting in the breasts of the hearers a love and admiration for the truth. But if St. John had knocked down those robbers he would not have done wrong, and if he did it through zeal for justice and honesty, would have performed a meritorious action; but would he have done any good to their souls, or given as much glory to God as through his shining example he has done? Many things, therefore, are praised, but not necessarily to be imitated; and, indeed, they are sometimes, perhaps, neither to be praised nor imitated, but silently to be wondered at—"Non imitanda, sed admiranda."

And here we are reminded that many of the teachers of our youth, being members of religious orders, expatiate to perhaps an excessive extent on the virtues of obedience (as it applies to themselves) and on humility (as an evangelical counsel). Now, the first virtue of the good citizen is obedience to the laws. To be "law-abiding" is his greatest praise. But who will say that the ordinary citizen is to practice this necessary virtue in the same manner or degree as a soldier? The religious orders are a kind of military bodies, as are, to a less degree, the secular clergy. But instruction should be suited to the sphere in life which the hearer fills or is to fill. As an instance of faultiness in this matter we may mention that exhortation to be, as a great master of spiritual life puts it, like a corpse in the hands of our superior. What kind of voting citizens would corpses make? Do we not all complain that so many of our people vote like sheep? We once heard a member of one of our admirable regular bodies preaching to an ordinary country congregation on humility, and holding up (for their admiration or imitation, it matters little which) the third degree of this lofty virtue. "For example," he said, "if a man owed you a hundred dollars, and

you preferred that he should defraud you of that debt rather than get back what was of right your own—that would be on your part exercising humility in the third degree." "Possibly true, my dear father," one of the rustics might reply. "But mustn't that man pay his debts? And wouldn't I be guilty of something like compounding a felony, and sinning against justice, if I allowed such conduct to pass?" This kind of preaching or training places virtue in an odious and a false light, and makes our young men suspect, if not convince themselves, that "priests and sisters are not suited to educate citizens of the republic." Hence we think that great care should be exercised in breaking the evangelical bread, and in bestowing the rations of "meat" and of "milk" respectively; and we are of opinion that the lapse into carelessness, indifference, or infidelity among our graduates is in direct proportion to the lack of common sense, manliness, and adaptation exhibited by their teachers. When they discover the impracticability of their ethical code they are very likely to stick in the slough of scrupulous, chicken-hearted Despond, or cast off as idle or impossible what they have been taught to hold most sacred; in either case they are lost to their mother the church.

It is true that the greatest men are the gentlest—instance Moses, Brutus, Themistocles, Socrates, Bayard le Chevalier, and so many others, Christian and pagan—and that the bravest are generally the most noted for "modest stillness and humility." It is also true that, as a general thing, the gentle, quiet way is the best way; that the generous man conquers where the pushing, jealous individual fails; that they who give have it given back to them with interest. The successful men in the world as a rule are the kind, considerate, and unresisting, who, while they appear to place every one's interest above their own, are yet by this very conduct making friends and capital out of everybody. Witness the successful politicians!

A remarkable example of the power of passivity and strength of non-resistance is to be found in the Jewish people, who, weak and strangers in every land, know by long and sad experience the utter hopelessness of an aggressive policy. We have seen

them open a store in the very midst of the lowest rabble of professing Christians—men who, claiming to serve Christ, obeyed the impulse of the devil in making a football of the co-nationalists of our Saviour. The Jew bears it all, nay, is ever ready to smile, when possible, on his hated and sometimes contemptible foes. The result is that they forbear, at first through shame for striking one who won't strike back; then through despair of picking a quarrel with such a decided non-combatant; finally they presume on their apparently admitted superiority, enter into business relations with him (when he always wins), tolerate him as a neighbor, even respect him as an always law-abiding citizen, and he and his gradually increase, until at last they win a peaceful victory and behold the retirement from the neighborhood of the last of their enemies.

But the Jew was not always so peaceful. And those quiet men can be active and positive when honor and duty require this. Who so terrible as Moses in vindicating God's broken law? And Brutus dared to strike, and the greatest saints have at times been strong with a holy indignation.

In the early centuries of Christianity this passive resistance was the dictate of prudence and became a duty, because anything else meant annihilation; and it is sinful as well as useless to "butt one's head against a stone wall." But there came a time when society woke up and recognized itself to be Christian. Then passive resistance were a betrayal of the trust laid by God upon the ruler who "beareth not the sword in vain," and the Christian church and state was obliged as well as empowered to protect the faith and social order against its enemies. It is true Christianity introduced gradually milder measures, and, like our Lord himself, overcame men by love rather than by fear; but this did not prevent the solemn execution of just sentences when reason dictated the necessity. As with Christian society, so with the individual. He, like it, should be known by his gentleness. "Let your modest demeanor be known of all men," said St. Paul to the Philippians. "A spoonful of honey will catch more flies than a barrel of vinegar," said St. Francis of Sales. But there are other things to be done in the world besides catching flies,

and when rocks are to be rent the scorching fire and the biting vinegar come in of necessity. What we would inculcate, then, is that there are times and occasions when Catholics should remember, what, indeed, they should never forget, that while there are no bounds to our lowliness relatively to God, we are and ought to be not only as good but better than other men. Is it because you are poor that you must consider yourself inferior? Pray, was Cincinnatus rich? Did not numbers of the greatest men on earth rise from poverty? Surely we need name no names. Is it because you have no fine clothes that you are diffident? Nature shows what she thinks of glittering apparel by bestowing it on the least valuable animals. Contrast the bee with the butterfly, the ant with the grasshopper! "A man's a man for a' that." Our Saviour had probably only one robe, the seamless garment woven for him by Virgin hands. In Heaven's name, are these sufficient motives for shame or self-disparagement? "But we Catholics are looked down upon and the others combine against us!" Let this be but a new motive for exerting courage. Disraeli, the despised Jew, hewed his way to the supreme power of the strongest and widest empire on the globe; and O'Connell, the despised Irish Catholic, cut his way through greater difficulties, and became, like Moses, the liberator of his people. Let us, then, think of the great work that, for all we know, God may have marked out for us, and hold up our heads and "go in and win." Nothing is accomplished except by faith. This is scientific fact. Believe that you can do a thing, and you are bound to succeed. Heaven helps those who help themselves. Be not afraid of dangers or difficulties. If God has appointed you for this position—be it high or low according to a human standard, it matters not—he will carry you through in spite of difficulties. And as to dangers, think of all the perils some men escape, because their work is not yet done. Witness Napoleon, Washington, who never got a wound, and Grant. If you are not as highly placed it makes no difference. "Aren't you afraid of catching the disease?" asked a gentleman of a Sister of Charity in a cholera hospital. "Sir," she replied, "until my work is done I am immortal."

What reason can you give me why a member of Christ's mystic body, a brother of the Son of God, should consider himself inferior to a misbeliever or an infidel? Or why should he allow them to lay their coarse hands on the Church, the Spouse of Christ, or permit them to touch the souls, or even the bodies, of his baptized children? Yet that is what so many Catholics are doing, as if they were now, in countries discovered, settled, and saved by their ancestors, only what St. Paul says of the poor faithful in the mighty Roman Empire, "the off scourings of this world." No wonder that we are surprised when we see Catholic majorities in Italy, France, and Belgium, as well as elsewhere, allowing a corporal's guard of worthless infidels to rule and ruin as they please. Is it possible that they allow this because they think it their duty as Catholics? Then it were time that they learned the spirit of the Gospel rather than follow the dead and killing letter. Let them rise in their might like Phinees or Mathathias, and cast out the abomination of desolation from the holy places of their saintly and heroic fathers! We are glad to think that in those countries they are awakening to this right and duty, but we confess it takes a long time and much kicking to rouse them.

This revived energy will win them respect from their very enemies, for there is a point beyond which forbearance ceases to be a virtue and becomes poltroonery, which is contemptible with all men.

An amusing example of this occurred in Rome about five years ago, during our visit there. A party of Italian young men, intoxicated with the new ideas of the revolution, were seated at tables on the street in front of a café, drinking and smoking, and criticising the passers-by, when two Irish monks came quietly along in their graceful flowing garments. They withheld, of course, any expression of contempt, or rather pity, which the sight of these young loafers naturally would excite, and endeavored to go peacefully by; but one of the disciples of Garibaldi twitched the sleeve of one of the brethren, using some insulting term. Like a flash the strong Irish arm was swung and the slim Roman was dashed by a blow on the side of his curled head,

with his chair and table, out into the gutter. Astonishment and terror seized the group at once; but the avenger passing quietly on, their admiration of courage found vent, and cries of *Bravo frate!* (Well done, monk!) greeted his indignant ears. This was a case in which the office of judge and executioner fell by right into the hands of a private individual, and he certainly did more good to society and to those youths by accepting the task imposed than he would have done by giving another lesson in that humility (so called) which, in its excess, they, perhaps justly, look upon as the cause of Italy's weakness and shame; and probably young men would be far more likely to go to confession to this warlike friar, for that they recognized in him full manliness.

We heard from our late cardinal another anecdote, again of an Irishman, who exercised the ministry in one of our principal cities. He was remarkable for simplicity, honesty, directness, and a rich brogue, so that his homilies were very entertaining specimens of pulpit oratory, and many of the young Protestant men of the town used to go to his church to hear Father Mac——. He noticed their irreverent behavior, and, although it seemed to disturb him, let it pass once or twice. At length one night he stopped suddenly in his sermon, and addressed himself directly to the chief of the scoffers: "Mr. B——, you think because your father is the wealthiest and most influential citizen in the metropolis that you can come here with your empty-headed associates and disturb our worship and abuse the church of God. I tell you, sir, that you are doing wrong, and you must stop it. We will not put up with it." The faces of the young men lengthened out straightway, and they did not repeat their unseemly conduct. But the manly independence of the priest produced a novel and profound effect on the individual selected for reprehension. He declared that not a minister in his native city would have dared to address such language to his father's son. He called on Father Mac——, who received him with open arms. "O my dear young friend!" he said, "you're welcome—a thousand times welcome! And sure I know you don't mean all the harm ye do, but of course I had to correct ye for misbehaving in the church of God. May God bless you, Mr. B——! I'm sure

you're the gentleman every inch, that comes and apologizes when he knows he has done wrong." The result was that the young man begged to be instructed in the truths of religion, and was the first of his family to enter the fold of Christ. Such is the effect of manliness on young men.

What would we wish, then? That the priests and laymen should go about offering violence? This is not the part of a good citizen, and force must be generally the last resort. What we counsel is more self-assertion and confidence in our exalted mission. Let us remember that while we are "worms of the earth," if you wish (and by hyperbole), before God, *so are all other men;* but we belong to Christ's church, and in this are above all other men. Why, then, should we lower our countenance or make way for others, unless where politeness demands it, and "noblesse oblige"? The soldiers of an army are like so many puppets in the hands of their officers, and, as it were, part of a machine; but this does not prevent them being noted for an honorable pride in their profession, nor interfere with their self-respect and bravery. So we are and should be full of obedience to constituted authority, civil as well as ecclesiastical; but this very obedience should train us, as it does the soldier, to courage, assurance, and great deeds.

Though modest as to our own merits, let us lift up our heads for the glorious deeds of our forefathers. Catholics discovered our country, Catholics first settled it. Catholics set up the first printing-press a full century ahead in Mexico, and founded the first university (Quebec) on this North American continent. Catholics first established religious freedom in these United States; they gave essential aid in bringing about the independence of the colonies, and shed their blood on every battle-field for the integrity of the republic. Perhaps we have been naturally more attentive to the facts as members of the same church; but we do not know any clergyman who distinguished himself in the Revolution except our own Jesuit, Father Carroll, who actually "bore a yoke" with the infidel Franklin for the sake of liberty. So, in God's name, let us lift up our heads, and never let the thought of our faith abash us, but rather confirm us in an

honorable pride and confidence. We have the true principles of faith and morals; hence we will last, and those who follow a false creed will die out. Proudly, then, as heirs of this glorious land let us march through its length and breadth with dignity and calm assurance.

Now, all this need not, does not, conflict with the Gospel injunctions about meekness and lowliness of heart, because our confidence is not so much in ourselves, though we should hold ourselves in due respect, but rather in God, whose army we form, in whom we trust, and by whose aid we conquer. We once heard a gentleman addressing the graduates at Fordham, and endeavoring to inspire them with a proper and necessary and useful self-respect. He told them this story:

"The United States troops in Arizona were engaged in battle with a lot of wild Indians, and owing to their steadiness and discipline, as well as superior weapons, were gradually getting the better of the savages. The latter seemed to be losing heart, when one among them urged his horse forward with the greatest intrepidity, and, slashing right and left among the astonished soldiers, killed no less than a dozen of them before he was brought low. What was the secret of his prowess and consequent success? His tribe had preserved in tradition the account of the wonderful achievements of the steel-clad warriors of Cortez, and the thought struck him that if he could only get such armor he, too, would be invulnerable. As luck would have it, he picked up in some hole or other a mouldy old piece of a cuirass, more than half eaten away by rust. Delighted, he tied it with buffalo-thongs across his breast, and, convinced of security, rushed upon his enemies, with the result stated. Was he proud or self-confident? No. But he trusted in the magical coat of mail, and this talisman served him as well as if he were indeed enclosed in a shirt of hardest metal. So let us Catholics forget our own natural weakness (which, after all, is no greater than that of our fellow-citizens), and keep always before our minds that we are soldiers of Christ, whose faith still has the victory, who says to us all: 'Hold up your heads, for your salvation is nigh. Fear not, little flock, because it hath pleased your Father in heaven to give you a kingdom.' ...'Have confidence. I have overcome the world' (St. John xvi. 33)."

Indeed, Catholics of all others, have least reason to assume a humble or backward attitude in this country. It was discovered by Catholics, explored by Catholics, and the seeds of civil and religious liberty were first planted by Catholics in this continent.

Distinguished Catholic Prelates As American Diplomats.

Their eminent services in National Crises.

SEVERAL times in its crises the government of the United States has invited an American Catholic ecclesiastic to go abroad for it on a confidential diplomatic mission. The first instance occurred during the War of the Revolution.

It was logical that the American government should choose for that mission one of the representatives of the race which politically subject by force to England, had shown almost entire unanimity of sympathy with the aspirations of the revolted colonies in America. Incomplete reading has misled an American occasionally to claim that this unanimity was not substantial, or that there was a religious predilection that arrayed the Irish in Ireland or in America with or against the revolted colonists. Happily the testimony of historians of both creeds is conclusive upon the subject. When, several years ago, in the library of the British Museum, I sought to learn what the contemporary English thought of the American Revolution, of its causes, motives, means, men, and object—for shall we not be fair even to our foe, and listen in kindness to his own statement of his case?—there I found evidence of whose existence no American historian seemed to be aware. It is the testimony taken in 1779 before a committee of the House of Commons appointed "to inquire into the conduct of the American war."

One of the persons examined was Major-General Robertson, who deposed that he had been twenty-eight years in the royal service in America. Asked how the rebel force was composed, he replied that General Lee, the American, had informed him "half the Continental army was from Ireland." Add to this the soldier contingent of native Americans born of Irish parents, and the inference seems irresistible that more than half the Revolutionary army was of Irish blood.

Lecky, the (Protestant) historian, writing of England in the eighteenth century, dwells upon the copious emigration from Ireland to the colonies, Catholics and Protestants alike. "They went with hearts burning with indignation, and in the War of Independence they were almost to a man on the side of the insurgents" (*England in the Eighteenth Century*, vol. ii. p. 285).

The Protestants of Ireland had their opportunity in the Irish parliament. "The Roman Catholics, who were the vast majority of the population, were excluded from all representation, both direct and indirect. They could not sit in parliament and they could not vote for Protestant members" (*Leaders of Public Opinion in Ireland*, Lecky, p. 65). There were two parties among the members, one led by Flood, the voice of the English crown; the minority, led by Grattan, the voice of Ireland, the overwhelming majority of the people of Ireland, the statesman who said truly that "Europe, not England, is the mother of America." When Flood, speaking for the king, proposed aiding the crown in the American colonies, Grattan opposed the proposal and described America as "the only hope of Ireland and the only refuge of the liberties of mankind."

The Catholics of Ireland, barred from their national forum, found their opportunity in resentful refusal to enlist for service against the American revolutionists. It was the complete failure of the recruiting officers in Ireland that compelled the king to seek mercenaries on the Continent. Here again English testimony is not wanting in freshness. Had not the poet Cowper condemned the Americans? Did not Samuel Johnson write against the right of remonstrance? Was it not that splendid

genius who affirmed, while calling the American patriots robbers and pirates, "Liberty is to the lowest rank of every nation little more than the choice of working or starving"? An admiring biographer of General Burgoyne writes: "The extravagant sums paid by the English government in the shape of levy money and bounty was a powerful incentive to the avarice of the despotic petty princes whose unscrupulous barter of their subjects created indignation throughout Germany. Many of the men were forcibly seized and sold to swell the revenues of their sovereigns."

Frederick the Great taxed those who passed through his dominions like "cattle exported for foreign shambles." Catherine of Russia was requested by the king to supply twenty thousand men at her own terms. The king wrote to Lord North: "The letter of the empress is a clear refusal and not in so genteel a manner as I should have thought might have been expected of her. She has not had the civility to answer me in her own hand" (*Political and Military Episodes in the Latter Half of the Eighteenth Century:* Derived from the Life and Correspondence of the Right Hon. John Burgoyne, General, Statesman, Dramatist, by Edward Barrington De Fonblanque).

The English writer is plausibly of opinion that Frederick was less animated by humanity than by chagrin that England had raised the price of soldiers for hire. On the other hand, Mr. De Fonblanque ought to be willing to concede that the Elector of Saxony was more æsthetic than avaricious; that in selling an entire regiment of dragoons for "forty large blue and white metal jars" he was less moved by greed for gain than by taste for bric-a-brac.

As for Catherine, the king doubtless did not know that sympathy with democracy had little place in her thoughts when neglecting to send him her imperial autograph. At that time Catherine was engrossed with comparative philology (*Science of Language*, Max Müller, vol. i. p. 142).

Having failed to procure recruits among the Catholics in Ireland, the crown tried to do so, but unsuccessfully, in Canada. On the contrary, two regiments of Canadian Catholics aided

the patriots at the cost of censure from the ecclesiastical subordinates of the crown in that province.

Congress sent Franklin and Chase to Canada in 1776 in the hope of inducing the Canadians to unite with the Revolutionists. "They were accompanied by the Rev. John Carroll, a Catholic clergyman, afterward Archbishop of Baltimore, whose influence with the people it was thought would be useful on account of his religious principles and character. But they found the state of affairs in Canada by no means such as to encourage any just hope of success. Negligence, mismanagement, and a combination of unlucky incidents had produced confusion and disorder that it was now too late to remedy" (*Sparks's Writings of Washington*, vol. iii. p. 390). Chief among the irremovable barriers was the "address" of John Jay "to the people of Great Britain," in which he assailed the religion of the Canadians in truculent terms. That deplorable error on the part of an otherwise able and admirable patriot placed English ascendency in Canada beyond the reach of any influence within the means of the American patriots. A descendant of the Huguenots, Mr. Jay forgot that no one in the new world ought to be held responsible for old world intolerance, no matter in what avowed cause practised. Like the Puritans, who, fleeing from religious oppression, were eager for a time to inflict it on those who differed from them in a republic, Mr. Jay even tried to secure for the legislature of New York legal authority to deny religious liberty at any time to any denomination. Washington, Jefferson, Franklin, and their enlightened associates, so far from sharing Jay's fatal prejudice, opposed it by precept and action. But there was one more of Jay's mind. In 1780 the envoy of Spain, proceeding to the camp of Washington, died. The members of the Continental Congress were invited to the requiem at St. Joseph's Church, Philadelphia. Thereupon a proclamation to the officers and soldiers of the American army appeared. "Do you know," it ran, "that the eye which guides this pen lately saw your mean and profligate Congress at Mass?" The author of the proclamation was Benedict Arnold.

When Washington was elected President under the Consti-

tution, John Carroll, who accompanied Chase and Franklin as commissioners to Canada, had been named Archbishop of Baltimore, and on behalf of the Catholic clergy and laity he presented to Washington an address of congratulation in which appears this significant sentence:

"Whilst our country preserves her freedom and independence, we shall have a well-founded title to claim from her justice the equal rights of citizenship, as the price of our blood, spilt under your eyes, and of our common exertions for her defence, under your auspicious conduct." To which Washington replied: "I hope ever to see America among the foremost nations in examples of justice and liberality. And I presume that your fellow-citizens will not forget the patriotic part which you took in the accomplishment of their Revolution and the establishment of your government."

The second instance: "Our war with the Confederate States, as we now know and realize, was formidable enough in all its aspects and consequences without the aggravations of a simultaneous conflict with England and France . . ." "The emperor said . . . that when the French people were out of employment the government was expected to furnish them with bread. . . . He sought and expected the co-operation of England, a large majority of whose citizens were with him in sentiment and sympathy" (*Autobiography of Thurlow Weed*, p. 649). In May, 1861, the most powerful statesman in England, Lord Derby, had said in the House of Lords: "It is essentially necessary that the Northern States should not be induced to rely on our forbearance." In October, John Hughes, Archbishop of New York, was invited by Secretary Seward to go to Washington. "It was proposed by the cabinet that I should accept a special mission to England and France, in connection with very important national questions between the United States and those powers. . . . I made known to the President that if I should go to Europe, it would not be as a partisan of the North more than of the South, that I should represent the interests of the South as well as of the North—in short, the interests of all the United States, just the same as

if they had never been distracted by the present Civil War" (*Life of Archbishop Hughes*, p. 449). The commissioners sailed together, Archbishop Hughes going to Paris, Thurlow Weed to London. Before the end of the year the archbishop was able, after much indirect and some direct communication with the emperor, to write to Secretary Seward, that the emperor was no longer "hostile to the United States."

Mr. Weed was less fortunate. Every first-class British statesman, of both political parties, was against us, and so remained to the end. Mr. Gladstone said in the House of Commons, speaking for the entire ministry: "We do not believe that the restoration of the American Union by force is attainable. I believe that the public opinion of this country (England) is unanimous upon that subject."

Mr. Gladstone profoundly believed his own errors on every question until he discovered them. He lived to confess that he had misunderstood the United States and the Civil War. He did not undertake to expunge any part of his government's record in relation to it, but he owned that he had himself been wrong in affirming that the national American course "had been without any adequate or worthy object."

Lord Salisbury, for years the paramount intellect in guiding the destinies of his country, had said in 1862: "The plain matter of fact is, as every one who watches the current of history must know, that the Northern States of America never can be our sure friends, for this simple reason: we are rivals politically, rivals commercially; we aspire to the same position; we both aspire to the government of the seas; we are both manufacturing people, and in every port as well as at every court we are rivals to each other."

Lord Salisbury has never confessed that he was in error. He spoke the truth. It is the truth to-day as it was when uttered. It is more true to-day than then. Happily he has lived to see sectional consciousness itself almost eliminated from the United States, and the South, like the North, a manufacturer as well as an agricultural producer. It is the entire United States, Lord Salisbury knows, that now is the rival of England.

Catholic Education In The Twentieth Century.

BY RIGHT REV. J. L. SPALDING, D. D.

Glorious Achievements forecast by the wonderful Educational Exhibits of 1893, Illustrating the marvelous attainments of Catholic Educators in the United States at the close of the Nineteenth Century.

The Exhibit as a Powerful Educational Force.

The Catholic Educational Exhibit, on the occasion of the Columbian Exposition of 1893, marked a new epoch, in the history of religious education in the United States. The ends for which the Exhibit was made were more than realized. It was made possible, writes Right Rev. Bishop Spalding, of Peoria, to whose foresight, energy and guidance, its existence as well as its success were mainly due, by the generous co-operation of those who are engaged or interested in Catholic education, in whatever part of the country, and had it done nothing more than show how united these willing workers are, the gain would not be small. In presenting the results of their labors to the world, in so far as this is possible in an exposition, they proved their confidence in the worth of what they are doing and their desire to submit its value to the test of enlightened criticism. Not to know our educational work, our system and methods, is henceforth inexcusable. No one now, who respects himself, will affirm that our parish schools are inferior to the public schools, or that our teachers in appealing to the heart, the conscience

Note: Pages 427–433 inclusive combine the essential portions of two separate contributions on this subject by Bishop Spalding.—Editor.

and the imagination, lose sight of the importance of quickening and training the mental faculties. More than a million pupils are attending our parochial schools, and the number is rapidly increasing. When we consider that our school system is a work of conscience, which involves a very large expenditure of money and labor, it may be held to be, from a moral standpoint, the most important fact in our national life. For various reasons it is worthy the attention of enlightened and patriotic minds. It is the only elementary education in the United States which holds to the traditional belief that the morals of a people can be rightly nourished and sustained only by religious faith. Whether a purely secular system of education will not prove fatal to religious faith is as yet a matter of doubt, it being in no way doubtful that the basis of popular government is popular virtue. What Catholics, then, are thus doing deserves consideration, though it be looked at as an experiment or as a survival of what is destined soon to pass away. Indeed, the best people in America, if the case be presented simply as it is here presented feel an interest akin to sympathy in Catholic schools; and our position is really altogether plain and simple. We believe that religion is an essential element of human life, and therefore of human education, and we establish and maintain schools in which we strive to put this belief into practice.

We do this as a matter of conscience, and without ulterior views. In this country at least, Catholics claim and exercise a large freedom of opinion, and hence we are not surprised to find among them, men who have plans and schemes for the overcoming of whatever difficulties; but the Church is not responsible for their views and does not commit itself to them. If here and there a compromise has been proposed with the purpose of getting support from the public monies, or agitation for a system of denominational schools has been recommended, this has been done by individuals, who have never succeeded in gaining a numerous following. The Church has contented itself with urging the establishment and support of parish schools. Double taxation for education is, of course a grievance; but the Catholics of the United States believe in free schools for all, and since the

religious condition of the country is such that denominationalism could not be introduced into the State schools, without risk of ruin, they are willing to bear the burden of a double school tax; and, with few exceptions, they have no desire to introduce this question into politics. What they have been doing with constantly increasing success, they are content to continue to do—to build and maintain their own schools.

Among the good results springing from the Catholic Exhibit, not the least is the impression we have received of the extent and efficiency of our parish school system. We thence derive new zeal and confidence. The revelation of what we have done becomes a promise and a prophecy of what we shall do. We feel the work is great enough and holy enough to command our best efforts. We resolve to concentrate them upon the upbuilding of a system of more effective religious education, persuaded, that we thus most surely promote the interests both of the Church and the State. This is our task, and anything that might divert us from fulfilling it, is to be put aside as evil. We love our religion and our country well enough to be glad to make sacrifices for both.

All who think at all in our day, find their thoughts turn to the subject of education; for all men now understand that right education offers the best means to give being and life to our human ideals; since all efforts to develop, strengthen and perfect character are educational. The school, of course, is but one, though a most important one, of the agencies by which education is given. Its influence is constantly widening, and the tendency seems to be to have it supersede both the family and the Church in the work of moulding men and women.

"Whatever we wish to see introduced into the life of a nation," says William von Humboldt, "must first be introduced into its schools." Now, what Catholics wish to see introduced into the national life, first of all is true religious faith and practice. Religion is God's presence in the soul, it is the revelation of life's goodness; it is the fountain of hope and joy; it is the impulse to a noble activity in which we are conscious that failure itself means success. In happy days, it is light and perfume;

and when the waters of life are bitter it draws them heavenward, and again they are sweet. Through it the sense of duty—duty to ourselves, to others and to God—is awaked; and the caring for duty is the vital principle in the creation of character. Hence to introduce true religious faith and practice into the national life is to introduce that which is more important than material prosperity or intellectual activity; for religion is not merely the manifestation of our kinship with God, of the divine and imperishable nature of the soul; it is the only air in which morality thrives, in which virtue becomes fervent, and goodness kindles with beauty's glow. Conduct rests upon a firm basis only when we believe in the infinite and godlike nature of the good; in a universe of moral ends in which the right is also forever the best.

No school, therefore, is good which attempts to educate the body, or the mind, or the conscience without the aid of religion, for man is not a patchwork of parts but a something whole and organic, which springs from God, and which can be developed into harmonious completeness only through vital union with the Author and End of its being.

Hence, the Church does not and cannot consent to the exclusion of religion from any educational process. As we live and move and have our being in God, the moral and intellectual atmosphere we breathe should be fragrant with the aroma of religious faith; and the inspiration to goodness and duty, which comes chiefly in early years, and is imparted with most power by a voice made persuasive by an open and enlightened mind, should be received in the school-room as well as in the home and in the house of worship. To forbid the teacher who holds the child's attention during those years when aspiration is purest, when conscience speaks most clearly, when reverence is most natural, when belief in the heroic and godlike is most spontaneous, to appeal to his pupil's religious nature, and thereby to strive to awaken in them a keener sense of the divine, a more living consciousness of the sacredness and worth of life, is to repress in him precisely that form of activity which is most salutary and most helpful from an educational point of view. What is education worth if the spiritual side of our nature be permitted to lie dormant? if the sense of modesty and purity, of single-mindedness and reverence, of faithfulness and diligence, of obedience and love, be not called forth? What kind of education can be given by the teacher who may not speak of the evil of sin? of the harm wrought by vanity, jealousy, envy, cowardice, hatred, and vulgarity of thought and word? If he be forbidden to enter the inner life of man, how shall his soul ever be brought into contact with the souls of his pupils? He becomes a machine, and his living personality, in which consists his power to educate, is condemned to inaction.

When our common-school system was finally organized as exclusively secular, nothing was left for Catholics to do but to build and maintain schools of their own, in which the will, the heart, and the conscience, as well as the intellect, should be educated. If Catholic children have a right to a Catholic education it follows that the duty devolves upon Catholics to provide the means whereby it may be received; and the Catholics of the United States have accepted the task thus imposed with a spirit of generous self-sacrifice which is above all praise. They have built over four thousand parochial schools, in which more than a million Catholic children now receive a Christian education.

They have also established and maintained a large number of universities, seminaries, colleges, academies, reformatories, and asylums, in which religious influence is made to interpenetrate all the processes of nurture and training. The development of this Catholic educational system is carried on from year to year with increasing zeal and energy. The beginnings were difficult; progress is now comparatively easy. What has been done shows us not only what we have still to do, but gives confidence that we shall be able to do it. The people take an interest in the work not less earnest than that of the bishops and priests, while the teaching orders make almost superhuman efforts to meet the ever-growing demands for their services. The indispensable need of religious schools, which thirty or forty years ago was proclaimed by but a few, is now conceded by all Catholics. The utterances of Pius IX and Leo XIII on this

subject have no uncertain sound; and the bishops of the Catholic world, in pastorals and in councils, have raised their voices, in unison with that of the visible head of the Church, to proclaim the vital importance, whether from a religious or a social point of view, of thoroughly Christian schools. They declare that a purely secular education is a bad education, that if our civilization is to remain Christian our schools must recognize the principles of Christianity. In the third Baltimore Council, held in 1884, the zeal of the American Hierarchy in the cause of Catholic education glowed with greater warmth than in any previous assemblage of our bishops. The eighty prelates gathered in this national council decree that a parochial school shall exist close to every Catholic church, and that no ordinary difficulties shall be considered as an excuse for its non-existence. A pastor's serious neglect to build a school is declared to be a sufficient cause for his removal; and they affirm that it is a bishop's duty to provide schools which shall be Catholic, not in name alone, but which shall be thoroughly efficient. As a means to this end, they would have the pastor consider himself the principal of his school. He should watch over it and make it the object of his special care and devotion. To equip priests more fully for this office, the bishops urge that a course of pedagogics be made part of the curriculum of theological seminaries. Can we make our schools as good as the best of the public schools? Can we make them even better?

"Can we do this?" asked Archbishop Hennessy, of Dubuque, and he answered: "If I had a voice that would resound from New York to San Francisco, with that voice I would say—We can!" He adds, "The parochial school as it should be, and as it will be, will not only guard the faith of the children and transfigure the Church of God, but it will prove to be the most potent factor at our service for the conversion of our beloved country." Those who know with what earnestness and zeal the Catholic body of the United States is enlisted in the cause of Catholic education, will readily understand why the American bishops determined to have a Catholic Educational Exhibit in the World's Columbian Exposition.

Our school system is an organic part of our ecclesiastical constitution. It rests upon principles as wide as human nature, as immortal as Truth. We cannot if we would, we would not if we could, recede from the stand we have taken. We hold that the common school system is radically defective, though we have no disposition to interfere with those to whom it commends itself. We concede to others, as we demand for ourselves, religious and educational freedom. Our convictions on this point are unalterable; and since here there is question of vital, temporal, and eternal interests there can be no compromise which conflicts with the principles of religious education.

The Catholic Church is irrevocably committed to the doctrine that education is essentially religious, that purely secular schools give instruction but do not properly educate. The commemoration of the discovery of America, by holding an Exposition which attracted the attention and awakened the interest of the entire world, offered an opportunity such as we cannot hope to have again in our day, or in that of our children, to give public evidence of the work we are doing. In the four hundred years which have flown by since the stars of heaven first saw reflected from these shores the white man's face, beside his white sail, there had been no such occasion for such an advertisement, and when the fifth centenary shall be here there will be no need, we may confidently trust, of special efforts to commend and uphold the cause of religious education. Catholics assuredly had a right to a prominent place in that great celebration. Juan Perez, Isabella and Columbus, to whose lofty views and generous courage the discovery of America is chiefly due, were not only devout Catholics, but they were upheld and strengthened in their great undertaking by religious zeal and enthusiasm. Their faith was an essential element in the success of their enterprise. There should be no desire to ignore or obscure this fact, even on the part of the foes of the Church, and it was a duty which Catholics owe to the honor of the name they bear to see that the part which their religion played in opening to the Christian nations a new hemisphere, thereby extending and quickening the forces of civilization through the whole world, should not be

misunderstood or passed over in silence at the time, when the eyes of all men turned to America to behold the marvels which have been wrought here by strong hearts and awakened minds.

TESTIMONY FROM OTHER AUTHORITIES.

The display made by the Catholic Educational Exhibit was so good, so finished, so comprehensive, so imposing, so extensive, so splendid, so marvelously eloquent of care, of taste, of industry, of energy, of the whole soul of Catholic teaching, as to excite the astonishment and envy of all those identified with other educational exhibits, and to silence at once, the criticisms of those who would say that the Catholic schools are in any sense the inferior of the so-called public schools. The excellence of the teachers and the thoroughness of the course of study which the pupils, whose work is there exhibited, have evidently undergone, were all apparent to the most casual glance of the observer.

As the tree is to be judged by its fruit, in the words of the Divine Master, wrote a witness of the exhibit, at the time, so the generous vine of Catholic education may be appraised, in a measure, by the living proofs it modestly puts before mankind in the noble hall of Liberal Arts at the Columbian Exposition. Multitudinous and wonder-compelling as the various departments of the Columbian Exposition are from many points of view, the array of examples of Catholic training here presented claims the palm over all. As an exposition of a system it is the most striking in extent, in variety, in evidence of a masterly system of mental direction, that ever yet was brought before the world's notice. It dwarfs into insignificance the displays of educational results made by any and every institution in the country—universities, colleges and training schools taken altogether. The mobilization of such an army of practical witnesses for superiority was in itself a peculiar task. It demanded a special and intimate knowledge of a system which may be described as world-wide; it demanded a personality influential enough and magnetic enough to secure the heartiest coöperation simultaneously, in places separated by vast distances; it demanded one, moreover, imbued with an indefatigable spirit of industry.

Though the work of the Brothers of the Christian Schools is in many countries, and though they have to deal with many temperaments, they so assimilate themselves with the crude materials of all that is best in each, that they make them as clay in the hands of the potter. In Ireland they have rejected for years all State aid for the grand reason that one of the conditions of its acceptance was that they banish the emblems of religion from their schools; yet they entered the lists with the most pampered and opulent academies in the kingdom, and carried off the lion's share of the spoils at the Intermediate and Royal University examinations. But one has only to look around that special portion of the Catholic Educational Exhibit, which represents the work of the Christian Brothers' Schools in this country, in Canada, in France, in England and in Spain, to recognize at once the fact that master minds are at the head of this great teaching institution. The men standing at the head of this order have been selected for their special aptitude for the work. They must not only be teachers by precept, but men able to demonstrate by practical example the truth of the principles of accuracy, judgment and fitness which they inculcate in science and in art. They are born leaders of the mind, possessing in a large degree that influence over others which, for want of a better term, is styled magnetism, and that gift of luminousness in explanation, without which no teacher, no matter how clear to himself his perceptions, can fulfil his office effectually.

The Commissioner from Belgium, after a careful examination of the Catholic Educational Exhibit expressed himself, as follows: "I have visited every International Exposition, including the one in London in 1851, and I assure you that never was a collective educational exhibit that in magnitude, in merit, and in completeness ever pretended to approach the Catholic Educational Exhibit of the World's Columbian Exposition at Chicago. I can well understand how it is that the religious teaching orders of priests, brothers and sisters can achieve such remarkable success. It is their vocation to educate youth in a thoroughly Christian manner. The moral influence which they

wield in such an extraordinary degree over youth is no doubt the result of their union with God in prayer, the sacraments, and their constant aim to perfect themselves in the moral and religious virtues.

To educate youth being their chief aim, they make a thorough study of all that is to be taught. They seek the very best methods and make it a constant study how to apply them for the benefit of their pupils. This exhibit no doubt surprises the world, but understanding the subject as I do, it is no surprise to me. Secular educators are often at a disadvantage when side by side with religious teachers. They must seek the means of a livelihood and how to accumulate a degree of wealth for old age and for their families; if they have the care of a family their domestic duties must necessarily divide their attention, and for this reason they cannot, like religious, give undivided attention to the thorough education of youth."

The Delegate from France spoke in a similar tone, saying that he perceived many displays that he had never previously seen in any educational exhibit. In the results of efficient and intelligent methods of teaching; the excellence and completeness of work in all branches and from all grades of institutions, or the marvelous results in the industrial, mechanic and fine arts, the display far surpassed anything recorded in the annals of educational exhibits.

A secular journal—the *Chicago Inter-Ocean*—wrote; "The children of Jean Baptiste de La Salle are men whose only purpose in life is education. They are following to-day the rule of life he laid down for them and the system of pedagogy his genius developed two hundred years ago. Verily he builded well. The problems that to-day are vexing the educators he grappled with two centuries ago. And he solved them. Unhesitatingly he made religion a part of his plan. Nay more; not merely religious instruction, but religious education. In order to accomplish this his followers lead a life of renunciation and labor. He knew two hundred years ago, they know to-day and so do we, that mere instruction in religion is not the panacea for human ills. The penitentiaries and the houses of correction

are filled with people who know better. Their heads are right. It is their hearts that are wrong. To set these right is the why and the wherefore of the Brothers of the Christian Schools. And the marvel of it all is that, laboring for this purpose first, they manage to be superior in all other things they teach.

A secular journal, the *Chicago Staats Zeitung*, in an article written by a non-Catholic, said of the display as contrasted with those of the public schools: "Petted by the State, raised up as an idol by catering politicians, regarded as something sacred and a *noli me tangere*, furnished with all that money can procure, beautiful buildings, airy class-rooms, apparatus, methods, teachers enjoying a fine salary, these American schools, the pride of the country, should they not have taken advantage of the presence of the assembled teachers and pedagogues of the world, and of an opportunity seized by every country of the globe to exhibit their work, to prove to their admirers their excellence, which they boast of in theory, but do not show in practice?

They do not, we say, and we ask, Could they have done it?

What would those chatter-boxes, those text-book teachers, those lesson-hearers, with the curly locks, chewing 'tutti-frutti,' decorated with a stylish hat, with no deeper thought than that of the next ice-cream party; those defective patterns of humanity who are running our public schools—what could they exhibit? Just that which was to be expected: models of buildings, or their photographs; methods and means bought by the State at a heavy expense, but not the result of the schools, not the proofs of education. These are missing in the exhibit of the public schools. The Kindergarten and the training schools only are praiseworthy exceptions.

The weakness of the public schools shows all the more forcibly the strength of the Catholic educational institutions at the Exposition. Instead of beautiful building models and costly methods, they have exhibited the practical results of their schools. And these are great results. All honor to the men and women who, without State aid, or the encouragement afforded by public opinion, have built those schools; all honor,

we say, to the teachers who, not enticed by a salary, are educators from principle and not from greed."

Bearing in mind the fact that in the collection which called forth this tribute of admiration but the work of only a portion of the Catholic schools in twenty dioceses in the United States was shown, one might easily imagine what would have been the writer's wonder had all the arch-dioceses, dioceses, and vicariates in the Union, numbering about ninety, been represented in similar proportions? It is sufficient to say that as it was, the Catholic Educational Exhibit was incomparably the greatest display of its kind ever made.

The importance of putting such proofs of Catholic activity before the world at this particular epoch was at once perceived by all the hierarchy of the United States. Bishop Spalding, of Peoria, as already stated, took an especial interest in the project from its inception. The unfortunate divergencies of opinion among Catholics over questions of school attendance and State help, perhaps, naturally led many outsiders to think that while internal disagreement reigned the real work of education might be to some extent neglected. To such mistaken people there could be no greater surprise than this revelation of Catholic activity. There had been no controversies to disturb the serenity of the public schools' managers. They came out into the daylight only to appear ridiculous by comparison.

In his address at the opening of the Exhibit, Dr. S. H. Peabody, chief of the Liberal Arts department of the Exposition, expressed his surprise at the colossal results achieved in such a brief interval; and the eulogy he pronounced on the zeal of the whole Catholic teaching body in preparing the youth of the Catholic populations for the practical work of existence was the generous expression of a broad and liberal mind. In that marvelous array of proofs he beheld a signal refutation of the widespread calumny that the tendency of Catholic education is to dwarf the scope and limit the faculties of the human mind. But he saw only one side of the picture. This was but the practical side of the Catholic system which he was beholding. Behind that mass of work of hand and brain lies the invisible, sleepless

activity which, while training the physical faculties, keeps ever leading on the moral ones to a clearer conception of the truth that there is a higher goal to be reached by the intelligence than the conquest of earthly knowledge, and that the sum of human perfection must have its final complement in the display which shall merit the everlasting reward of the Judge who sits on high. This is what is meant by the two-fold work of Catholic education.

Says a writer, reviewing the subject at the time: Now, look upon this picture, and on this. Behold the two exhibits side by side—that made by the Catholic schools on the one hand, that of the public schools on the other. Take them grade for grade and compare the work; can the high-salaried teachers of the public schools show more satisfactory proofs for the state-aided system than the teachers who eke out their necessarily scanty pittance with a never-failing fund of charity and holy devotion to duty? Does the teaching of religion and morality in the Catholic schools impair the efficiency of scholars or teachers? Most emphatically, no; the very contrary seems to be the case. The two exhibits themselves, looking at them from this point of view, are a signal proof to the contrary. The soulless system has had no stimulus to come forward and place its works before the world; it is content with the filling of examination papers, and the passing of certificates and the filling of checks. These duties fulfill all the needs of the day, and this is the practical way of looking at it.

But this is not the Catholic way in America—the way which is really the most practical of all. There is no inspiration which can fire the soul of artist or poet, like the inspiration caught from religion; there is nothing which makes a craftsman so emulative, so reliable, as the sustaining power of religion. There is no influence which builds up one orderly state out of the complex masses of thinkers and toilers like religion. This is a truth which the foremost states are now learning—some, like France, from the sorrowful experience to the contrary.

Many things are taught, in fine, by this exhibit. We are lifted up in thought as we wander through its varied mazes from the contemplation of the wisdom and the care manifested in the

details of the system to the nobility of the purpose; and we see underlying it all the sublime tenacity with which the Catholic Church goes on in her beneficent way. Through good report and evil report she adheres to her mission, whether states or governments frown upon her or smile. She will not neglect her own, no matter who despises them, but like a tender mother and guide still helps them onward in the world, upward toward the light.

On the same occasion, the late Archbishop Hennessey gave expression to the following truthful words in relation to the same subject: Education without religion is not a good tree; on what side soever you view it it is wanting. The education of a Christian, a child of God, a brother and co-heir of Christ should be religious. Such education if given at all in any proper sense of the world must, save in very exceptional cases, be given in the school, during the years of schooling and by the most competent teachers that can be had. In this education the family, the Church and the State have the deepest interest. Who will respect or obey cordially authority in Church or State or family, if he know not or care not for the authority of God from which it emanates, "There is no power but from God," and without such respect and obedience what becomes of the foundation and superstructure of the social edifice? Where there is a common interest there should be united action. Instead of wasting time on useless irritating discussion, parents, priests and rulers should consider their duty to God, to their little ones, to themselves and to society, and do it promptly and manfully by uniting in giving to the youth of the nation that truly religious education to which they have a right from God. If any one, fond of flimsy objections should say or think that the study of religion in schools retards progress in other studies, let him go over to the Exposition grounds and examine for himself the Catholic Educational Exhibit. Growth in the body of Christ is in light, not in darkness.

The American College In Rome

By

A Former Student.

It was, I think, James Russell Lowell, who said that there is an education in even rubbing up against the walls of an institution like Harvard. With how much greater truth and force may this remark be applied to student life in Rome. Rome, the City of the Soul, the city, "the stones of whose streets," as Barthélemy expresses it with excusable hyperbole, "are wiser than the men of other lands."

With intellectual advantages inferior to none of our American centres of learning, there is besides an education of environment and contact, a training for heart and eye and ear, deep and wide-reaching in its formative influence, and which is nowhere else to be attained. Not one walk through her narrow streets but calls to mind the history of the world's greatest heroes. Monuments of all that is grand and glorious, in pagan as well as Christian civilization, meet you at every step. In retrospect we see the forum once more crowded with a motley multitude hanging on the lips of a Cicero or Hortensius, her senators seated in gravest consultation on measures to resist the open enemy thundering at the city's gates, or to expel the more insidious foe that lurks within her walls.

There are places that will ever be associated with all that is

best and purest in our nature, witnesses of heroic endurance and a faith stronger than death in its unflinching profession and practice, and there are places from which we recoil with horror, and whose annals of debauchery and sin we would fain erase from the history of the human race. And one there is, the grandest ruin of them all, the Coliseum, which bodies forth this double heritage of good and evil, and from its ivy-mantle walls tells at once the story of all that is gross and degrading, ennobling and saintly.

There are art galleries and halls of sculpture to delight the eye and instruct the mind, vast churches and rich shrines, which even from an architectural and æsthetic standpoint, command our highest admiration and esteem. Nay, even in this her day of decadence, when, as the peasant song of the Campagna puts it, "Rome, Rome is no longer what it was," when the queenly robes have fallen from her shoulders, and she sits by the sluggish waters of the Tiber, disfigured and begrimed by the inroads of modern improvements and socialistic ideas, she teaches an object-lesson of gravest import—the lesson that the dream of a united Italy was an empty phantom, and that Rome's only true greatness and prosperity rests on this, that she is the City of the Popes.

So far we have but looked on Rome as she appeals to the heart and intelligence of the ordinary traveller or lay student. But for him whom God has called to His sacred ministry and granted some spiritual insight into the things around him, how much deeper is the influence exercised by studying in the Eternal City. His work is done beneath the inspiring glance of Christ's Vicar on earth, and her bascilicas, and catacombs, and shrines are so many open books wherein are written the brightest pages of the Church's history, practical lessons of Faith, and Hope, and Charity, perpetual incentives to noblest thought and deed in emulation of those who have so gloriously gone before us in this divinest of all works, the salvation of souls.

But let us not give too full a sway to the feelings which crowd in upon us as we turn in thought to the days of our student life. Let us imagine that we have reached the doorsteps of the North American College. An Italian servant answers our ring, and a

moment later we are bidden cordial welcome to Rome by the Rt. Rev. Rector. Equally cordial, but more demonstrative, is the welcome extended by the students. We at once feel at home, and the noon recreation finds "the newcomers" busily engaged in answering a hundred questions as to things and persons in dear America.

A few days of rest, and then when the novelty of our surroundings has worn away, there comes the incident which, of all others, marks the line of demarcation between our past and present life, the reception, if I may so call it, of the cassock, for it has, in the number of accidental changes it involves, something akin to the reception of the religious habit. In our home seminaries this does not mean so much. Every walk finds the seminarian of Troy and Baltimore once in civilian clothes, albeit his coat has attained a canonical length, and the stately beaver lends height and dignity to his youthful years. Then, too, his vacations are not necessarily marked by the use of the cassock. But in Rome it is quite otherwise. The cassock once assumed is worn throughout the whole course.

So great a change in our outward trappings naturally carries along with it a marked increase of external modesty, but there yet remains in our carriage an air of freedom and independence which says plainer than words that, even to the detriment of evangelical meekness, we are prepared to defend our rights within due limits. This fact is fully appreciated by the Roman rabble, and it is no uncommon occurrence to see a crowd of roughs insulting a band of Italian clerics, while *gli Americani* pass unmolested. Twice only did I witness anything to the contrary. One of these incidents will throw light on the reason for keeping at a respectful distance.

A band of Americans were walking two by two, as is the custom, across the large piazza in front of the Quirinal Palace, the residence of the usurping king. Suddenly two Italians headed straight towards our ranks with the intention of breaking through. But they had mistaken the character of the foe. In a second a strong right arm had shot forward into the face of the aggressor. "Don't stop the ranks," called out the prefect, and

without even getting out of step, the line moved forward to the broad marble stairway leading down to our dear little Via dell' Umiltà. For a rowdy the world over, the most effective means of persuasion is the knock-down argument, and from an American standpoint, I think, there would be a material change in the relations of Church and State, if Italian students saw fit to employ it occasionally against their assailants.

But great as is the change in our external appearance and despite the conclusion that might be drawn from the incident just related, greater still is the change that is effected in what regards our interior life. Let the words of a distinguished professor of theology bear me out in this assertion. "Your American student walks around as if he owned the college, but more docile, obedient, hard-working men I have never met among the students of any nation." Some perhaps may have acquired these virtues during their school-days at home, but for the majority they are the result of the deep religious spirit, the charity, the discipline which reign within the walls of the American College.

The life of a Roman student is not an easy one, but the life, too, of a zealous, earnest priest whether in city or country is essentially laborious, and attended with hardship and self-sacrifice, and well then it is that the preparation for the sacred ministry should not be wanting in things that are not pleasing to flesh and blood. To sweep and tidy one's own room and to be reprimanded when these duties are not faithfully performed, to be obliged to ask permission for even the smallest articles of clothing and sometimes to be refused, to be subject in a dozen little details to a prefect, appointed from our own or perhaps a lower class, to have our sermon publicly criticised in the refectory, to observe silence at meals and to lift our birettas in humble acknowledgment of a correction in our reading at table, to have each Sunday our companion for the week's walks assigned us, all these and innumerable other points of college discipline, are indeed hard in the beginning, and on English nights, as they are called in contradistinction to the nights when we are obliged to speak Italian in recreation, we often sang with special emphasis

and vigor the concluding words of a well-known darkey song, "Oh, why was I tempted to roam (Rome)."

And then when the winter nights have come with never a fire to warm our shivering limbs and the *scirocco* spreading its dampness round about till wall and desk are dripping with moisture, and we wrap our cloaks about us, and with desperate energy apply ourselves during the long evening study, from 5.15 till 7.45, to the task of mastering philosophy and theology, there are times when our hearts sink within us, and only the thought of our vocation and of the frail Visitandine nun who had suffered greater hardships in the narrow cell we now occupy, spurs us on to courage in our work. All this, as I have said before, is hard, but it was borne cheerfully and without a murmur, and after years have revealed the influence these trials exercised in the formation of our characters. What Roman is there who would not willingly undergo them again, and who, if asked as to the advisability of studying in Rome, would not answer by hearty congratulations to the young student, to whom his bishop had made this offer?

But we are once more giving too full a sway to sentiment and reminiscence, and deserting the work we had proposed ourselves, namely, to describe the life of a student of the American College.

First of all, to put the question as it has been often asked me, "What is the American College and who are its professors?" At the very outset I must remove a misapprehension. If by a college you understand a place where classes are held, and the classics or higher branches are taught, the American College is not a college at all; for if we except ecclesiastical chant and ceremonies, it has neither classes nor professors. For all instruction the students go to the Propaganda. The same remark applies to the Irish and Greek Colleges whose members also attend the lectures of the Propaganda, and to the German, Scotch, English, and other national colleges whose students go to the Gregorian University.

It is then simply a boarding house? Again our questioner is as far from the truth as in his first conjecture. The American

College is in the highest and fullest sense of the term a seminary where students who are supposed to be of more than ordinary ability are sent from the different dioceses of the United States to prepare themselves for the priesthood. A brief glance at its foundation and history, and the daily order of exercises, will give the best insight into its character and aims.

We owe to Pius IX. the college's foundation. It was at his suggestion that it sprang into existence, and it was his personal donation of $40,000 that purchased the Visitandine Convent of Umiltà now occupied by the college. On December 8, 1859, the North American College was formally opened with a group of thirteen students. Some were already students of the Propaganda, and their uniform is that now worn by the students of that great institution. It was raised to the rank of *Pontifical* College by Leo XIII., Oct. 25, 1884. Without dispensation from the Pope only students from America are admitted into the College.

Inaugurated under the auspices of Mary Immaculate, the college has gone rapidly forward till its fourteen students of '59 have grown to over eighty.

But after all, the education of the class-room is not the chief advantage of studying in the Eternal City. As great theological learning can be, and is doubtless, acquired elsewhere, and I have met students of Innspruck and Louvain, and even of our own home seminaries, who were fully the equals of our Roman doctors. But as I have said before, there is the collateral education of eye and ear and heart, the education of what Ruskin so aptly calls "associated thought," and this can be nowhere else so well obtained. We are brought in contact with and see the most intimate workings of that greatest of all institutions, even from a worldly standpoint, the Church. We become acquainted, sometimes personally, with the men who occupy places of trust and power in her various congregations, and living and studying, as it were, under the eye of the Holy Father, there grows up within us an unswerving, personal, enthusiastic love and attachment to Christ's Vicar.

Then, too, basilicas and catacombs, shrines and magnificent ceremonies are preaching a sermon ever eloquent, ever varied,

and ever fruitful. There is scarce a day of the ecclesiastical year unmarked by some great feast of white-robed martyr or saintly confessor, and sometimes these feasts crowd so fast upon each other, that we are obliged to attend the same day the first vespers of one saint and the second vespers of another, should we wish to satisfy our devotion to both.

But even in Rome it is not "all work and no play." The training and development of mind and heart go on apace, but there are hours of most enjoyable recreation, outbursts of fun that well bespeak our joy and innocence of soul. The gentle Father Faber has said that "a community without a joyful spirit lacks half its vital force"; and we read of Lacordaire and de Ravignan that when they first entered the Seminary of St. Sulpice they were surprised, if not scandalized, at the frequent laughter of the young seminarians. "Wait," was the answer given them, "till you have grasped the spirit of the house"; and we are pleased to learn that ere long the two austere Apostles of modern France had caught the contagion of their companions' merriment. Of this healthful, joyous spirit there was no lack among the Americans, nor were occasions wanting for its exercise.

The three months of August, September and October are passed among the Alban hills. During the year there are walks to the distant Janiculum or Tre Fontane; mornings spent in examining treasures of art or passed amid the cool shades of the Pincian; afternoons in the secluded Villa Mattei, or in the more public Villa Borghese. In the last-named villa we often indulged in a game of base-ball, and it was one such that led a writer in *Spaulding's Guide* to tell of a game he had witnessed in Rome, in which all the players were Italian monks! "They played like professionals, knew all the technical terms, but when I approached to inquire the source of their knowledge and experience, I found that, outside of base-ball parlance, they could not speak a single word of English." Of course it was one of our little tricks on the travellers. A more common form of the joke is to converse in Latin or Italian, till some group of sight-seeing American or English misses have loaded us with all im-

aginable epithets, from lazy and dirty up, and then to put them to ignominious flight by using our native tongue.

And so the cycle of our years runs on. Each June sees a band of newly-ordained priests returning to the States, their places to be taken by fresh arrivals in November. We too are gradually mounting the ladder leading to the summit of the holy priesthood. Philosophy has given place to dogma, and ethics to moral theology, Greek to church history, and Hebrew to sacred Scripture and liturgy. The small tonsure of our initial orders has widened into the larger circle of the deacon, and the day at last dawns when in the mother of all Churches, the Lateran Basilica, we receive the power of offering the unspotted victim of propitiation, of loosing and binding the sins of the world.

There are hurried visits to favorite centres of devotion, hearty "Godspeed" from our fellow students who charge us with a hundred messages to the dear ones at home, and then, fit crowning for our Roman course, we go to beg a blessing at the feet of the Holy Father. Right gladly is it given, and with it words of admonition and encouragement to live forever in our memories, and as the aged Pontiff raises his hand in parting benediction, we feel as if we were receiving from the lips of Christ Himself the divine commission to go out and teach all nations.

The only other American College in Europe, but one with a distinct object, is the American College of the Immaculate Conception of the Blessed Virgin Mary at Louvain, Belgium, founded in 1857 by several American bishops, with the cordial consent of his Eminence the Cardinal Archbishop of Mechlin and all the Bishops of Belgium. The Holy See approved and blessed the new institution. The rules and constitutions have been approved by the Propaganda, and confirmed by Pope Leo XIII. The object of the college is to educate for the priesthood young Americans who are sent by their bishops to Louvain because of their special talents and aptitudes for theological studies, and to prepare zealous and able young men from Belgium and adjacent countries for the most arduous missions in the many dioceses of America. The students follow a three years course of theology at the Catholic University of Louvain.

The Supreme Court of the United States and Sectarian Institutions.

We herewith give the full text of a decision of the Supreme Court of the United States which, in our opinion, is destined to have a far-reaching effect in shaping the policies of the various states and municipalities towards the eleemosynary institutions within their gates.

Under the influence of a wave of bigotry many charitable institutions, which have been organized to do a purely humanitarian work of relieving distress or of succoring misery, though under religious auspices, have been often placed in sore straits though the refusal of the civil authorities to grant them the financial help they have needed to do the work of the municipality. And this refusal has been because they have ventured to call to their aid the comforts and consolations of religion, though they have secured the results the municipality has asked. This movement originated largely among some ardent Evangelical spirits, and was taken up by the Evangelical Alliance and continued by the soi-disant "League for the Protection of American Institutions."

The true inwardness of this movement has been "shown up" by Rev. Alfred Young in a scathing article, entitled "Legislative Attacks on the Rights of American Catholics," which follows. The promoters of the movement, under a very thin disguise, first attempted to make Protestantism a state religion by securing an amendment to the National Constitution, the second section of which reads as follows: "Each State in this Union shall establish

and maintain a system of free public schools adequate for the education of *all* the children living therein between the ages of six and sixteen years inclusive, in the common branches of knowledge, and in virtue, morality, and *the principles of the Christian religion.*" Failing in this, they determined to completely secularize every school, hospital, or eleemosynary institution, or else deprive it of municipal or state aid. In order to secure this latter end the following clause was submitted: "No State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use its property or credit, or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining, or aiding, by appropriation, payment for services, expenses, or otherwise, any church, religious denomination, or religious society, or any institution, society, or undertaking which is wholly or in part under sectarian or ecclesiastical control." In this too they failed, but in their most desperate attempt to succeed they did create a whirlwind in which many institutions that were doing useful humanitarian work suffered. But now the end of all their machinations has come. The Supreme Court of the United States has forever settled the matter in declaring it entirely lawful for the District of Columbia to enter into contracts whereby it can pay out moneys to institutions to do a certain work in accordance with its charter, notwithstanding the fact that the Directors of such an institution are clothed in a religious garb, and profess the tenets of a definite religious faith. Justice Peckham, writing the decision, says that "Whether the individuals who compose the corporation under its charter happen to be all Roman Catholics, or all Methodists, or Presbyterians, or Unitarians, or members of any other religious organization, or of no organization at all, is of not the slightest consequence with reference to the law of its incorporation, nor can the individual beliefs upon religious matters of the various incorporators be inquired into."

The complete decision should be carefully read. It is based on the most impartial reasons, and animated by a perfect sense of justice to all shades of religious sentiment. It constitutes the closing chapter in the history of one of the bitterest perse-

cutions the Catholic Church has suffered at the hands of men who made it their boast that they were American citizens.

SUPREME COURT OF THE UNITED STATES

No. 76.—October Term, 1899.

Joseph Bradfield, Appellant, *vs.* Ellis H. Roberts, Treasurer of the United States. } Appeal from the Court of Appeals of the District of Columbia.

[December 4, 1899.]

This is a suit in equity, brought by the appellant to enjoin the defendant from paying any moneys to the directors of Providence Hospital in the city of Washington, under an agreement entered into between the Commissioners of the District of Columbia and the directors of the hospital, by virtue of the authority of an act of Congress, because of the alleged invalidity of the agreement for the reasons stated in the bill of complaint. In that bill complainant represents that he is a citizen and tax-payer of the United States and a resident of the District of Columbia, that the defendant is the Treasurer of the United States, and the object of the suit is to enjoin him from paying to or on account of Providence Hospital, in the city of Washington, District of Columbia, any moneys belonging to the United States, by virtue of a contract between the Surgeon-General of the Army and the directors of that hospital, or by virtue of an agreement between the Commissioners of the District of Columbia and such directors, under the authority of an appropriation contained in the sundry civil appropriation bill for the District of Columbia, approved June 4, 1897.

Complainant further alleged in his bill:

"That the said Providence Hospital is a private eleemosynary corporation, and that to the best of complainant's knowledge and belief it is composed of members of a monastic order or sisterhood of the Roman Catholic Church, and is conducted under the auspices of said church; that the title to its property is vested in the 'Sisters of Charity of Emmitsburg, Maryland'; that it was incorporated by a special act of Congress, approved April 8, 1864, whereby, in addition to the usual powers of bodies corporate and politic, it was invested specially with 'full power and all the rights of opening and keeping a hospital in the city of Washington for the care of such sick and invalid persons as may place themselves under the treatment and care of said corporation.'

"That in view of the sectarian character of said Providence Hospital and the specific and limited object of its creation, the said contract between the same and the Surgeon-General of the Army and also the said agreement between the same and the Commissioners of the District of Columbia are unauthorized by law, and, moreover, involve a principle and a precedent for

the appropriation of the funds of the United States for the use and support of religious societies, contrary to the article of the Constitution which declares that Congress shall make no law respecting a religious establishment, and also a precedent for giving to religious societies a legal agency in carrying into effect a public and civil duty which would, if once established, speedily obliterate the essential distinction between civil and religious functions.

"That the complainant and all other citizens and tax-payers of the United States are injured by reason of the said contract and the said agreement, in virtue whereof the public funds are being used and pledged for the advancement and support of a private and sectarian corporation, and that they will suffer irreparable damage if the same are allowed to be carried into full effect by means of payments made through or by the said defendant out of the Treasury of the United States, contrary to the Constitution and declared policy of the Government."

The agreement above mentioned, between the Commissioners of the District of Columbia and the directors of Providence Hospital, is annexed to the bill, and is as follows:

"Articles of agreement entered into this sixteenth day of August, in the year of our Lord one thousand eight hundred and ninety-seven, by and between the Commissioners of the District of Columbia and the directors of Providence Hospital, a body corporate in said District, whereby it is agreed on the part of the Commissioners of the District of Columbia—

"That they will erect on the grounds of said hospital an isolating building or ward for the treatment of minor contagious diseases, said building or ward to be erected without expense to said hospital, except such as it may elect, but to be paid out of an appropriation for that purpose contained in the District appropriation bill approved March 3, 1897, on plans to be furnished by the said Commissioners, and approved by the health officer of the District of Columbia, and that when the said building or ward is fully completed it shall be turned over to the officers of Providence Hospital, subject to the following provisions:

"First. That two-thirds of the entire capacity of said isolating building or ward shall be reserved for the use of such poor patients as shall be sent there by the Commissioners of the District from time to time through the proper officers. For each such patient said Commissioners and their successors in office are to pay at the rate of two hundred and fifty dollars (250) per annum, for such a time as such patient may be in the hospital, subject to annual appropriations by Congress.

"Second. That persons able to pay for treatment may make such arrangements for entering the said building or ward as shall be determined by those in charge thereof, and such persons will pay the said Providence Hospital reasonable compensation for such treatment, to be fixed by the hospital

authorities, but such persons shall have the privilege of selecting their own physicians and nurses, and in case physicians and nurses are selected other than those assigned by the hospital, it shall be at the expense of the patient making the request.

"And said Providence Hospital agrees to always maintain a neutral zone of forty (40) feet around said isolating building or ward and grounds connected therewith to which patients of said ward have access.

"As witness the signatures and seals of John W. Ross, John B. Wight, and Edward Burr, acting Commissioners of the District of Columbia, and the corporate seal of the said The Directors of Providence Hospital and the signature of president thereof, this sixteenth day of August, A. D. 1897."

The contract, if any, between the directors and the Surgeon-General of the Army is not set forth in the bill, and the contents or conditions thereof do not in any way appear.

The defendant demurred to the bill on the ground that the complainant had not in and by his bill shown any right or title to maintain the same; also upon the further ground that the complainant had not stated such a case as entitled him to the relief thereby prayed or any relief as against the defendant.

Complainant joined issue upon the demurrer, and at a term of the Supreme Court of the District of Columbia the demurrer, was overruled and the injunction granted as prayed for (26 Wash. Law Rep. 84). Upon appeal to the Court of Appeals of the District the judgment was reversed, and the case remanded to the Supreme Court, with directions to dismiss the bill (12 App. D. C. 453). Whereupon the complainant appealed to this court.

Mr. Justice Peckham, after stating the facts, delivered the opinion of the Court:

Passing the various objections made to the maintenance of this suit on account of an alleged defect of parties, and also in regard to the character in which the complainant sues, merely that of a citizen and tax-payer of the United States and a resident of the District of Columbia, we come to the main question as to the validity of the agreement between the Commissioners of the District and the directors of the hospital, founded upon the appropriation contained in the act of Congress, the contention being that the agreement if carried out would result in an appropriation by Congress, of money to a religious society, thereby violating the constitutional provision which forbid Congress from passing any law respecting an establishment of religion (Art. I. of the Amendments to Constitution).

The appropriation is to be found in the general appropriation act for the government of the District of Columbia, approved March 3, 1897 (29 Stat. 665, 679). It reads: "For two isolating buildings, to be constructed, in the discretion of the Commissioners of the District of Columbia, on the grounds of two hospitals, and to be operated as a part of such hospital, thirty thousand

dollars." Acting under the authority of this appropriation the Commissioners entered into the agreement in question.

As the bill alleges that Providence Hospital was incorporated by an act of Congress, approved April 8, 1864 (13 Stat. 43), and assumes to give some of its provisions, the act thus referred to is substantially made a part of the bill, and it is therefore set forth in the margin.*

The act shows that the individuals named therein and their successors in office were incorporated under the name of "The Directors of Providence Hospital," with power to receive, hold, and convey personal and real property, as provided in its first section. By the second section the corporation was granted "full power and all the rights of opening and keeping a hospital in the city of Washington for the care of such sick and invalid persons as may place themselves under the treatment and care of the said corporation." The third section gave it full power to make such by-laws, rules, and regulations that might be necessary for the general accomplishment of the objects of the hospital, not inconsistent with the laws in force in the District of Columbia. Nothing is said about religion or about the religious faith of the incorporators of this institution in the act of incorporation. It is simply the ordinary case of the incorporation of a hospital for the purposes for which such an institution is generally conducted. It is claimed that the allegation in the complainant's bill, that the said "Providence Hospital is a private eleemosynary corporation, and that to the best of complainant's knowledge and belief it is composed of members of a monastic order or sisterhood of the Roman Catholic Church, and is conducted under the auspices of said church; that the title to its property is vested in the Sisters of Charity of Emmitsburg, Maryland," renders the agreement void for the reason therein stated, which is that Congress has no power to make "a law respecting a religious establishment," a phrase

* *An Act to incorporate Providence Hospital of the City of Washington, District of Columbia.*

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That Lucy Gwynn, Teresa Angela Costello, Sarah McDonald, Mary E. Spalding, and Mary Carroll, and their successors in office, are hereby made, declared, and constituted a corporation and body politic, in law and in fact, under the name and style of the directors of Providence Hospital, and by that name they shall be and are hereby made capable in law to sue and be sued, to plead and be impleaded, in any court within the county of Washington, in the District of Columbia; to have and use a common seal, and to alter or amend the same at pleasure; to have, purchase, receive, possess, and enjoy any estate in lands, tenements, annuities, goods, chattels, moneys, or effects, and to grant, devise, or dispose of the same in such manner as they may deem most for the interest of the hospital: *Provided*, That the real estate held by said corporation shall not exceed in value the sum of one hundred and fifty thousand dollars.

which is not synonymous with that used in the Constitution, which prohibits the passage of a law "respecting an establishment of religion."

If we were to assume, for the purpose of this question only, that under this appropriation an agreement with a religious corporation of the tenor of this agreement would be invalid, as resulting indirectly in the passage of an act respecting an establishment of religion, we are unable to see that the complainant in his bill shows that the corporation is of the kind described, but on the contrary he has clearly shown that it is not.

The above-mentioned allegations in the complainant's bill do not change the legal character of the corporation or render it on that account a religious or sectarian body. Assuming that the hospital is a private eleemosynary corporation, the fact that its members, according to the belief of the complainant, are members of a monastic order or sisterhood of the Roman Catholic Church, and the further fact that the hospital is conducted under the auspices of said church, are wholly immaterial, as is also the allegation regarding the title to its property. The statue provides as to its property and makes no provision for its being held by any one other than itself. The facts above stated do not in the least change the legal character of the hospital, or make a religious corporation out of a purely secular one as constituted by the law of its being. Whether the individuals who compose the corporation under its charter happen to be all Roman Catholics, or all Methodists, or Presbyterians, or Unitarians, or members of any other religious organization, or of no organization at all, is of not the slightest consequence with reference to the law of its incorporation, nor can the individual beliefs upon religious matters of the various incorporators be inquired into. Nor is it material that the hospital may be conducted under the auspices of the Roman Catholic Church. To be conducted under the auspices is to be conducted under the influence or patronage of that church. The meaning of the allegation is that the church

Sec. 2. *And be it further enacted*, That the said corporation and body politic shall have full power to appoint from their own body a president and such other officers as they may deem necessary for the purposes of their creation; and in case of the death, resignation, or refusal to serve, of any of their number the remaining members shall elect and appoint other persons in lieu of those whose places may have been vacated; and the said corporation shall have full power and all the rights of opening and keeping a hospital in the city of Washington for the care of such sick and invalid persons as may place themselves under the treatment and care of the said corporation.

Sec. 3. *And be it further enacted*, That the said corporation shall also have and enjoy full power and authority to make such by-laws, rules, and regulations as may be necessary for the general accomplishment of the objects of said hospital: *Provided*, That they be not inconsistent with the laws in force in the District of Columbia: *And provided, further*, That this act shall be liable to be amended, altered, or repealed, at the pleasure of Congress.

exercises great and perhaps controlling influence over the management of the hospital. It must, however, be managed pursuant to the law of its being. That the influence of any particular church may be powerful over the members of a non-sectarian and secular corporation, incorporated for a certain defined purpose and with clearly stated powers, is surely not sufficient to convert such a corporation into a religious or sectarian body. That fact does not alter the legal character of the corporation, which is incorporated under an act of Congress, and its power, duties, and character are to be solely measured by the charter under which it alone has any legal existence. There is no allegation that its hospital work is confined to members of that church or that in its management the hospital has been conducted so as to violate its charter in the smallest degree. It is simply the case of a secular corporation being managed by people who hold to the doctrines of the Roman Catholic Church, but who, nevertheless, are managing the corporation according to the law under which it exists. The charter itself does not limit the exercise of its corporate powers to the members of any particular religious denomination, but on the contrary those powers are to be exercised in favor of any one seeking the ministrations of that kind of an institution. All that can be said of the corporation itself is that it has been incorporated by an act of Congress, and for its legal powers and duties that act must be exclusively referred to. As stated in the opinion of the Court of Appeals this corporation "is not declared the trustee of any church or religious society. Its property is to be acquired in its own name and for its own purposes; that property and its business are to be managed in its own way, subject to no visitation, supervision, or control by any ecclesiastical authority whatever, but only to that of the government which created it. In respect then of its creation, organization, management, and ownership of property it is an ordinary private corporation whose rights are determinable by the law of the land, and the religious opinions of whose members are not subjects of inquiry."

It is not contended that Congress has no power in the District to appropriate money for the purpose expressed in the appropriation, and it is not doubted that it has power to authorize the Commissioners of the District of Columbia to enter into a contract with the trustees of an incorporated hospital for the purposes mentioned in the agreement in this case, and the only objection set up is the alleged "sectarian character of the hospital and the specific and limited object of its creation."

The other allegations in complainant's bill are simply statements of his opinion in regard to the results necessarily flowing from the appropriation in question when connected with the agreement mentioned.

The act of Congress, however, shows there is nothing sectarian in the corporation, and "the specific and limited object of its creation" is the opening and keeping a hospital in the city of Washington for the care of such sick and invalid persons as may place themselves under the treatment and care of the corporation. To make the agreement was within the discretion of the Commissioners, and was a fair exercise thereof.

The right reserved in the third section of the charter to amend, alter, or repeal the act leaves full power in Congress to remedy any abuse of the charter privileges.

Without adverting to any other objections to the maintenance of this suit, it is plain that complainant wholly fails to set forth a cause of action, and the bill was properly dismissed by the Court of Appeals, and its decree will, therefore, be *Affirmed*.

(True copy.)

Legislative Attacks

ON THE

Rights of American Catholics.

THE CONTEST AND BATTLE-GROUND OF THE FUTURE

BY REV. ALFRED YOUNG.

Says the *Congregationalist* in its issue of October 26: "The battle between Protestantism and Romanism (*sic*) is yet to be fought; and, if we do not wrongly read the signs of the times, it is to be fought on this continent, sooner, perhaps, and with more terrible earnestness than we have thought."

Be it so; we are agreed; but, in the name of justice and of our enlightened civilization, let the duel be one between reason and reason, history and history, doctrine and doctrine, principle and principle—a fair, honest, open fight, and, if Protestantism dares to accept the condition, with no favor. Let us have no fraud, no forgery, no un-American, secret, skulking methods of the midnight assassin, no firebrands of the incendiary, no social ostracism or political disfranchisement of fellow-citizens for conscience' sake, no violations of a freeman's right of domicile by Massachusetts "smelling committees," no combinations to effect a nullification of the constitutional guarantee of the freedom of religion, no setting up of a tyranny in this free land which would hamstring the opponent by depriving parents of their inalienable rights; in a word, no resort to methods of warfare which are damnable in the sight of God and of man, and which would stain the records of American history, whether successful or not, with an ineffaceable blot of disgrace.

But we fear it is not a high-minded and honest contest for intellectual and moral superiority that the *Congregationalist* is alluding to. The signs of the times point to quite another kind of battle as imminent—the contest inaugurated by various Protestant attempts to hamper us Catholics in the free enjoyment of our civil and religious rights as guaranteed to us, as well as to others, by our common Constitution. As is generally the case in warfare, whether of swords or words, one is the unprovoked or the provoking aggressor. Who is the aggressor in this impending conflict? Everybody knows it is Protestantism of a peculiar stripe. It is an unprovoked aggressor. It cannot be shown that we have ever attempted to obstruct or deny to Protestants their full and free civil and religious liberty. They have not dared, among all their misrepresentations of us and unfounded charges, even to accuse us of having done so. This Protestantism is the provoking aggressor. This article will rehearse enough evidence to prove that fact. Our self-constituted enemies dare not attempt to show just cause for the kind of conflict in which they are set upon forcing us to take the defensive part.

The intellectual and moral contest has always been waged ever since Protestantism came into existence. It is a necessary and, in its nature, if it has not been in its methods, an honorable struggle for the vindication of truth, and must go on. The result does not cause us any anxious fear. *Magna est veritas, et prævalebit.* If Protestantism possesses intellectual and moral superiority, if it surpasses Catholicism in its harmony with truth, justice, and charity, if it be a safer and more powerful defender of the rights of God and the rights of man, then we must go to the wall. If the contrary, then Protestantism must disappear.

Put forth your hand here, Brother *Congregationalist*, and attach your sign manual to the above, and we are with you ready for such a contest. And now, if you are an honest antagonist, lift up your voice and unite it with ours in calling out—Hands off! For, don't you see, standing out there on the field, and a little too close too, that Pharisaical hypocrite—the "National League for the Protection of American Institutions"? (*pace* the high and mighty *Independent*, who really cannot stomach such

vulgar, naughty words as Pharisee and hypocrite, though fitly spoken now as they were aforetime by the mouth of One yet higher and mightier). And cannot you see lurking behind him the League's secret masked auxiliary, "The American Protective Association," with hands already "damned for forgery and dripping with deceit," fumbling in his breast for the stiletto, and eager to rush out and stab us in the back?

You may say of this last-named miscreant, He is no hired masked assassin of ours. Well then, pray tell us, whose hired assassin is he? Won't you ask your Protestant brother, the Baptist *Christian Inquirer*, who lauds this satanic agent's political platform, including its call for the appointment of legislative "smelling committees," "to officially inspect convents and monasteries," and who, in these words, expresses its pious hope of the assassin's success:

"Well, theirs is a much better platform than either of the great political parties can get up. It is a platform of ideas, and not words merely. The order is said to number one million voters. A party with the above principles will go to victory like wild-fire" (issue of October 5).

Perhaps the Baptist *Christian Inquirer* may be able to tell us who it is that pays the blood-money.

You are shocked, no doubt, Brother *Congregationalist*, at hearing such an opprobrious epithet as *Pharisaical hypocrite* applied to the League for the Protection of American Institutions, of which the Rev. Dr. James M. King, Methodist preacher, is the active promoter and trusted secretary; whose programme is enthusiastically endorsed and repeatedly urged upon their readers by the entire Protestant religious press of the country; and on whose roll of members are to be found the names of many most respectable persons of unquestioned personal integrity. But the epithet is well merited all the same. A Pharisaical hypocrite is a false religious pretender, seeking, under the guise of an apparent zeal for the right and true, the accomplishment of base and unrighteous purposes. Such is the league whose hypocrisy we denounce. And here are our proofs.

The league is an association of Protestant religionists. The

names of some infidels, agnostics, and indifferentists may be found among its adherents, but only because they are willing to run with the hounds, if perchance they may aid in capturing the hated prey.

The hated prey is the Catholic religion, now prosperously speeding on its way of divine truth and charity, peacefully, righteously, full of self-sacrifice, infringing on the rights of no man, obedient to the laws, patriotically loyal to its heart's core, the friend, protector, and comforter of the poor, the weak, and the ignorant equally with the rich, the powerful, and learned, in all their manifold sorrows and sufferings of body and mind; whose doctrines are not only in perfect conformity with the fundamental principles of American liberty and rights, but also most vigorously uphold and defend them.

"Capturing the hated prey" means to obstruct the progress of the Catholic religion; to nullify its beneficent influence, and to hinder its numerical increase. Its enemies, interested in procuring its weakness or destruction, have hitherto failed in effecting their purpose, despite all the moral and intellectual influences they have unceasingly brought to bear, added to their practical faithlessness to the political contract expressed in the Constitution, Article VI.: "No religious test shall ever be required as a qualification to any office or public trust under the United States." The fact of this faithlessness of Protestants is notorious. There is plenty of evidence if called for.

The obstructive force of ignorant prejudice has been no less well understood and diligently fostered by calumnies and misrepresentations of Catholic doctrine and practice uttered in Protestant pulpits, in their religious newspapers, and through the active circulation of the vilest defamatory books and tracts.

They have received with open arms, and made use of, a horde of disgraced apostate priests and monks, and other disreputable characters posing as escaped nuns, whose pretended exposures of Catholic practices and convent life have befooled and debauched whole sections of the country. Protestant pulpits have been open to them from which to vomit forth their lies and indecencies before crowded audiences whose eagerness to drink in the

salacious recitals, and readiness to have their puerile fears and vindictive passions aroused, show to what a base intellectual and moral level their religious teachers have already reduced them. Even at this day the unholy welcome which this sort of literature receives at Protestant hands has been taken advantage of by the A. P. A.'s, who advertise and industriously circulate the vilest publications to defame the most sacred institutions of the Catholic Church.

Working to secure the same end are the well-known efforts of sundry Protestant societies of benevolence, established chiefly in favor of poor and abandoned, Catholic children, to whom they gave bodily succor at the price of the loss of all knowledge of their sacred religion. Do you not blush, O *Congregationalist*, at the sight of all these dishonorable manœuvres of your unworthy brethren?

Failing in all these efforts to down the Catholic religion, we are now confronted with this Pharisaical League which has precisely the same end in view under the thin guise of patriotism and the defence of American institutions. They carefully avoid mentioning either the name of the Catholic religion or their purpose to subject it to social and political persecution in any of their official documents. The omission is hypocritical.

But no one is deceived by the assertion that their association is neither partisan nor sectarian, saying it indeed, by meaning just the contrary. It is founded and inspired by anything but pure patriotic motives, and is plainly intended to inaugurate a Protestant, sectarian, religious and political crusade against Catholics, as the frank, undisguised interpretation of its spirit and aims by the entire Protestant pulpit and press proves beyond all question.

Their affectation of patriotic defence of what is neither threatened nor attacked as the end of their association is Pharisaical. Everybody knows the pretence is false. Overcome in every intellectual and moral contest, thwarted in all their attempts to put us under the ban by misrepresentation, calumny, and efforts to capture the rising generation of Catholics, they turn for help to the state, in the hope of bringing about, through

the enactment of obstructive and tyrannical laws, what their malicious and ignorant religious bigotry has not been able to effect.

In the pretensions of this League, and in all the support of it given by the united Protestant press and pulpit, we see the most evident proof of its Pharisaical, hypocritical character. They first raise a false alarm. "There must be no union of church and state!" Which implies that some one is attempting to bring that about. It is false. No such attempt is made or even thought of by any church or any political organization; unless, indeed, it be this disguised venture of theirs to renew the attempt made by the Evangelical Alliance in 1889 to unite the power of the state with their Protestantism in putting down the Catholic Church, as we shall prove further on.

Of course this League means, as abundantly evidenced by its friends and supporters in journals, sermons, Fourth-of-July orations, and by every other means of catching the ear of the public, that the Catholic Church is planning and plotting to bring about a union between itself and the state. Protestants ignorantly suppose that we would count such an union as an advantage greatly to be desired. They know what help it would be to them if they could succeed in establishing it in their favor. So they charge us with coveting the same support. There could not be a greater mistake. The only kind of union possible to effect would be such as Protestants seem quite satisfied to enjoy, and what they struggle to maintain in England, Germany, Norway, Sweden, and smaller principalities in Europe; one that reduces their churches to the position of a mere creature and tool of the state. We have no such slavish ambition. We are working to establish the kingdom of God and of his Christ in the hearts and minds of men, a kingdom of free souls who, "knowing the truth, are free indeed." No state shackles for us, if you please.

It must be owned, however, that the League and its friends have succeeded but too well in arousing the suspicions and fears of the unthinking multitude, that the charge is somewhat founded in truth, especially among the more ignorant classes of the South and West. With this false hue and cry industriously circulated, the malevolent spirits at the head of the League's secret ally, the

A. P. A. anti-Catholic order, have been able to draw into line a great number of dupes to serve their base purposes at the polls, there to politically assassinate their Catholic fellow-citizens, and thereby shamelessly violating the constitutional guarantee against the subjection of any candidate for public office to a religious test. In vain may the voices of the most trustworthy and eminent Catholics vehemently deny seeking any union of church and state. These conscienceless enemies go on, and will go on, shouting the old lie just the same. But Truth shall have her day. The Catholic Church is no creature of the hour, and she can afford to wait till that day shall dawn, bringing glory and exultation to herself and confusion of face to her enemies.

This hypocritical League has raised a second false alarm, to wit: For the state to aid sectarian educational and charitable institutions is to contribute to the destruction of social peace, of civil and religious liberty, and of the stability of the state itself. We first call attention to the deceptive use of the term "aid." It is false to say that the state was ever asked for or ever gave one dollar to *aid* educational or charitable institutions under the control of religious bodies. We are not quite prepared to say no Protestant religious body was ever so aided (their journals acknowledge they have been), but we unhesitatingly deny that the Catholic Church or any of her religious communities have been. We make this apparently surprising assertion in order to expose the hypocrisy of the League in employing the word "aid" in a false, misleading sense. Religion or sectarianism has never asked for aid as such, and never gotten it. All so-called "aid" by grants of money has been asked for, given, and applied solely to pay for the work the state declares itself bound in justice to pay for: an obligation founded on its own claims, from which arises a duty to do certain educational or charitable work itself, or to have it done by worthy agents among its citizens, whether religious bodies or not. Paying one's just debts of duty to honest laborers in one's own field is not granting them or their religion "aid." And they who falsely confess that they have been receiving such "aid" to their religion, in order to bring odium upon others, are hypocrites.

If the state has consented to engage religious bodies, Protestant, Catholic, or Jewish, to act as its responsible agents, it has done wisely and justly, knowing that thereby the same end is fully as well accomplished as by its secular officers, without just offence to any one, and all state interference with or abridgment of the religious rights of its citizens is avoided. The state abstains, as it should, from questioning the conscientious claims of its citizens. It admits them as presented, and so grants them what it has a perfect right to grant in consideration of those claims. The conscientious claim of the Catholic, and of some Protestants too, is that all parents, no matter what their faith, have a right to see that their children are educated in the religion they profess, that crime or poverty or other social disability cannot confer upon the state or any other organization or person the right to disbar any man, woman, or child from receiving the religious ministrations of their own faith, or the right to force other such religious ministrations upon them. All the efforts of this un-American League are flatly in contradiction of these principles of equal conscientious liberty.

If Protestants are prepared to forego the exercise of their rights in this matter let them, but the state has no right to demand that they should; and if ever we Catholics were to use our power through the state to force them to do so, contrary to their will, as they are now, at the beck and call of this League and its confederates, trying to force us to do, then we should richly deserve what they now deserve—the contempt and execration of every honest man who calls this free country his own.

But just look at the hypocritical anxiety of this League for the safety of the state. It calls out that the state must "save itself" (with the League's help, of course) from the threatening encroachments of "sectarianism." Does or does not that term mean "religion"? They dare not answer, for such an admission would make them show their hand. Dare they assert that the prosperity and general practice of religion is a "standing menace to the state"? Do they take American statesmen or the enlightened voters of this country for a lot of fools? What is to be gained by lying to the people like that? Is it not past

all question that no influence is equal to that of religion to secure national peace, freedom, and permanence? Are Protestants not sectarian? What so despicable as this hypocritical fawning upon the state at the expense of their own self-condemnation?

These double-tongued persecutors so manipulate their accusation about the state giving "aid" to sectarianism as to make it say to the popular audience: "These Catholics want the state to do what it cannot lawfully do—to teach religion in the schools." What schools? In the state schools? It is false. In our parochial schools? It is false. We protest against the right of the state doing anything, by word or mouth, by books or teachers, or by grants of money, *ad hoc*, to have any control or power or voice in the teaching of religion in any school.

But who did want, if they say they do not want now, that the state should take upon itself the teaching of religion in the public state schools? Who tried their utmost to induce the state to adopt Protestantism as the State Religion, and force the children of all other and no creeds, Catholic, Jewish, and Nullifidians of every sort, to be daily indoctrinated with a religious principle they repudiate as false—"The Bible is the only infallible rule of faith and practice"? These very jealous spirits we are denouncing. Feeling themselves unable to hold even their own against the fast-increasing intellectual and moral influence of the Catholic Church, and the active opposition to Christianity shown by the millions, we may say, of agnostics and infidels—nearly all the apostate children of Protestant parentage—they began years ago to force their "broad Christianity," as they called it, down the throats of those whose consciences rejected such a "broad humbug," as the Hon. Stanley Matthews, of the Supreme Court, styled it—Protestant as he was. How did they try to do this. By trying to force the reading of the Protestant Bible in the public schools, with the aid of the state law and the state policeman. One must have been a fool not to see the trick they were playing; to compel all children to hear the Bible read every day, so that they should be taught, and come to believe, that the only way to learn the true Christian faith and how to worship God is

to read the Bible. It was an infamous outrage upon the religious liberty of Catholics, Jews, and unbelievers, all free and equal American citizens, free from all domination over and interference with their conscientious convictions.

Catholics felt and resisted this covert attack upon the fundamental principles of the faith of their children. It was not the mere reading of the Bible, or even of the Protestant version, that aroused their opposition; it was the assumption of the Protestant, anti-Catholic principle taken for granted as the reason for having it read at all. And to enforce this principle they appealed to the then universal respect in which Protestants held the Bible, and in the same breath denounced our objections with the old falsehood, that we did not believe in the Bible; that we were not allowed by the church to read it—one of the most astounding lies that was ever perpetrated. "Rally to the support of the Blessed Book which these papists fear and would burn!" was their war cry. And surely their success in humbugging their ignorant people, so effectively and for so long a time as they did, is one of the most astounding facts in the history of their dishonest attacks upon us. If any sense of shame is left in them, with what confusion of face must they to-day look back upon this iniquity? Who now is shown to be the friend, the true believer in and guardian of the Bible?

They utterly failed in this attempt to make a practical and most effective union of the Protestant "church" and state, as everybody knows. Their real intentions being exposed, the clear-headed and fair-minded American people of all and of no faith scorned to dishonor themselves by collusion with such a nefarious design. But what a wail of disappointment and spiteful incrimination of the motives of Catholics went up through the length and breadth of the land from Protestant pulpits and the Protestant press!

Then they began their plot to secure the same end in another way, leaguing themselves together in politico-religious secret lodges, and in bands with high-sounding, patriotic American titles, to bring pressure upon the government to pass laws and constitutional amendments which would block the progress of

the Catholic Church, and hamper us in the free exercise of our parental rights and religious liberties. For many years previous the Evangelical Alliance had been doing this dirty work, and attempted to drive just such another amendment to the Constitution through Congress under the leadership of the same man, Rev. Dr. James M. King, Methodist minister, who is the real founder and master-spirit of the National League. This was in 1875, and James G. Blaine presented the bill in the house, but he slyly kept silence when the vote was taken. The Alliance tried it again in 1889, and we have before us a printed stenographic report of the hearing given its advocates before the Senate Judiciary Committee, Senator Henry W. Blair being its chairman. The whole report is occupied with virulent and calumnious attacks upon the Catholic Church, the Papacy, the Jesuits, and our educational and charitable institutions by the active agent of the Alliance and other Protestant ministers. They did not scruple to make use of garbled and even out-and-out forged "extracts" from eminent Catholic writers. In their speeches both Rev. Dr. King and Rev. Philip S. Moxom, of Boston, offered in evidence of their absurd charge that the Catholic parochial schools "produced" a vast majority of the illiterates, paupers, and criminals of the country, the fraudulent table of statistics manufactured by Dexter A. Hawkins, and still more fraudulently tinkered by the Hon. John Jay. This fraud had been already exposed in *The Catholic World*, April, 1884, of which magazine their speeches showed they were lynx-eyed readers. A further and more minute exposure was made by the present writer in the *Freeman's Journal*, November 29, 1890, and in the *Independent*, January 15, 1891.

The report proves beyond all doubt that the amendment they then proposed was an artful attempt to compel the state to teach the vague "principles of the Christian religion," as so formulated in their proposed amendment; which Protestants would be satisfied to have taught in the public schools, and thus either disbar all Catholic children from entering them or expose themselves to the danger of being Protestantized, just as now they are in danger, in common with Protestant children, of being

secularized and alienated from their Christian faith in the state schools in which all religion is tabooed.*

We copy this provision embodied in the proposed amendment: "Section 2. Each State in this Union shall establish and maintain a system of free public schools adequate for the education of *all* the children living therein, between the ages of six and sixteen years, inclusive, in the common branches of knowledge, and in virtue, morality, *and the principles of the Christian religion.*

Then follows the prohibition against any State according money to any "sectarian school or institution."

These fiery, unscrupulous bigots discovered that they had overleaped the mark. A certain Rev. J. O. Corliss, a Protestant minister, and a Professor Alonzo T. Jones, of Michigan, quoting largely from the Hon. Stanley Matthews—all Protestants—pricked the beautiful bubble the Alliance was blowing; and it was quite evident, when the committee rose, that the whole thing was an ignominious fiasco. The foundation of the League immediately after, proposing a new amendment with the provision obliging all states to teach the "principles of the Christian religion" left out, proves that the game for uniting church and state by Protestants was up; all their fatuous lying labor lost. And now they shamelessly turn round and falsely accuse us of just what they were foiled in attempting to do in their own favor. Before the struggle comes at the polls we Catholics should reprint and circulate that damning report over the whole country. Nothing could more effectually expose their base hypocrisy.

But who shall worthily picture the pitiful dismay, the woe-begone countenance, the snarling, disappointed rage of these plotters, defeated of their cherished hopes, and with all the

* *Religion and Schools.* Notes of Hearing before the Committee on Education and Labor, United States Senate, February 15 and 22, 1889, on the joint resolution (S. R. 86) proposing an amendment to the Constitution of the United States respecting establishments of religion and free public schools. Washington: Government Printing-office.

venom of their calumnies and forgeries, intended to defame the Catholic Church, poured out to the last drop, to be obliged to listen to the following "unkindest cut of all" from the Hon. Justice Matthews, quoted by Professor Jones, who, with Rev, Dr. Corliss, exposed their designs and opposed the amendment, backing up their argument with the names of two hundred and fifty thousand petitioners opposed to its adoption, Justice Matthews, after taking unnecessary pains to affirm his Protestant faith, thus discoursed, as quoted by Professor Jones:

"I know the Protestant prejudices against the Roman Catholic hierarchy and the Roman Catholic system of faith. But I am bound to look upon them all as citizens, all as entitled to every right, to every privilege, that I claim for myself; and further, I do in my heart entertain the charity of believing that they are just as honest and just as sincere in their religious convictions as I am. I will say further, that from the study I have made, as time and opportunity have been given me, of the doctrinal basis of the Roman Catholic faith, I am bound to say that it is not an ignorant superstition, but a scheme of well-constructed logic, which he is a bold man who says he can easily answer. Give them one proposition, concede to them one single premise, and the whole of their faith follows most legitimately and logically, and that is the fundamental doctrine of what the church is, what it was intended to be, by whom it was founded, by whom it has been perpetuated, being the casket which contains to-day, shining as brightly as before the ages, the ever-living, actually present body of God, teaching and training men for life here and life hereafter.

"Now, that is the doctrine of the Roman Catholic Church; that is the doctrine that is believed in by the Roman Catholic people; believed in sincerely, conscientiously, under their responsibilities, as they understand them, to answer at the bar of Almighty God in the day of judgment, according to the light they have received, in their own reason and their own conscience; for you must bear in mind that the process by which a Roman Catholic attains his faith is the same by which we do. We seem

to make a difference, in that respect, as if a Roman Catholic believed in his church in some other way, by some other organs than those which a Protestant uses when he comes to his convictions. Why, there is no compulsion about it; it is a voluntary matter; they believe or not, as they choose; there is no external power which forces them to believe. They think they have sufficient reason for their belief; it may be an insufficient reason, but that doesn't make any difference to you and me; it is their reason, and that is enough.

Now, they have—at any rate so far as the impersonal spirit of jurisprudence is concerned, so far as the presiding genius of the civil law is affected with jurisdiction, so far as that artificial reason which consists in the collective wisdom of the state can take any notice—civil rights and religious rights equal to yours and mine.

"Protestants have no rights, as such, which do not at the same time and to the same extent belong to Catholics, as such, to Jews and infidels too. Protestants have a civil right to enjoy their own belief, but they have no right in this respect to any preference from the state or any of its institutions. It is not a question of majorities against minorities, for if the conscience of the majority is to be the standard, then there is no such thing as right of conscience at all. It is against the predominance and power of majorities that the rights of conscience are protected, and need to be."

Poor Senator Blair, the chairman of the committee, suffering from an aggravated attack of Jesuitophobia, and his worthy compeers, the Rev. Drs. King, Moxom, Gray, Dunn, Morris, and the rest of the defeated plotters—how they must have squirmed as they sat there forced to listen to such plain, honest, just, straightforward, unhypocritical, upright, and true American doctrine as that! No wonder they hadn't another word to say, and that, when the quoted words of Justice Matthews were ended, we should read: "The committee then adjourned."

Failing to force their Protestantism into the common schools, and to establish Protestantism as a state religion, now, in their

fixed determination to obstruct and, if possible, overthrow the Catholic Church in America, they are willing to pay the Judas price of betraying the faith of their own children and sacrificing them to the Moloch of secularism, provided they may thereby stop by ever so little the favor which the Catholic Church is evidently gaining in the eyes of fair-minded Protestants and unbelievers; and thwart the astounding and unlooked-for advances she is making, not only in numbers and religious influence, but in all the fields of social, scientific, intellectual, and moral life and progress.

In their despair they cry out: "Stop the Catholic Church! Come, O state, to our aid! Secularize all schools, all prisons, all reformatories, all charitable institutions, even the hospitals of the sick and dying! Shut out from them their God and their faith! They won't take our Protestantism. Well, then, they shall not have any religion at all, and we are prepared to take the plunge and go down into the abyss of atheism, with all that is ours, if we can only drag the Catholic Church along with us to the same fate!"

It was evident that the failure of the attempt to make a union of church and state by the Evangelical Alliance, through its efforts to pass a constitutional amendment obliging the teaching of the "principles of the Christian religion" in all schools, was precisely due to that provision. It was the second attempt made by this body, as we have shown. Why did it not make a third? Because they knew that their attempt as *Protestants* to throttle the Catholic Church had been detected, the Alliance being undisguisedly Protestant and anti-Catholic in all its aims and methods. So they resolved to drop the pretension to gain their ends as religious antagonists, and pose simply as a band of loyal patriots shouting out that the American state and its institutions were in danger, and that the Pope, the bishops and priests of the Catholic Church were attacking them and bent on their destruction. That accounts for the foundation of the "National League for the Protection of American Institutions," organized the same year, immediately after the signal defeat and discomfiture of the Alliance. We say again, as has been well proved, that their title

is the proclamation of a false and unfounded issue. Nobody is attacking American institutions, and no "League" is needed to protect them. The verbal concealment of their religious animosity and aim, and their pretence of being inspired solely by patriotic motives, is a cloak of hypocrisy. Their own aiders and abettors have boldly torn aside the mask and shown them up in their true colors. The League is nothing else but the Evangelical Alliance under another name. It is true they have realized how futile would be the hope to bring about the constitutional adoption of Protestantism as the state religion, to be forced, willy-nilly, down the throats of the people, and so they contented themselves with framing a new proposed amendment, quietly leaving out the provision obliging the teaching of the principles of "Protestant" Christianity, or, as Mr. Blair put it in committee, "the principles of the Christian religion so limited as to specifically and emphatically exclude the Christian principles of one or two *sects*."

So we have their original plan of attack upon the Catholic Church by invoking the aid of the state modified and disguised in this fashion:

"No State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use its property or credit, or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining, or aiding, by appropriation, payment for services, expenses, or otherwise, any church, religious denomination, or religious society, or any institution, society, or undertaking which is wholly or in part under sectarian or ecclesiastical control."

Further comment upon their definite purpose than we have already made is unnecessary to prove that they have none other but to make an organized attack upon the rights and privileges of Catholics. Since its foundation the League has not been idle; circulating documents by the tens of thousands, securing articles in newspapers, and sermons from preachers, who have industriously poisoned the minds of their hearers with such calumnies against the Catholic religion as might serve their purpose.

Attacks on the Rights of Catholics.

By REV. ALFRED YOUNG.

SECOND ARTICLE.

We have abundantly proved in a former article that the spirit of the present anti-Catholic movement, inaugurated years ago by the Evangelical Alliance, and since being vigorously pushed by its *alter ego*, the National League for the Protection of American Institutions, and its secret ally, the A. P. A. "order," is a spirit of religious intolerance and jealousy. There is no blinking that truth. If they avoid verbally acknowledging their persecuting intent in their official documents, it is fully confessed for them by all their orators, writers, and agents. But the pretence, made from the beginning, has been that the question is a purely political one, and that they have had no purpose in view except to save the country from dangerous political encroachments made by the Roman Catholic Church in the persons of its spiritual rulers and its people. As we proved, they had the audacity to accuse us of being political plotters for union of church and state in the very same breath they were spending to make Protestantism the religion, "as by law established," to be taught in all the public schools of the country.

Any question involving the safety and well-being of the state evidently belongs to the domain of politics. But if there be any truth whatsoever in this cry of "danger and menace to the state," we may well ask: Where, then, are the politicians, the statesmen, all this while? It is now many years since these cries were first heard. Are they deaf, or are they so lost to all sense of their

duty to their country, that they can stand by and see our glorious Republic and its institutions totally destroyed without making any effort to save them?

Who are the only true patriots left in the land to raise the warning cry? Who are the only wise to realize the danger? Who are the only brave to rush forth, and with their own arms uphold the tottering "palladium of our national liberties"? Who are they? Only some Protestant ministers; and of that ministry of what sort are they? Are they its noblest men, its most learned theologians, its most acute philosophers, and the most eminent before the nation for their patriotic words and deeds? Very far from it.

The only hope to save the country, say these religionists, is to amend the national and state constitutions.

The Constitution of our country is its very heart; the source of its unity and strength. The danger to the political life and health of the Republic must be grave indeed when that supreme source of its vitality needs doctoring by tonic or sedative amendments. And certainly should there be need, the work of diagnosing the gravity of the case, of administering the proper remedies should be committed, as it rightly belongs, to statesmen of competent science, of long and tried experience, of unquestioned honor and justice, and not to a self-constituted, cabal of politico-religious quacks. Nobody has appointed them as watchmen on the ramparts of the citadel of American liberty.

And yet just such have been the men who have for years arrogated to themselves the right and duty to judge of the national need, and to take upon themselves unasked the working of tinkering the Constitution of these United States; pestilent intermeddlers with high and grave duties not within their competence, whose advice nobody has sought, and whose forcible intrusion of it into the halls of Congress was an insult not only to the country's accredited, honored and worthy statesmen but to the whole nation. It was this class of would-be Constitution-tinkers who stirred up General Grant to recommend an amendment to their taste in his message to Congress in 1875, and who got James G. Blaine to propose such an one for them in the House of Repre-

sentatives, which was defeated in the Senate. We have also already noted their second attempt in 1889, and showed how they then endeavored to make a union between the Protestant "church" and the state.

In the official report of the hearings given the advocates of this second proposed constitutional amendment, which we see is honestly entitled as being a report of hearings before the committee on the "joint resolution proposing an amendment to the Constitution of the United States respecting *establishments of religion* and free public schools," we find that not one statesman of the land appeared to say a word in its favor.

Passing strange, we say again: the very life of the country in imminent danger—a danger so grave as to call for the most heroic of all remedies—*un dernier ressort*—a change in the national Constitution of the United States—and not one statesman, not even a pot-house politician, to be found in the length and breadth of this mighty and vast country who was brave enough, loyal enough, self-sacrificing enough, everything-else enough, to stand up and say one word to avert the peril. Who were the chosen spokesmen for the alleged body of distinguished, learned, and patriotic representative citizens to reveal to the supreme governors and lawgivers of the nation the threatened danger to the state, and to teach them how to perform their duty? No one but these self-appointed alarmists themselves. And who were they, pray?

All were Protestant ministers of no eminence, except as being notorious religious bigots, and—a woman from Boston. Here are the names of these self-elected saviours of the country:

Rev. T. P. Stevenson, of Philadelphia;
Rev. James M. King, of New York;
Rev. George K. Morris, of Philadelphia;
Rev. Philip S. Moxom, of Boston;
Rev. James M. Gray, of Boston;
Rev. James B. Dunn, of Boston.

We leave the Bostonian Amazon to name herself.

What an array of master minds! How grateful the whole people should be to these noble, self-sacrificing patriots, these eminent scholars in jurisprudence, in constitutional law, and in the science of political economy, for their generous efforts to save the country! But alas! to what a deplorable condition of abject supineness and indifference to the threatened destruction which they wofully prophesied would come upon it if their advice was not heeded must the home of the brave and the land of the free be reduced when, despite all their plaints and threats, their prayers and imprecations, their display of calumnious and fraudulent documents, the country refused to be saved by them, sent them about their business, and isn't saved yet!

What eminent jurists, men of superior learning and wisdom, men of calm, unprejudiced judgment have thought of similar proposals for tinkering the Constitution is to be found in the pages of the *Independent* for January 10, 1889. Among the communications it received from such prominent and worthy persons in reply to an editorial query on this subject we quote the following:

Hon. George Bancroft said:

"I have your letter asking what changes had better be made in the Constitution. I know of none; if any change is needed it is in ourselves, that we may more and more respect that primal law."

Justice Bradley, of the Supreme Court, said:

"I beg leave to say that I would have no change in the Constitution. I think it a most happy arrangement that sudden whiffs and gusts of popular feeling are not always able to execute and carry out the rash purposes with which they are inspired."

Justice Gray, of the United States Supreme Court, said:

"I am so old-fashioned as to think that the Constitution, administered according to its letter and spirit, is well enough as it is. And I am of the opinion of the late Governor Andrew, that it is not desirable to Mexicanize our government by proposing constitutional amendments as often as there is supposed to be a disturbance in its practical working."

Justice Blatchford, of the same Supreme Court, said:

"I am satisfied with the Constitution as it is; it cannot be bettered. Constitution-tinkers are in a poor business."

Both the other two correspondents, Mr. John W. Burgess, professor of constitutional law in Columbia College, and Francis Wharton, LL. D., expressed their views in similar terms.

A question similar to the present one was up before the United States Senate in 1829, when the Senate committee reported as follows: "It is not the legitimate province of the legislature to determine what religion is true or what is false. Our government is a civil and not a religious institution. What other nations call religious toleration we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights of which government cannot deprive any portion of citizens however small. Despotic power may invade those rights, but justice still confirms them."

In the report of the hearing given the would-be tinkers of the Constitution sent in 1889 by the Evangelical Alliance and other self-constituted defenders of the country to petition Congress against the encroachments of "Romanism," we find Senator Payne asking the Rev. Mr. Corliss:

"Have any of the prominent men that you have spoken of advocated the proposed change in the Constitution?"

Rev. Mr. Corliss replied, "None."

But this assertion of ours, that there have been no statesmen in it, would seem to be flatly contradicted by the array of highly respectable names these Protestant ministers of small repute exhibit on their rosters of the common rank and file in their Alliance and League battalions; and more especially in the notorious fact that the Republican party, as such (the evidences of which we shall give further on), endorsed their cry of danger to the state ever since 1875, and agreed with them as to the source from whence the peril was to be apprehended, as expressed both in its national and state conventions, and by the voice of three of its elected presidents. Did not the Hon. James G. Blaine introduce their constitutional amendment bill in the

House? Have there been no statesmen worthy of the name in the Republican party all these years?

The explanation of this apparent proof to the contrary of our assertions is not difficult.

As for the boastful list of respectable names they parade, the number of such as cannot be easily certified as well-known religious anti-Catholics, subscribing as such, or as being Republicans induced to give their adhesion for politically partisan motives, is insignificant. Some have no doubt given their names from purely patriotic motives, deceived as to the real intent of the League. They boast of having secured the name of *one* Catholic. It is not the first time persecutors have found his like as willing to serve their ends. As for the sympathy of the Republican party, it first of all held in its bosom these mischief-making preachers, and a contingent of no small number of those like unto themselves commanding the useful political service which the entire Protestant religious press could render. United to this literary propaganda we to-day see added a lot of fanatical sheets, clamoring for the enactment of un-American penal laws as the only remedy for real or fancied abuses, rivalling their compeers in their calumnious attacks upon the Catholic Church, and in the proclamation of false, unfounded issues.

The leaders of the Republican party were not slow to see the advantage of the support offered, and to make use of it as a political expedient, especially as it was to be bought at the very low price they intended to pay for it—a pitiful price, indeed, as events have shown. They were willing to re-echo the cries of "Danger to the state!" "Down with foreign, ecclesiastical, ignorant, won't-be educated, superstitious, ambitious, fanatical, pope and priest-ridden Catholics who are set upon its destruction!"

"Oh, yes! cry aloud and spare not!" was the encouraging response of the Republican party. "Count upon us. We will back you." And the rest of the cheap price for their votes was paid by furnishing James G. Blaine to introduce their amendment bill in the House, and putting Henry W. Blair as chairman of the committee to sit and listen for a few hours to the slander-

ous outpourings of six Protestant ministers, and a petulant exclamation from a Boston woman. Not one representative or senator of either party showed his face before the committee to endorse the appeal of these calumniating preachers. No; not one, even, to make a faint show of appearing to have remembered their party's pledges. How shamefully indecent of them to slink out of sight and leave these poor and mean-souled advocates to fight the whole battle in its most critical hour all alone!

What Mr. Blaine thought of the necessity of rallying to the support of the country against Roman Catholic aggression was seen when he numbered himself among the "silent ones" at the vote in the House taken on August 4, 1876. The whole business has been nothing but buncombe on the part of the Republican party. The very large vote of the House in favor of the amendment, despite Blaine's silent company and the absentees, was only buncombe. Its defeat in the Senate was well understood beforehand.

These befooled ministers and their followers and claqueurs never seemed to realize what sort of a dangerous weapon they, in their arrogance of attempting to drive the country into satisfying their religious bigotry, had ventured to handle. Such as they, indeed, to take upon themselves the framing of a constitutional amendment which would impose a limitation to their individual sovereign rights upon the several States! The whole thing was an absurd farce. They were, however, permitted to play their little game to keep them in good humor, and hopeful of riding down their religious adversaries seated upon victorious chargers which the Republican party pledged itself to supply to them at government expense. But, when, booted and spurred, they were ready to mount, lo! the steeds were not forthcoming. The Republicans astutely worked the scheme for all it was worth, and it cannot be denied that they made good political capital out of it; but talk is cheap—very cheap, Brother King and company, and we hope you are beginning to find it out.

The whole country now knows full well that the question these jealous enemies of the civil and religious liberties of their Catholic fellow-citizens have excited and forced upon its notice

is not a political, but a religious one. Religious jealousy and sectarian animosity are at the bottom of the whole movement. They would stir up and foment a religious persecution, if they could, without regard to the consequences. They would sacrifice the national peace, the national freedom of conscience, the very existence of the Republic itself, upon the altars of their fiery religious bigotry, sooner than be foiled of their infamous purpose.

All their talk about the possible danger to the state from any doctrine, purpose, or institution of Catholics (and that is the only source of danger they pretend to have found), is a mere cloak to hide their persecuting intent. They know their charges are false. They have been confronted time and again with proofs of the fraudulent character of the statistics and other false and garbled documents they have adduced in evidence to bolster up their slanders. All to no purpose. We have wasted our breath. They go on just the same, repeating the same old exploded lies. They will admit nothing we say of ourselves, or in denial of their accusations, as truth. And for the best of reasons: they are not in search of the truth. If those to whom they appeal for help to carry out their designs were to say to them: "We will fully investigate your charges. We will examine, these accused Catholics, their religion, the policy of their spiritual government—in a word, we will find out first *all about them*, for we hold that no man should be condemned unheard and untried," that would be the last of their appeal to such just judges; knowing well that their iniquity would be discovered and their malicious intent laid bare. Calm, free, fair, just investigation is what they fear. That was a dangerous piece of advice for the interests of Protestantism which the *Congregationalist* of October 26 last, gave to its clerical readers, at least to those whose animosity to the Catholic Church is simply due to their ignorance of it:

"Our pastors ought to make themselves familiar with the nature, extent, and purpose of this new (*sic*) movement in the Roman Catholic Church. They ought to study the literature of Romanism, to read its magazines and papers, to make themselves acquainted with the organizations of the church, their methods of working and their spirit."

Would to God that not only their clergy, but that their people too, would take that advice, and study us well! That would soon end all contest between Protestantism and "Romanism." We say it, and are as sure as the sun shines in the heavens, that Protestantism, as claiming to be the true expositor and guide of Christianity, and as the system upon which our civilization is to be advanced to a higher intellectual and moral plane, dare not admit Catholicity to an equally full, free, and fair investigation. Ignorance of the Catholic Church is its only hope of self-preservation.

False as we know all their accusations to be, despicable as is their whole stock in trade, industriously deployed before the gaze of the ignorant multitude, they find themselves only too successful in deluding; sure as we are of the ultimate triumph of the right and true, to their everlasting confusion of face; nevertheless we Catholics are ever ready for the deepest scrutiny of all that we are, all we believe, all that we have at heart for life and death. We have no fear of anything but ignorance, prejudice, and deep-seated malice. Turn on the light! we cry. We are all open to view. We have no oath-sworn secret orders or council chambers impenetrable to the public gaze. We say all this inviting, and even courting, criticism; grievous and abhorrent as it is to one conscious of his unstained honor to feel called upon to prove it. So we, conscious of the sanctity of our faith, of our unblemished consciences in face of the bitterly unjust accusations made against us by such unscrupulous enemies as this age has brought upon us to meet, feel overwhelmed with shame and indignation as might an innocent maiden throttled by a drunken policeman on the charge of being a street-walking prostitute, haled to the police-court, and commanded under threats of imprisonment with filthy criminals to submit to the intolerable outrage of a medical examination to prove her unviolated virginity.

So it is with us. Nothing but the deeply reverential respect in which we hold our most sacred and pure religion, and our determination to shield it from being dragged as a criminal into the arena of politics to be examined by these indecent brawlers, can

explain the heroic silence we have imposed upon ourselves in face of the most exasperating assaults upon our civil rights, and maddening insults to our honor. And no polluting hand shall touch it now with impunity.

A most important fact now deserves a thorough ventilation; viz.: that from the beginning of the efforts of the Evangelical Alliance down to the latest manœuvres of the National League, in combination with the avowed politico-religious assassins, the order of the A. P. A.'s, the Republican party first of all acted as godmother to this anti-Catholic crusade, has since nursed and fostered it, and is to be held responsible for the power that it had been able to wield at the polls for a time.

The Alliance and the League solemnly declare that they are non-partisan. Although in fact they deserve to be looked upon as mere tools for the use of the Republican party, we are disposed to believe that, while serving that party's ends, they are not averse to welcoming into their ranks any anti-Catholic Democrat who will help them to serve their own. There are plenty of such, as experience has shown, who have ruthlessly slaughtered their own Catholic candidates at the polls, and lent their votes to down any state legislative measure looking to the enfranchisement of Catholics and the removal of obstructions to the full and equal enjoyment of their civil and religious rights. Our readers who are interested in knowing the proofs of this assertion are referred to an article in the *American Catholic Quarterly Review*, January, 1881, by the late Dr. John Gilmary Shea.

That the Republican party made good use of the popular anti-Catholic prejudice and ignorant fears skilfully fostered for many years by the Protestant religious press and pulpit is beyond question. In his message to Congress, December 7, 1875, President Grant earnestly recommended just such a constitutional amendment as the League has been pushing for, and in his notorious Des Moines speech, in 1876, though the Catholic Church is not mentioned by name, the universal Protestant interpretation of the same, and the enthusiastic hurrahs given in their religious press, show that they had given him the cue for his attack upon it. When he prophesied, as our brother the

Congregationalist has just done as his echo, that there would be another contest in the near future for national existence, his own personal religious bigotry, and the fact that he was speaking for the accepted anti-Catholic policy of his political party, needed no Daniel to interpret which combatant he credited with possessing all the patriotism and intelligence of the country, and which one he was base enough to calumniate as "superstitious, ambitious and ignorant." When further on in his speech he called upon the people to "resolve that any child in the land should get a common-school education, unmixed with atheistic, pagan, or sectarian teachings. Keep the church and the state for ever separate," he was accepting for himself and his party the hypocritical innuendo that "sectarian" teaching in schools was dangerous to the state, and that Catholic religious teaching was especially so; and further, that we were working to secure a union between church and state.

The Republican Convention at Saratoga, September 8, 1875, resolved:

> "The free public school is the bulwark of the American Republic. We therefore demand the unqualified maintenance of the public-school system, and its support by equal taxation. We are opposed to all sectarian appropriations, and we denounce, as a crime against liberty (*sic*) and republican institutions, any project for a sectarian division or perversion of the school fund of the State."

There we have the same false issues brought up again to hoodwink the "intelligent voter."

The Republican National Convention at Cincinnati, June 15, 1876, declared:

> "The public-school system of the several States is the bulwark of the American Republic, and *with a view to its security and permanence* we recommend an amendment to the Constitution of the United States, forbidding the application of any public funds or property for the benefit of any schools or institutions under sectarian control."

President Hayes, in his letter of acceptance, said of that resolution:

> "It should receive the hearty support of the American people. Agitation upon this subject is to be apprehended until, by constitutional amendment, the schools are placed beyond all *danger* of sectarian control or interference. *The Republican party is pledged to secure such an amendment.*"

President Garfield, in his letter of acceptance, July 12, 1880, said:

> "It would be unjust to our people, and *dangerous* to our institutions, to apply any portion of the revenue of the nation or of the States to the support of sectarian schools. The separation of the church and state in everything relating to taxation should be absolute."

In all these pronouncements we see the same old bid for votes made by the Republican party, founded on the same old calumnies and false issues. The temper of the people in 1876 had been so successfully aroused by the constant exhibition of these religious bugaboos that even the Democrats were afraid to keep silence, and their national platform, adopted at St. Louis, June 28, 1876, while avoiding the attack upon States' rights by recommending the proposed national constitutional amendment, echoed the Republican clap-trap about the preservation of the public schools and "No union of church and state!"

As already stated, James G. Blaine introduced this constitutional amendment adopted as the war-cry of the party in the House, December 14, 1875, while General Grant's Des Moines speech and his message were yet fresh in men's minds. This amendment passed the House, August 4, 1876, by the vote of 180 to 7. Ninety-eight members hadn't the courage to say aye or nay, among them Blaine himself, the introducer of the bill, and thirteen were absent. We recommend to any one interested in knowing the proportion of Republicans and Democrats in this vote to consult the *Congressional Record*.

On August 14 the vote of the Senate stood, yeas 28, nays 16, absent 27. The Republicans refused to honor their own draft, made payable on demand to the Evangelical Alliance and Co.

We cannot bring ourselves to omit giving our readers the learned opinion of Senator Blair, the Irrepressible, for the defeat of the amendment in the Senate, the bill not having a two-

thirds majority. One would hardly expect to find anything so immensely funny in the grave pages of the *Congressional Record*. His reason there alleged is this:

"A friend of mine pointed out to me upon that floor nine Jesuits. I did not know. He claimed to know them, and he pointed them out, NINE at one time!"—*Congressional Record*, February 16, 1888, p. 1264.

Poor Senator Blair—senator no longer, alas!—there is something pathetic, after all, in his tristful Jesuitophobia!

It is quite sufficient to refer to the long struggle made by Catholics in New York State for "Freedom of Worship" in penal, reformatory, and other institutions receiving State money, to convict the Republican party of collusion with those who had their own base ends to serve by defeating our just claims to equal rights before the State. The hypocritical National League for the Protection—God save the mark!—of American Institutions is now agitating to nullify the meagre measure of justice we at last obtained by their attempts to politically enslave all religious bodies through a restrictive constitutional amendment; and we say it with bold assurance of speaking the truth, it would have no hope of success unless it can succeed in getting the Republican party to make a partisan issue of the question, counting upon the adhesion of enough bigoted Protestant Democrats to offset the sure defection from the ranks of the Republican party of every Catholic now its political friend and voter. We cannot be easily persuaded that the Republican party can be brought to make that venture.

There is one other significant fact. Republican party organs and such of the Protestant religious journals as are avowedly Republican have kept their editors, contributors, and paragraphers hard at work booming this politico-religious attack—"No union of church and state." "No State aid to sectarian schools and institutions." "Hands off the public school!" "Patriots to the rescue!" These are the watchwords of the present allies of the Republican party, the National League and the A. P. A.'s, whose infamous aid it has seemed willing to accept at the price of its own historical disgrace.

It is very far from the intention of the writer of this article to attack the political principles of the Republican party. With pure politics he has nothing to do more than falls to his right as an American citizen. But his purpose has been to set before the minds of that party that we are fully aware of its past acceptance of, and the partisan support it has given to the leaders of, this un-American religious crusade against the civil and religious rights of all Catholic citizens, Republican or Democratic. Various reasons have been assigned for the action of the Republican party in allowing itself, as such, to be identified with the aims of these religious politicians. It seems quite evident to the writer that it cannot pretend to justify itself on any other ground than that of pure political "expediency," a plea in justification which does not justify. Political expedients are dangerous weapons to handle. More than one such a missile has proved a boomerang in the hands of reckless combatants.

We say again, lest we should be misunderstood, that we are not attacking the principles of the Republican party. We are endeavoring to compel it to take notice of, and cleanse its honorable escutcheon from, a shameful stain.

What has any political party to do with favoring or opposing religious jealousies and animosities? Are we to understand that the Republican party has taken a brief to support the cause of these malicious, persecuting Protestant ministers? If so, the sooner we know it the better.

Politics and religion are both free in this country, but neither has the ghost of a right to use the other as a tool for its own ends. Each is bound, moreover, to see to it that in no way does it attempt to hinder or nullify the full freedom of the other. But if Politics ventures to trespass upon the free soil of Religion, then Religion has a right to resist its encroachments and thrust it back upon its own ground, and *vice versa*.

Religious bodies have an unquestionable right to take care of their own interests and as well to use all moral means to gain adherents, but they have no right to call upon any political party, as such, to help them.

Political parties, too, have as true a right to honestly sustain

their own existence, and are free to assert and labor to secure acceptance of their specific political doctrines by any of the citizens of the Republic, be they of any condition, color, class, or religious creed. But they have no right either to exist or to gain adherents at the price of the violation of the constitutional guarantee of the freedom of any citizen from being subjected to a religious test.

Whatever may be true of other religious bodies, it is beyond all cavil true of Catholics that they are absolutely free to give their suffrages to any political party whose principles or definite policy on any purely civil question they may feel convinced are to be preferred. That Catholics, by virtue of the spiritual obedience they owe to their religious superiors, priests, bishops, or pope, are obliged in any sense to look to them for either direction, advice, or command how they are to vote or to what political party they are to give their adhesion, is false. It is a calumny, however, which our envious religious adversaries have not scrupled to spread far and wide for the purpose of stirring up the ignorant fears of their people, which it is so much to their advantage to stimulate. It is a dastardly libel upon the honesty and purity of our patriotism, and it is our duty to fling the lie back into their faces as forcibly as we can.

If respectable representatives of any religious body should feel obliged by the prevailing condition of things to appeal for the protection of the state against interference with or open attack upon their civil and religious rights, their demand for justice ought to receive a purely non-partisan consideration. It is equally true that if any such bodies of religionists should venture to seek the aid of the state in their desire to hinder or to abridge the rights of any other denomination—thank God, our Catholic hands are pure from such an iniquity, and may they ever be so!—all legislators, irrespective of party, should treat their demands with scorn and indignation. Our country's council halls are no secret dens of plotters, nor open courts for persecutors.

We say it boldly, that any political party which ventures to drag religion into politics, and to take sides with either Catholics

or Protestants, except to exert its power at the polls to see that both religious bodies are left to enjoy the equal freedom guaranteed them by the Constitution, is doomed.

We say now, and let all interested take notice and lay it well to heart: We Catholics feel that we are being *politically*, as well as religiously, threatened. We have a just right before God and man to defend ourselves. Our votes are free. No party shall own us, and neither party can expect us to be such base slaves as to slaughter our God-given rights at the polls by voting the ticket of a party which openly declares itself on the side of our would-be persecutors.

It is high time the Republican party realized the fact that it cannot hope to keep within its ranks the very large number of Catholic voters it now claims, unless it casts off this religious parasite which is clinging to it for support. And not only its Catholic voters, but we feel equally assured that there are hosts of fair-minded, just Protestants and other citizens who, coming to clearly understand the unrighteous, and, we say again and again, the *un-American* character of the politico-religious crusade we have denounced, will turn away with disgust and indignation from taking any lot or part with those who dare to make a party issue of it.

We Catholics, as fellow-citizens, cannot but deeply deplore the ignorant and persistent animosity of those who differ with us in religious convictions; but we smile at their impotent rage against us, and turn, with calm assurance of the rectitude of our motives, the justice of our claims, and the unblemished sanctity of our loyalty and patriotism, to what is, thank God, increasing day by day—the popular sense of justice, right, love of truth, respect for sincere and self-sacrificing devotion to duty and to one's honest convictions, such as we Catholics dare to boast of as abundantly proven by our life, our doctrine, and our works, and by the blood we have generously shed upon the altars of our national liberties, as fully and as truly in this glorious Republic of ours as in every other land upon which the sun shines.

A Review of Catholic Growth and Progress.

From the Planting of the Cross to the Dawn of the Twentieth Century.

By REV. A. P. DOYLE, C. S. P., Editor of the Catholic World Magazine.

THE history of the Catholic Church in our western world began the day when the keel of the *Santa Maria* of Columbus grated on the beach of San Salvador. As the admiral stepped ashore he intoned the *Gloria in Excelsis Deo.* His little party were all Catholics; had held Catholic services every day they were on the trackless deep; had been present at the Mass and received Communion the day they started; had been gathered together under Catholic auspices, through the assistance of a Catholic monk, by means of the pledged jewels of a Catholic sovereign, and through the impelling motive of gaining new souls to Christ in the Catholic Church. A monk, a mariner and a mother—these three symbolic of Faith, Hope and Charity—wrested the unknown land from the bosom of the ocean and opened a new continent where the highest providential designs of God were to be wrought out. The art of printing had been discovered fifty years before, and many other of the great instruments which produced our modern civilization had come into vogue. Martin Luther was then but a little German lad learning the Catechism he was later on to repudiate.

When Columbus returned to Europe he brought with him six of the natives. These dusky savages, when they were duly

instructed, were baptized into the Church, Queen Isabella standing as their godmother. These were the first native American Catholics. These six Catholics of 1498 have become the 12,000,000 of 1903. In order to carry out this primary purpose of preaching the Gospel of Christ to the untutored savage, Columbus on his second voyage brought with him a company of priests. These missionaries on landing built a rude log chapel, gathered about them the savages, and thus was begun that great missionary movement which brought the light of Christianity to millions of the aborigines who roamed the trackless forest, and hunted on the broad prairies, and paddled their bark canoes up and down the rivers of North and South America.

Other discoverers followed Columbus during the sixteenth century. These, too, were Catholics. While their voyage of discovery was in some instances a search for the Golden Fleece, yet they invariably brought with them missionaries, and wherever they landed their first act was to erect the cross—the symbol of salvation. The Cabots planted the cross on Cape Cod one hundred and twenty years before the Puritans landed on Plymouth Rock. Champlain, who, as Bancroft says, "considered the salvation of one soul more important than the conquest of an empire," opened the northwest to civilization. Cortez conquered Mexico, and introduced Catholicism among the Montezumas. De Soto plunged into the forests on the south and blessed the countries about the Mississippi; while La Salle, brilliant, restless and daring, went around the other way through the Great Lakes across Illinois and completed the circle.

The first great religious establishment was planted at St. Augustine, in Florida, in 1665; before that, however, in 1528, Bishop Juarez with some priests had gone through the southern tier of States. The monastery of St. Helena, in St. Augustine, became the great center of missionary effort, and out from it went apostles to continue the work of evangelization. Texas and New Mexico found missionaries in the Franciscan Fathers as early as 1544, and not many years had gone by before the whole region of the southwest was redeemed from the darkness of barbarism.

The story of the planting of the Catholic Church in the south,

in the west and northwest reads like a wonderful romance. Before the English had established a single settlement in Virginia or New England, many of the roving savage tribes had been gathered into villages, taught the arts of husbandry as well as to read and write, while the precepts of the Sermon on the Mount were instilled into their hearts. The men who undertook this great work, according to Parkman and Bancroft, were courageous souls who left all for God's sake, plunged into the wilderness and buried themselves in the trackless forest, and became all things to all men that they might gain them to Christ. Their heroic endeavors were rewarded with a large measure of success.

In the meantime, however, fierce religious dissensions broke out in Europe, and nation was set over against nation on account of the religious as well as political enmities. In England the Church was legally proscribed. Condemnatory laws were enacted against the creed of Alfred the Great. Cruel persecution raged, church properties were confiscated, and men were not permitted to serve God according to the dictates of their conscience. On the Continent, too, the same religious bitterness prevailed. Unfortunately for the Catholic Church in America the fight that began in Europe was fought out in this country. National bickerings were transfered to the virginal soil of this land. The English got the mastery, and the previous century's missionary work, with all its civilizing influence among the Indians, went down before the political aggrandizement and religious dissension as the long grass before the fierce prairie fire. The English were no longer Catholic, except in the Maryland settlements.

In 1634 the *Ark* and the *Dove* brought Catholic settlers to the Maryland colony, and with them came Father White and Father Altham. It was in this colony on the banks of the Potomac that the principles of civil and religious freedom which have become the distinguishing mark of all that the American Commonwealth stands for were first enunciated, and this while Roger Williams was driven out by the Puritans of New England because he was a Baptist, and laws were enacted threatening personal violence to Quakers. Davis,* a painstaking and accurate

* "Day Star of American Freedom," Davis.

Protestant historian, says: "Let not the Protestant historian of America give grudgingly. Let him testify with a warm heart and pay with gladness the tribute so richly due the memory of our early (Catholic) forefathers. Let their deeds be enshrined in our hearts and their names be repeated in our households. . . . In an age of credulity, like true men with heroic hearts they *fought the first great battle of religious liberty*, and their fame, without reference to their faith, is now the inheritance not only of Maryland, but also of America." Bancroft* says: "Upon the 27th of March, 1634, the Catholics took quiet possession of the little place, and religious liberty obtained a home—*its only home in the wide world*—at the humble village which bore the name of St. Mary's." And again he says: "The Roman Catholics who were opposed by the laws of England were sure to find a peaceful asylum in the great harbors of the Chesapeake, and there, too, Protestants were sheltered from Protestant intolerance."

In 1649, fifteen years after the establishment of the Catholic colony in "the land of the sanctuary," the General Assembly enacted the *Toleration Act*, whose principle clause was:

"Whereas, the enforcing of conscience in matters of religion hath frequently fallen out to be of dangerous consequence in those commonwealths where it had been practised, and for the more quiet and peaceable government of the province, and the better to preserve mutual love and unity amongst the inhabitants; therefore be it enacted that no person or persons whatsoever within this province or the islands, ports, harbors, creeks or havens thereunto belonging, professing to believe in Jesus Christ, shall from henceforth be any ways troubled or molested or discountenanced for or in respect of his or her religion, nor in the free exercise thereof, within this province or the islands thereunto belonging, nor in any way compelled to the belief or exercise of any other religion against his or her consent."

It was not many years before this law was reversed because the Catholics lost the ascendancy, and during the succeeding century the spirit which created this law struggled hard for

* "History of the United States," I. 247.

existence because religious persecution was so rampant in the mother country. Still, religious liberty, the fairest plant of American soil, thrived, impressing itself upon the American mind and twining itself about the American heart until it became enshrined in the organic law of the land—the American Constitution.

What was done in Maryland was duplicated in New York. Thomas Dongan, an Irish Catholic, was made Governor in 1683. He summoned the first Legislative Assembly* that ever sat in the State of New York. Its first act was a charter of liberties declaring that "No person or persons which profess faith in God by Jesus Christ shall at any times be molested or punished or disquieted in any ways, but that all and every such persons may from time to time and at all times freely have and fully enjoy his or their judgments or consciences in matters of religion throughout all its provinces." This Dongan Charter, even to the present day, has constituted the *fons et origo* of the municipal laws, privileges and franchises of New York City. When the Revolution of 1688 occurred, and William of Orange ascended the English throne, this spirit of toleration was reversed, and for nearly one hundred years Catholics were persecuted, a price put on their heads and, indeed, one poor fellow, John Ury, because he was suspected of being a Catholic priest, though good authority says in reality he was not, was hanged.

This state of legal proscription throughout New York and New England did not permit Catholicism to even so much as take root; and if Catholics there were, they were isolated and intimidated; and, to as late a period as the Revolutionary War, they might be numbered on the fingers of one's hands. In Pennsylvania it was somewhat different. The "City of Brotherly Love" opened its doors to the persecuted, and Catholics were allowed to live; and, comparatively speaking, they did multiply so that at the beginning of the revolt against English rule in all the territory under the jurisdiction of the Thirteen Colonies, there were about twenty-five priests with about twenty-five thousand Catholic souls. As an organized body, however, the Church

* "Documentary History of New York."

did not exist. It had no bishop, no churches, no colleges. Baltimore was visited by a priest once a month. New York Catholics had to go to Philadelphia to receive the sacraments; and in most of the Colonies to be a priest was to be a felon and subject one's self to life imprisonment or decapitation.

But with the Declaration of Independence there came a new era for the Catholic Church. It became necessary to unite every available force against the unjust rule of England; hence the spirit of conciliation was shown to the Catholics. The Continental Congress adopted the Toleration Act enacted a century gone in the Catholic colony of Maryland, and proclaimed the broadest religious liberties. For the first time for many generations could and did Catholics come from their hiding places and openly profess their faith.

As one may suppose, they had no love for the cruel, persecuting mother country, and they eagerly gave all they had to the cause of the patriots. When Charles Carroll, of Carrollton, signed the Declaration of Independence, Ben Franklin remarked: "There go millions." They had talent and ability. Commodore John Barry, a devout Catholic, was the "Father of the American Navy;" Stephen Moylan and many other Catholics were Washington's trusted generals; and among the rank and file of the Revolutionary Army the numerous Catholics could not forget the storied wrongs of two hundred years, and they gave to the conflict that sacred wrath which knew no defeat, and which led the American forces on to final victory. Among them were found no Tories, no deserters and no traitors. To a man they stood for liberty and freedom, and they did so led by their Church and their clergy. They felt in so doing their strugglings were not only for their beloved land, but for their Church as well. They found their first sympathy in Catholic Ireland, their best advocate among European nations in Catholic Spain, their greatest succor in Catholic France, their best helpers in Catholic Poland; and that the outcome of the battle for freedom was a triumphant success, not a little of the glory of it belongs to the Catholics and the Catholic Church.

Once the ban was lifted, and the Constitution declared that

Congress had no ability to make any law respecting the establishment of religion or prohibiting the free exercise thereof, the nascent Church began to flourish with wonderful vigor. Dr. John Carroll was appointed by the Pope the first Superior of the young American Church, and later on, in 1790, he was consecrated bishop. His diocese was the United States—the whole country east of the Mississippi except Florida. When he started out he found but scattered flocks, disorganized and demoralized; but, with great administrative sagacity, he gathered them together, inspired the despairing with new courage, went out after the lost, using the few priests he had with practical wisdom, he soon infused order where there was confusion, imparted strength where there was weakness, and, with only slender resources, established the beginnings of future growths. The storm of the French Revolution which burst over France and exiled many of her devoted priests, proved a blessing to the struggling Church in America. It sent to our shores some of the most zealous missonaries the Church has known. Flaget and David in Kentucky, Cheverus in Boston, Dubois in New York, Dubourg in New Orleans and Maréchal in Baltimore were raised to the episcopate, and became the trusted lieutenants of Carroll in governing their flocks. Demetrius Gallitzin, a Russian prince, came to study our political system, but stayed to consecrate his life's energies in the priesthood, and in 1799 he planted the Church on the summit of the Alleghanies, then the very frontier of civilization. In 1803 the first place of religious worship was dedicated in the city of Boston. Some years before that John Thayer, an eminent Congregationalist minister, a man of deep learning, was reconciled to the old Mother Church, was ordained priest, and returned to Boston to do effective missionary work among his former co-religionists.

The growth of the Church was of marvelous rapidity as a comparison of the following figures will show: In 1800 there were but 40 priests; in 1830 the number increased to 232; in 1850 to 1,800; in 1903 to 12,000. In 1800 the Catholic population was 100,000; in 1903 it is over 12,000,000. In 1800 there were but 25 churches; in 1903 there are 12,000. The value of

Church property, as given by census reports in 1850, was $9,256,758; in 1860 it was $26,774,119, a ratio of increase of 189 per cent., while the aggregate wealth of the country increased only 125 per cent. In 1870 it was $60,985,565. In 1890 the value of Catholic Church property had risen to $118,069,746. A comparison with other churches shows that in 1850 the wealth of the Baptists, Episcopalians, Methodists and Presbyterians was greater than that of the Catholics, but in 1870 the Catholics had taken second place, while to-day they lead all the other churches in material wealth.

The large addition to our Catholic population, as a result of our recent territorial accessions, has not as yet been generally realized. Besides the twelve million Catholics in the United States proper, the flag now flies over 6,600,000 in the Philippines; in Porto Rico nearly 1,000,000; in Hawaii 33,000; in American Samoa 3,000; in Guam 9,000—a total close on 20,000,000. There were in the Republic in 1903 one Cardinal, thirteen Archbishops and eighty-six Bishops; while owing to natural increase, immigration and conversions, the Catholic body is growing at a ratio far beyond that of any or all of the non-Catholic denominations. As prejudice and bigotry are disappearing, the American people are realizing that the Catholic Church, whose existence dates from the Cross of Calvary, is the only Church that can logically and consistently defend its position. Hence the number of conversions among the more intelligent and intellectual classes is growing year by year, the elevating and spiritualizing influence of the Church is acknowledged, and her beneficent teachings revered by thousands without her fold.

While this external growth indicated by numerical strength and worldly wealth is very remarkable, the internal growth indicated by evidences of maturing organization, as well as by signs of increasing spirituality is none the less remarkable. The first flowering of her inner life is the vocations to the religious orders in which men and women leave the lower ranks of the ordinary Christians and consecrate themselves in poverty, chastity and obedience to the perfect life, following the higher call of Christ when He said to the rich young ruler who had kept the

Commandments from his youth up. "If thou wilt be perfect go sell what thou hast, give to the poor and come and follow Me." —St. Matthew xix, 21.

In 1790 there was but one convent with less than ten religious; in 1903 there are over 5,000 convents with nearly 60,000 religious. This army of men and women devote themselves without hope of worldly gain to the alleviation of the ills of humanity, in the hospitals, by the sick bed, in the tenements of the poor, in the slums among the depraved, in the asylums caring for the orphans, and among the aged who have been stranded on the shore waiting the merciful hand of death to release the spirit for its upward flight. They spend and are spent in the close schoolroom instructing the young and leading them up the rugged heights of virtue, and I repeat it again, without one cent of salary, contenting themselves with meagre fare, with short hours of sleep on a hard bed, and long hours of prayer and devotion to the sick and the poor and the wretched, because they know and are convinced that their reward will be very great in heaven. Many of these religious communities are offshoots of Orders that have already been established in the old country, but many others are indigenous to the American soil, having been established by devoted souls who are "to the manor born," and some of whom were baptized and reared in Protestantism. Noteworthy among the American communities of men are the Paulist Fathers, who were founded by five converts, and among the women the Sisters of Charity, founded by Mother Seton, also a convert.

While the nineteenth century has been all the world over one of great triumph for the "Old Mother Church" of Christendom, as may be seen by contrasting the peaceful close of that century with the dying agonies of the eighteenth century, typified by the groans and writhings of the French Revolution; still the young giant of the west—the Church in the United States—has distanced them all. The young American Church has gone forth by leaps and bounds, "leaping upon the mountains, skipping over the hills," until from Maine to California there is scarcely a town which has not felt the genial glow of her presence, or a city that has not been the better for having her within its gates. It

is in the great cities where her choicest work is done. Where the grind of daily life is a contention against poverty, vice and degradation, some angel visitant from the other world must come to comfort and console. America has had one great purpose—the eager grasping for wealth; and in the attainment of this purpose, as the huge throng rushes on, many are crushed; still others are cast by the wayside, and others still are brought into a life for whom existence is but a damning fate. So everywhere we look we see the pinched face of want, and everywhere we turn there is stretched out to us the withered hand of misery. Thinking men say that there are tremendous problems for us to solve if we would preserve ourselves a great nation, and not the least of these are the problems created by the grasping avarice for wealth. The Catholic Church has been, and is to-day, preeminently the Church of the common, plain people of the land. In the teeming cities it has placed its strongholds, and its coercing, restraining, uplifting and spiritualizing power among the masses of our population is a tremendous civilizing force. Every Catholic pulpit in the land is a battery belching forth hot shot against anarchy, insubordination and lawlessness. Every Catholic Church is a most powerful engine inculcating reverence for authority, obedience to law and the sacredness of the rights of property. No one who has seen the manner in which Catholicism has identified itself with the cause of struggling and suffering humanity can doubt that it has been and ever will be the saving factor in our American life. The Catholic priesthood has understood that its duty lay not exclusively within the sanctuary, but out among the people, in the highways and byways, down in the dark mines as well as by the hot forge, in the dusty lane, as well as up the creaky stairs of the unwholesome tenement, in order to lift up the fallen, to wipe away the tears of sorrow, and to seek out individuals and to urge on the masses of men to higher and better things.

When the question came of how to deal with the Knights of Labor, a gigantic organization, that might have paralyzed the industries of the country if it had been controlled by conscienceless demagogues, the Church grasped the situation, and while it

recognized the fact that labor had its duties, it affirmed also that it had its sacred rights; and one of these was to organize to protect itself. Had it done otherwise the wage-earners of the country would have been crowded into a position of antagonism to law and order, resulting in most disastrous consequences to themselves and to the stability of government.

The pathway of the Catholic Church unto its present position has not been without its difficulties. During the last fifty years its work has been principally the reception of the vast crowd of emigrants who have come to this land of liberty to make a home for themselves. To organize this motley throng of widely diverging nationalities into parishes, to follow them out onto the wide prairies, to bring them the blessings of religion, to gather their children into schools, to console the sick and the needy, has been a colossal task. And hard as it has been the difficulties have been intensified by reason of the fact that with the sturdier classes there have come a vast horde of the depraved and the lawless. We cannot blink our eyes to the fact that European nations have used the vast acreage of this country as a dumping ground for their undesirable classes. To beat these into shape, to mold the finer statue out of such rude material, to develop the higher type of civil and spiritual manhood out of such degradation, required a force stronger than the policeman's club and keener than the most cunningly devised law. It needed a Church that was of the people, and by the people, and for the people, and among the people,—a Church that by spiritual law could coerce when needed, even by the bed of death or by the open grave.

The Catholic Church has grappled with the demons of degradation in our social order. When it found the liquor traffic, a ravisher of the people's hearts as well as of their purse, it boldly hurled its thunderbolts against its strongholds. While it encouraged the practice of total abstinence by commending the Father Mathew movement until in 1903 it has a membership of 86,000, it denounced the saloon as a disreputable business, and in the Plenary Councils of Baltimore it threatened the direst spiritual penalties against saloonkeepers who foster intemperance,

who sell to women and children, and who profane the sanctities of the Lord's Day.

The Catholic Church, too, has stood for the saving of the Sunday. When greed for gain and open irreligion would have trampled down our most sacred institutions, and taken from the poor man the day of rest and recreation so necessary to him in his life of toil, the Catholic Church contributed its tremendous influence for its saving. So, too, when the divorce abomination threatened to assail the home, to tear from the hearth the Christian wife and mother and to disrupt the family, the Catholic Church has said, and with all her increasing influence does say: "What God has joined together let not man but asunder."

More than all this, in these days of crumbling creeds, when the religious world outside her fold is in a state of flux, her solid, rock-ribbed frame work of dogmatic teaching has done not a little to save all Christian truth from the negations of irreligion and atheism. While the Church has stood as a bulwark against the oncoming tide of unbelief, and has never yielded one jot or tittle of the teaching handed down to her through the centuries, yet, in matters of policy, she has conformed herself to the spirit of the time and of the nation in which she has lived. She has been content to accept the fundamental principle of American polity—non interference of the State with the Church. She wants no interference from the civil order, and the union with the State she desires to establish is the one whereby she would do her best to make her children law-abiding citizens. For this purpose, and with this end in view, she has created a system of schools in which she is educating, without one penny of expense to the State, more than 1,000,000 of children with an annual cost of $15,000,000. Not that she would derogate one jot or tittle from the effectiveness of our magnificent American public school system, but she would add to it the element that will develop conscience, increase respect for law, make people more honest, give them a higher respect for the sanctity of the oath, and inculcate in their hearts a keener sense of the obligations of man to man. This parochial school system is now thoroughly organized, reaching from the kindergarten up through the various

grades of primary and high schools into the colleges, until it finds its crown and completion in the Catholic University of America at Washington.

With the increasing influx of foreign peoples, whose language and customs are alien to our American life, it is generally conceded by even her enemies that the Catholic Church will do more than any other one thing in the States to humanize and Christianize and fashion them into fit and capable citizens of the land of their adoption. And in case of anarchy and revolution the influence of the Church will be healthily conservative and on the side of legitimate authority. There is no influence so capable of restraining the wild impulses and curbing the unruly passions of these foreign-born people as the Church which rules them through their religious instincts. The seething mass of Slavs and Bohemians and Italians and Hungarians, and all the other races of Eastern Europe, are bound together only by ecclesiastical ties, and under the influence of the sweet and persuading spirit of the Catholic Church in this country, not two generations will have passed before the children of these people will be the best American citizens we have.

There are men who see danger in the lack of cohesive power in our great nation, country-wide in its reach, and at best only loose-jointed in its organization. The last civil war was between the North and the South; the next, it is said, will be between the East and the West. The Catholic Church, embracing as it does all nationalities, and existing as it does among all classes of people, and pervading as it does all ranks of society, will be the cement that will hold together the various parts which are politically at best but loosely jointed. Her strong and marvellously knitted together organization will serve to unify and make firm our civic well-being.

But enough. I have sketched as best I may the wonderful growth of the Catholic Church in America, from nothing a century ago to twelve millions of to-day. I have not contented myself with mere facts of veritable history, but have also discussed the influence of her methods and her principles on our political commonwealth. To-day she is an intellectual and social force

that is to be counted with. She stands for unalloyed religion and spirituality—for those deeper forces which do so much to shape our ends, rough hew them as we will. We may be blinded by our material prosperity; the towering houses may shut the glimpse of the sky out of our lives, and we may be dazzled by their majestic proportions and forget that they are the temples of Mammon, which, for the first time in the history of the world, look down on the crosses which crown the spires of the temples of God. Still the facts are the same. What we will be in the future depends very largely on those quiet, silent forces whose workings are not accompanied by the blare of trumpets but in whose operation our future as a nation is inextricably bound up.

The Catholic Church stands for that intellectual freedom and fine spirituality which are effective in dissipating the mists of error, and in driving the foul spirits of darkness and superstition back to oblivion. As a nation there is allotted to us the task of solving the problem of self-government. The Catholic Church teaches that the man who conquers himself is greater than he who taketh cities. Catholic teaching places within a man the intelligent and enlightened conscience as his master, before which every power must bend; and it makes the conscience the aboriginal vicar of Christ. Only those who do not know Rome say that she is a huge, overshadowing, intellectual and spiritual despotism which slays all independent life and produces only etiolated weaklings. The facts are, no system of doctrinal teaching refers so much dignity and elevation to human nature. According to the Catholic system human nature is not totally depraved, but is capable of the highest perfection, and is free with the freedom of the children of God.

Catholicity and Republicanism are not radically opposed, but are twin sisters, born of the same mother at the same time. In the history of the world each has fostered the other, both have been united against the same enemies—barbarism and slavery; both have been inspired with the same purpose—the elevation of mankind; and each in its own sphere is the highest expression of perfection.

NOTE. This chapter adapted for the present volume was originally contributed as one of a series of articles on the religious denominations in the United States for *Leslie's Popular Monthly*.

The Future of Catholicity in America.

With Reference to Mission Work to Non-Catholics.

REV. A. P. DOYLE.

Congregation of St. Paul the Apostle.

IT does not take very much high thinking to convince one that the nineteenth century, with its marvellous changes in the political, industrial, and social orders, was an era of preparation for the newer and larger revelation of God's spirit to the world. I do not mean that there are going to be any new truths revealed, nor that in any sense will there be a further development of Christian doctrine. The old church, through the strength of her vital principles, and by the very machinery she now possesses, has over and over again subdued men's hearts—has brought whole nations from barbaric darkness to Christian light and cultivated the highest spirituality among them. By the same methods she has used before she will triumph again. But undoubtedly there have been times when conditions seem more favorable for her work. It is not difficult to specify many such eras in Christian history. Religion has had its periods of efflorescence as well as of decadence, and before every new revival of religious spirit there has been a providential ordering of natural as well as supernatural conditions which has generated the new life. "Behold, I send my messenger before thy face, who shall prepare thy way before thee." The nineteenth century was the John the Baptist among the centuries, a precursor of a new spiritual awakening.

In our day economic, social, and religious conditions have undergone a wonderful change. It is so trite to say so, but seldom do we rise to the mountain heights of observation and look back in order to mark the contrasts with what is before us. Steam and electricity have set the wheels of progress revolving at a tremendous pace, and every department of human activity has been aroused by them. Changes have been wrought in a week now that in the last century a year would scarcely have been long enough to bring about. The seventeenth century had its Thirty Year's War. The late war between France and Germany was begun and practically consummated within thirty days, and the changes wrought in the political complexion of Europe were hardly less profound than those brought about by its predecessor of the seventeenth century.

Activity means change. Such restless activity as is displayed in our modern life means most radical changes. Little wonder, then, that every morning we awake unto new conditions.

In the intellectual order particularly are these activities displayed. What has been, no longer attracts; what is, no longer holds; what will be, is looked forward to with eager eye. The nineteenth century has seen one hundred and eighty millions of people lifted up from a vassalage in which they were as sheep led to the shambles, without any knowledge of their rights, or any power to assert them—lifted into the full possession of social and political freedom. The atmosphere of freedom has developed individuality so that no longer are men to be driven in herds, and has awakened personal endeavor so that no longer do people lie helplessly in dumb despair, awaiting the Samaritan to lift them up. This same hopeful liberty has bred a healthy spirit of discontent with existing conditions, and has cultivated an energetic reaching-out for higher and better social surroundings. In this upward movement the luxuries of one generation become the necessities of the next, and demands are generated that become as imperious as ever tyrant of old uttered to his soulless slaves.

We may easily drop into the apocalyptic mood, but, as

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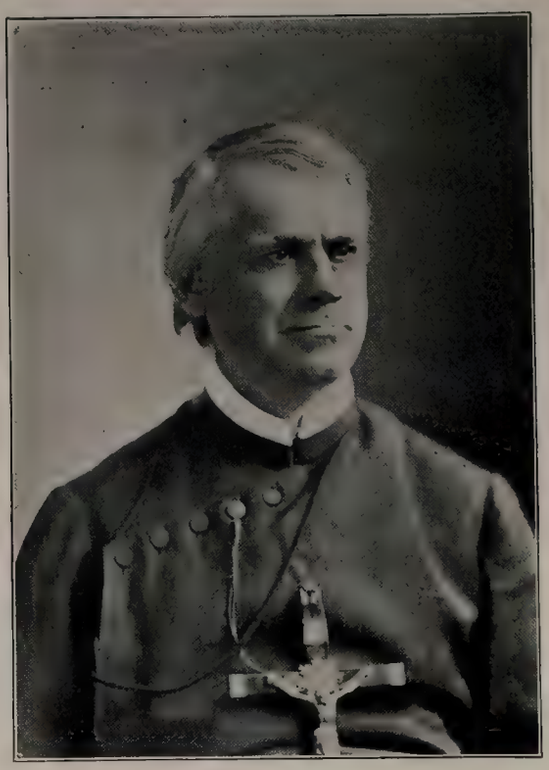
Rev. A. P. Doyle, Editor of the Catholic World Magazine, is widely known as a writer, preacher and lecturer. He is an untiring worker in the cause of Temperance, and is General Secretary of the Catholic Total Abstinence Union of America, a confederation of all the temperance societies in the country that are approved by the pastors of their respective churches, embracing a membership of 86,000, enrolled in 1038 societies.



VERY REV. GEORGE DESHON.
The third Superior General of the Paulist Fathers. An American Convert. Formerly a Lieutenant in U. S. A. Father Deshon a graduate of West Point was a classmate of Gen. Grant's.

REV. ALOYSIUS R. NEVINS.
A Paulist Father and an American Convert.

REV. AUGUSTINE HEWIT.
The late Rev. Father Hewit, successor of Father Hecker, as President of the Paulist Society, was one of the ablest minds, and learned writers of his day. He was a convert to the Catholic faith.

REV. THOMAS V. ROBINSON.

Father Robinsonan of the Paulists an American Convert and formerly of the Confederate Army was a descendant on his mother's side of Pocahontas, and his grandfather was the Rev. Dr. Robinson who, for his work in the Irish revolution that resulted in the death of Robert Emmet, was exiled from his native land. Father Robinson devoted his life to work among the poor, by whom he was greatly beloved.

REV HENRY M. WYMAN.

A Paulist Father and an American Convert.

REV. GEORGE M. SEARLE.

Rev. Father Searle of the Paulists an American convert is widely known for his scientific attainments, especially in the interesting and important field of astronomy. He has charge of the Observatory of Georgetown University.

REV. ALFRED YOUNG.

Rev. Alfred Young was born in New Jersey, and became a convert to the Catholic Church, and a member of the Paulist Congregation. He is the author of several excellent Catholic works, and was an able contributor to the Catholic World Magazine.

Lowell says, "events are apt to show themselves humorously careless of the reputation of prophets." Still, from what has been and now is we can easily argue to what will be. It may be definitely stated, then, that the trend of all these great movements is to a more wide-spread intellectuality, a closer brotherhood, and consequently a deeper spirituality. There is no stronger passion in the human heart than that of religion. Very few hearts have ever been without some movements of it, and by all odds the largest majority of men have been stirred to the highest heroism through its promptings. At no time has it ever even seemed to die out; but, like the grass on the prairie, though it be burnt over year after year, though it be trampled down by the hoofs of myriads of cattle, though it be flooded by deluge after deluge, yet the next spring it will crop out and cover the landscape with smiling verdure. So religion, even though it be beaten down by revolution and trampled under foot by tyrannical law, or smothered by rampant vice, still surely and constantly will assert itself. The genius of religion with sombre mien sits enthroned in the human heart and none can usurp her power, and when every other agency has struggled for the mastery and been foiled in the attempt, she will quietly but surely assert her supremacy. Religion is queen, and to her feet will social, political, and physical factors bring their triumphs and crave her blessing.

The upward and onward struggle of humanity for better living, greater freedom, and higher existence will only more and more develop the religious sentiment in the heart. After man has wearied himself in the eager pursuit of pleasure and ambition, like a child tired of his toys turns to the gladsome smile of his mother's face, so the child of maturer age will find the only satisfying rest for his soul in the sweet spirit of religion. Unless all signs fail, we may consequently expect in the coming years a new and wonderful revival of the religious spirit. After increasing strivings religion comes to sweeten the rest; after anxious yearnings religion alone brings contentment; after weary watchings religion gives rest and comfort to perturbed hearts. Though no prophet or son of a prophet, but a watcher

of the ways of men, to predict in the early future a deep religious awakening and still not seem extravagant, is but to say that certain effects will follow from certain existing causes.

Already the gray streaks of this dawning day are visible in the east to the watchers on the hill-tops. What else is the dying-out of the blatant infidelity of ten or fifteen years ago but the scurrying away of the dark clouds of the night? What else is the decay of agnosticism, and the return of scientific men to religious standards symbolized in the religious death-bed of Romanes, but the dissipating of the mists of darkness? What else is the wonderful spread of the devotion to the Sacred Heart, with its hundreds of thousands of adherents, with its eager First Friday throngs in every church in the land, but the aurora of this dawning day. In other countries, too, similar signs are visible. In France the national vow church is calling out a remarkable profession of the national faith; the apostles of naturalness no longer command an attentive audience, but they who have written of the Christ—the Fouards, the Le Camuses, the Didons, the Hamons, they are the popular favorites. To still further demonstrate that as all roads lead to Rome so all the changes in modern conditions lead to this religious awakening. Look outside the church and see what a stirring there is among the young people! Their hearts, to be sure, are the more susceptible, and consequently the first to feel religious influences. But see how mightily they are moved! The organization of Christian Endeavor Societies, Epworth Leagues, and Brotherhoods of St. Andrew, with their long rolls of membership running into the millions, is a significant fact; the demand for such books as *Titus; A Tale of the Christ*, which within a very short time achieved the enormous sale of three million copies—surely there cannot be brighter signs of the awakening of the religious sense than this interest in and love for the minute details of our Lord's life.

Though these signs of the times are evident elsewhere, it is in America that they are the more pronounced, because America leads in the race of progress. Here the agencies that make for the greatest development are permitted the freest exercise un-

trammeled by rooted tradition or by conservative institutions. Here, then, may we expect the earliest and the largest growth of this religious revival. It is coming as surely as the rising of the morrow's sun.

With it come our opportunities. To us who possess the treasures of the ages, in view of this religious awakening, Emerson's oft-repeated dictum, that "America is but another name for opportunity," takes on a new and tremendous meaning. When the warm spring sun thaws the frosts out of the ground and softens the ice-bound soil, then is the husbandman's opportunity, and he who desires the harvest dashes aside the lethargy of sleep, is astir with the gray mists of the dawn, and is at it all day long with his ploughing and sowing. If he lets his opportunity slip, the same sun that softened his soil will cake it into hardened masses. Before the enemy is fully armed and entrenched behind fortifications is a general's opportunity. Does he want to conquer, he will preëmpt the field and control every coign of vantage. Delay invites defeat.

America ought to be Catholic. By every right, by title of discovery, of first occupier, of claims of truth against error, is the Catholic seal put on this land. The Holy Mass for a hundred years was the only Christian service celebrated on the Western hemisphere. I believe, moreover, in the providential ordering of nations. It is here, if we are true to our trusts, that Catholicity is destined to achieve her greatest triumphs—triumphs alongside of which the conversion of the Franks or any of the northern races will fade into insignificance. God led the chosen people out of the bondage of Egypt across the sea, through the trials of the desert, into the Promised Land. So, too, have come into this promised land, across the sea from the bondage of the despotism of the old land, whole nations of the down-trodden and the poor, who are especially God's chosen people. So, too, will God build them up a great people.

The existing conditions also are favorable to the progress and advancement of the church. Already has it been plainly demonstrated that nowhere in the wide world has the church increased her membership and enlarged the sphere of her influence as here

in America. The free air of liberty has been peculiarly favorable to her growth. The separation of church and state has removed far from her any overshadowing, and consequently blighting, influence coming from the civic order. The perfect natural manhood, endowed with the most excellent natural virtues of honesty, love of truth, sense of justice, a desire to do unto others as one would be done by, is a peculiarly American type. It needs but the touch of the Holy Spirit to supernaturalize it. So, too, does the church, by her democratic spirit and her marvellous organization and her great power with the masses of the people, her restraining authority, her inculcation of reverence for established law, commend herself to all thoughtful Americans.

The decay of organized Protestantism and its utter failure to satisfy the religious cravings of the people, as is so frequently acknowledged these days by its own ministers, creates a void that Catholicity alone can fill. What congeries of conditions can possibly create more favorable circumstances under which the conversion of America to the truth may be brought about?

Was there ever a more beautiful field, bending low with richest harvest, than here in our beloved land? Was there ever in the whole history of the church a triumph more sublime than the conversion of America? Was ever there a race more worthy of the mettle of the missionary spirit that was born on Pentecost, and ever since has not failed to conquer the hearts of the nations, than the American people? "Thrust in thy sickle and reap, for the hour has come to reap, for the harvest of the earth is ripe" (Apoc. xiv. 15).

Already has the work been begun in an organized form. I take from *The Missionary*, the official organ of non-Catholic mission work, an authoritative statement that will give us a definite idea how the work stands:

"A short *résumé* of the progress of the work will be interesting. In the year 1896, the late Archbishop Corrigan made a special request of the superior of the Paulist Fathers to have some one delegated to inaugurate the work in the Archdiocese of New York. Father Elliott was immediately selected for this special duty. At the close of the summer a band of missionaries,

with Father Elliott, began a series of missions in the metropolitan diocese. Archbishop Corrigan's attitude towards this new work from the very beginning was one of approbation and active encouragement. He warmly commended the work to the clergy of the diocese in his address at the following Synod, asking them at the same time to interest themselves in it and encouraging volunteer action on these lines.

"During an interview with him, he gave his express permission to any priest in the diocese of New York, with the exception of the officials of the diocese whom he could not spare, to devote himself especially to this work; and in order to encourage them to do so he guaranteed to any pastor who would volunteer for this labor, to hold his parish open for a year, appointing an administrator in the meantime; and to any curate who would desire to devote himself to this special missionary work, for every year that he spent in it a gain of two years of seniority in the diocese."

Under these very encouraging conditions the work began in New York in the fall.

There are presented elsewhere in *The Missionary* the reports of the work that has been done during the first three months. The band of missionaries laboring in the Cleveland diocese met with very encouraging results. The Pittsburg band was duly organized, completed a number of successful missions, and is now settled in its own home, and has the warmest sympathy of the priests of the diocese. The missionaries look forward to a career of great usefulness in the future.

Besides the various organized bands there are a number of individual priests laboring, either from their own initiative or officially deputed by their bishops to labor in this special field of work.

The most hopeful feature of these missions, besides their undoubted success, is the fact that the work has been taken up by the diocesan clergy. This work belongs to the diocesan clergy, and no greater misfortune could befall it than to have it considered the special work of any one man or group of men.

The work in some form or other has been going on in various

parts of the country for years back, but it was mainly due to the initiative of apostolic men. There have been missionaries remarkable for the number of converts they have made. There have been parish churches which have been veriest shrines to which the brightest and best come to make their professions of faith. But now the work is being inaugurated in a systematic way in the various dioceses and is being placed where it really belongs, with the diocesan clergy. They are the ordinary workers in the vineyards on whom the church depends for her best progress. When in every diocese there is one set apart, who is taken from all other responsibilities and devoted exclusively to giving missions to "the sheep who are not of this fold," and when the other work of every other priest has a very large element in it looking to the conversion of non-Catholics, we may readily appreciate that the day of the one fold and the one shepherd will not be far away. When the devout and intelligent laity, too, are filled with the same missionary spirit and make the number of converts they have made the mark of the excellence of their Catholicity, what a tremendous propelling power there will be within the church's organization! Given five thousand priests, fifty per cent of the number in this country, thoroughly imbued with that deep sense of conviction that says "I am right and I can prove it," taught from the seminary days the best ways of addressing the non-Catholic people, eager with the desire of making converts, and unite with them a missionary laity, and in one generation the doors of the churches will not be wide enough to admit the crowd that will come clamoring for entrance.

The reflex action of such missionary work on the Catholics themselves cannot be overestimated. It is only when one begins to make converts that he thoroughly appreciates the blessings of his own faith. He realizes what a priceless treasure it is. He guards it most sacredly, and at all times he is mindful to give good example lest, perchance, his own life be a rock of scandal to his non-Catholic neighbor. So from every point of view that we measure this new movement it bears with it the richest blessings.

In its organized form the work is still young. But several

important facts have been thoroughly demonstrated. The "question-box" has shown how lamentably ignorant the immense mass of the non-Catholic people are concerning the teachings of the church. From the very beginning the Catholic Church has been an important factor in American life, but the great majority of the American people are as ignorant of the truths of the Catholic Church as they are of "the number of birds in the air or the fishes in the sea." Another point that has been demonstrated is the possibility of getting an audience. Non-Catholics are anxious to learn. They will come to listen. They are ready to approach the investigation of the claims of the true religion with the utmost fair-mindedness. They do desire to have a religion that will settle the vague uncertainties of their minds and will satisfy the deep cravings of their hearts. The only other thing that is wanted to bring the American people within the bosom of the church is the grace of God and the zealous work of the efficient missionary. The former we know, through the unfailing promises of Christ, we have with us at all times. The latter, too, we are not without.

"And going up into one of the barks that was Simon's, he desired him to put off a little from the land. And sitting down he taught the crowds out of the bark. Now when he had ceased to speak, he said to Simon: 'Put off into the deep and let down your nets for a draught.' And Simon answering said to him: 'Master, we have toiled all the night, and have taken nothing; but at thy word I will let down the net.' And when they had done this they enclosed a great multitude of fishes, and their net was breaking. And they beckoned to their partners who were in the other bark, that they should come and help them. And they came and filled both the barks, so that they were almost sinking. When Simon Peter saw this he fell down at the feet of Jesus, saying: 'Depart from me, for I am a sinful man, O Lord!' For amazement had seized him, and all who were with him, at the draught of fishes which they had taken. Jesus said to Simon: 'Fear not: from henceforth thou shalt catch men.'" A little teaching of the American crowds from Peter's bark—a little letting-down of the nets into the deep at the divine bidding,

and such a multitude of people will be enclosed therein that for very amazement we shall fall down on our knees and thank God that in some little way we have been chosen to be the instrument of such a great manifestation of his power.

From an article in the Catholic World we quote: "In the multitudes crowding the halls of our large cities to hear the missionary will be found those of all creeds and of no creeds, each with a doubt to be cleared, prejudices to be removed, conflicting views to be reconciled, burdens of the soul to be lifted—in short, a religion to be given that shall be beyond and above cavil or criticism. Some will be led by idle curiosity like the Athenians of old "always eager to see and hear some new thing;" others, perchance, to ridicule and defy the man of God in his stronghold. The poor and wretched, too, will be there, the desolate wayfarer on life's highway seeking relief for mind and heart. Such has ever been, and still will be, the cry of suffering humanity through ages past and in ages yet to be.

"The missionary goes forth as the apostle of his divine Master, and in his name alone. Certainly he is no revolutionist, no reformer, as the term goes. He does not aim to give a new religion, or even a new doctrine; nor will he repatch the old. No, no; he will impart to those not of our faith views and lights regarding Christianity as given two thousand years ago by its divine Founder, proving that there is nothing coercive about it, no fettering of the best and highest thought of which we are capable, no overriding of our common sense or manly freedom of thought and utterance. It chains us not by force but by attractiveness, it subdues us because we yearn to be subdued by its power. The divine in us reaches upward, and the divine above reaches downward, and the two mingle, and that is a living faith in a living Christ. What more can be asked? What more could be given? It will be the duty of the missionary to show the religion of Christ in its fulness and beauty, and let the benign influence of that religion work its own way with men of good will. It is thus that feeble, helpless man becomes the instrument and channel of divinity itself. What sublimity and grandeur in such a vocation!"

"Americanisn, so called."

THE book on the life of Isaac Thomas Hecker, owing chiefly to the efforts of those who undertook to publish and interpret it in a foreign tongue, has excited serious controversies by introducing certain opinions on a Christian manner of life.—Leo XIII. *

The following is the official translation of the original text of the letter sent by the Holy Father to his Eminence Cardinal Gibbons :

On the appearance of this letter of our Holy Father, the Paulists promptly sent to Rome the following cable message :

"*Patres Paulini, litteras proxime missuri, Leonis XIII doctrinam plene amplectuntur.*" Literally translated into English. this reads : "The Paulist Fathers, who will shortly send a letter, fully embrace the doctrine of Leo XIII."

Pope Leo's letter is as follows :

To our beloved Son, James Cardinal Gibbons, Cardinal Priest of the Title Sancta Maria, beyond the Tiber, Archbishop of Baltimore :

LEO XIII. POPE—Beloved Son, Health and Apostolic Blessing. We send to you by this letter a renewed expression of that good will which we have not failed during the course of our pontificate to manifest frequently to you and to your colleagues in the Episcopate and to the whole American people, availing ourselves of every opportunity offered us by the progress of your Church or whatever you have done for safeguarding and promoting Catholic interests. Moreover, we have often considered and admired the noble gifts of your nation, which enable the American people to be alive to every good work which promotes the good of humanity and the splendor of civilization. Although this letter be not intended, as preceding ones, to repeat, the words of praise so often spoken, but rather to call attention to some

Messenger translation.

things to be avoided and corrected, still because it is conceived in that same spirit of apostolic charity which has inspired all our letters, we shall expect that you will take it as another proof of our love ; the more so because it is intended to suppress certain contentions which have arisen lately among you, to the detriment of the peace of many souls.

The book on the life of Isaac Thomas Hecker, owing chiefly to the efforts of those who undertook to publish and interpret it in a foreign tongue, has excited serious controversies by introducing certain opinions on a Christian manner of life.

We, therefore, on account of our apostolic office, having to guard the integrity of the faith and the security of the faithful, are desirous of writing to you more at length concerning this whole matter.

The underlying principle of these new opinions is that, in order to more easily attract those who differ from her, the Church should shape her teachings more in accord with the spirit of the age, and relax some of her ancient severity and make some concessions to new opinions. Many think that these concessions should be made not only in regard to matters of discipline, but of doctrines in which is contained the "deposit of faith." They contend that it would be opportune, in order to gain those who differ from us, to omit certain points of her teaching which are of lesser importance, and so to tone them down that they do not bear the same sense that the Church has constantly given them. It does not need many words, beloved son, to prove the falsity of these ideas, if the nature and origin of the doctrine which the Church proposes are recalled to mind. The Vatican Council says concerning this point : "For the doctrine of faith which God has revealed has not been proposed, like a philosophical invention, to be perfected by human ingenuity, but has been delivered as a divine deposit to the spouse of Christ, to be faithfully kept and infallibly declared. Hence that meaning of the sacred dogmas is perpetually to be retained which our Holy Mother, the Church, has once declared, nor is that meaning ever to be departed from under the pretence or pretext of a deeper comprehension of them" (*Constitutio de Fide Catholica, chapter iv*).

We cannot consider as altogether blameless the silence which purposely leads to the omission or neglect of some of the principles of Christian doctrine, for all the principles come from the same Author and Master, "the only begotten Son, who is in the bosom of the Father" (*John i*, 18). They are adapted to all times and all nations, as is clearly seen from the words of our Lord to his apostles : "Going, therefore, teach all nations ; teaching them to observe all things whatsoever I have commanded you, and behold, I am with you all days even to the end of the world" (*Matt. xxviii*, 19). Concerning this point the Vatican Council says : "All those things are to be believed with divine and Catholic faith which are contained in the Word of God, written or handed down, and which the Church, either by a solemn judgment or by her ordinary and universal magisterium, proposes for belief as having been divinely revealed" (*Const. de fide, chapter iii*).

Let it be far from any one's mind to lessen or to suppress, for any reason, any doctrine that has been handed down. Such a policy would tend rather to separate Catholics from the Church than to bring in those who differ. There is nothing closer to our heart than to have those who are separated from the fold of Christ return to it, but in no other way than the way pointed out by Christ.

The rule of life laid down for Catholics is not of such a nature that it cannot accommodate itself to the exigencies of various times and places. The Church has, guided by her Divine Master, a kind and merciful spirit, for which reason from the very beginning she has been what St. Paul said of himself : "I became all things to all men that I might save all."

History proves clearly that the Apostolic See, to which has been entrusted the mission not only of teaching, but of governing the whole Church, has continued "in one and the same doctrine, one and the same sense, and one and the same judgment" (*Conts. de fide, chapter iv*).

But in regard to ways of living she has been accustomed so to moderate her discipline that, the divine principle of morals being kept intact, she has never neglected to accommodate herself to the character and genius of the nations which she embraces.

Who can doubt that she will act in this same spirit again if the salvation of souls requires it ? In this matter the Church must be the judge, not private men, who are often deceived by the appearance of right. In this, all who wish to escape the blame of our predecessor, Pius the Sixth, must concur. He condemned as injurious to the Church and the spirit of God who guides her, the doctrine contained in proposition lxxviii of the Synod of Pistoia "that the discipline made and approved by the Church should be submitted to examination," as if the Church could frame a code of laws useless or heavier than human liberty can bear.

But, beloved son, in this present matter of which we are speaking, there is even a greater danger and a more manifest opposition to Catholic doctrine and discipline in that opinion of the lovers of novelty, according to which they hold such liberty should be allowed in the Church that, her supervision and watchfulness being in some sense lessened, allowance be granted the faithful, each one to follow out more freely the leading of his own mind and the trend of his own proper activity. They are of opinion that such liberty has its counterpart in the newly given civil freedom which is now the right and the foundation of almost every secular state.

In the apostolic letters concerning the Constitution of States, addressed by us to the Bishops of the whole Church, we discussed this point at length ; and there set forth the difference existing between the Church, which is a divine society, and all other social human organizations which depend simply on free will and choice of men.

It is well, then, to particularly direct attention to the opinion which serves as the argument in behalf of this greater liberty sought for and recommended to Catholics.

It is alleged that now, the Vatican Decree concerning the infallible teaching authority of the Roman Pontiff having been proclaimed, that nothing further on that score can give any solicitude, and, accordingly, since that has been safe-guarded and put beyond question, a wider and freer field, both for thought and action, lies open to each one. But such reasoning is evidently faulty, since, if we are to come to any conclusion from the infallible teaching authority of the Church, it should rather be that no one should wish to depart from it, and, moreover, that the minds of all being leavened and directed thereby, greater security from private error would be enjoyed by all. And further, those who avail themselves of such a way of reasoning, seem to depart seriously from the overruling wisdom of the Most High—which wisdom, since it was pleased to set forth by most solemn decision the authority and supreme teaching rights of this Apostolic See—willed that decision precisely in order to safeguard the minds of the Church's children from the dangers of these present times.

These dangers, viz., the confounding of license with liberty, the passion for discussing and pouring contempt upon any possible subject, the assumed right to hold whatever opinions one pleases upon any subject, and to set them forth in print to the world, have so wrapped minds in darkness that there is now a greater need of the Church's teaching office than ever before, lest people become unmindful both of conscience and of duty.

We, indeed, have no thought of rejecting everything that modern industry and study has produced ; so far from it that we welcome to the patrimony of truth, and to an ever-widening scope of public well-being, whatsoever helps toward the progress of learning and virtue. Yet all this, to be of any solid benefit, nay, to have a real existence and growth, can only be on the condition of recognizing the wisdom and authority of the Church.

Coming now to speak of the conclusions which have been deduced from the above opinions, and for them, we readily believe there was no thought of wrong or guile, yet the things themselves certainly merit some degree of suspicion. First, all external guidance is set aside for those souls who are striving after Christian perfection as being superfluous, and even disadvantageous—the contention being that the Holy Spirit pours richer and more abundant graces than formerly upon the souls of the faithful, so that without human intervention He teaches and guides them by some hidden instinct of His own. Yet it is the sign of no small over-confidence to desire to measure and determine the mode of the divine communication to mankind, since it wholly depends upon His own good pleasure and He is a most free dispenser of His own gifts ("The Spirit breatheth whereso He listeth."—*John iii.* 8. "And to each one of us grace is given according to the measure of the giving of Christ."—*Eph. iv.* 7).

And shall any one who recalls the history of the Apostles, the faith of the nascent Church, the trials and deaths of the martyrs—and, above all, those olden times so fruitful in saints—dare to measure our age with these, or

affirm that they received less of the divine outpouring from the Spirit of Holiness? Not to dwell upon this point, there is no one who calls in question the truth that the Holy Spirit does work by a secret descent into the souls of the just, and that He stirs them alike by warnings and impulses, since, unless this were the case, all outward defence and authority would be unavailing. "For if any persuades himself that he can give assent to saving, that is, to gospel truth when proclaimed, without an illumination of the Holy Spirit, who gives unto all sweetness both to assent and to hold, such an one is deceived by a heretical spirit" (*From the Second Council of Orange, Canon* 7).

Moreover, as experience shows, these monitions and impulses of the Holy Spirit are for the most part felt through the medium of the aid and light of an external teaching authority. To quote St. Augustine: "He (the Holy Spirit) co-operates to the fruit gathered from the good trees, since He externally waters and cultivates them by the outward ministry of men, and yet of Himself bestows the inward increase" (*De Gratia Christi, chapter xix*). This, indeed, belongs to the ordinary law of God's loving providence, that as He has decreed that men for the most part shall be saved by the ministry also of men, so has he wished that those whom He calls to the higher planes of holiness should be led thereto by men; hence St. Chrysostom declares "we are taught of God through the instrumentality of men" (*Homily I. in Inscr. Altar*). Of this a striking example is given us in the very first days of the Church. For though Saul, intent upon threatenings and slaughter, had heard the voice of our Lord Himself and had asked, "What dost Thou wish me to do?" yet was he bidden to enter Damascus and search for Ananias (*Acts ix*). "Enter the city and it shall be there told to thee what thou must do."

Nor can we leave out of consideration the truth that those who are striving after perfection, since by that fact they walk in no beaten or well-known path, are the more liable to stray, and hence have greater need than others of a teacher and guide. Such guidance has ever obtained in the Church; it has been the universal teaching of those who throughout the ages have been eminent for wisdom and sanctity—and hence they who reject it, do so, certainly, with rashness and peril.

To one who thoroughly considers the question, even under the supposition that every exterior guide is withdrawn, it does not yet appear what, in the minds of innovators, is the purpose of that more abundant influx of the Holy Spirit which they so greatly extol. To practise virtue there is absolute need of the assistance of the Holy Spirit, yet we find those who are fond of novelty giving an unwarranted importance to the *natural* virtues, as though they better responded to the customs and necessities of the times, and that, having these as his outfit, man becomes both more ready to act and more strenuous in action. It is not easy to understand how persons possessed of Christian wisdom can either prefer natural to supernatural virtues or attribute to them a greater efficacy and fruitfulness. Can it be that nature con-

joined with grace is weaker than when left to herself? Can it be that those men, illustrious for sanctity, whom the Church distinguishes and openly pays homage to, were deficient, came short in the order of nature and its endowments, because they excelled in Christian strength? And although it be allowed at times to wonder at acts worthy of admiration, which are the outcome of natural virtue—how many are there really strong in the habit of the natural virtues? Is there any one not tried by temptations of the soul, and this in no light degree? Yet ever to master such, as also to preserve in its entirety the law of the natural order, requires an assistance from on high. These single notable acts, to which we have alluded, will frequently, upon a closer investigation be found to exhibit the appearance rather than the reality of virtue. Grant that it is virtue, yet unless we would "run in vain" and be unmindful of that eternal bliss which a good God in his mercy has destined for us, of what avail are natural virtues unless seconded by the gift of divine grace? Hence St. Augustine well says: "Wonderful is the strength, and swift the course, but outside the true path." For as the nature of man, owing to the primal fault, is inclined to evil and dishonor, yet by the help of grace is raised up, is borne along with a new greatness and strength, so, too, virtue, which is not the product of nature alone, but of grace also, is made fruitful unto everlasting life and takes on a more strong and abiding character.

This overesteem of natural virtue finds a method of expression in assuming to divide all virtues into *active* and *passive*, and it is alleged that whereas passive virtues found better place in past times, our age is to be characterized by the active. That such a division and distinction cannot be maintained is patent—for there is not, nor can there be, merely passive virtue. "Virtue," says St. Thomas Aquinas, "designates the perfection of some potency, but the end of such potency is an act, and an act of virtue is naught else than the good use of free will," acting, that is to say, under the grace of God if the act be one of supernatural virtue.

He alone could wish that some Christian virtues be adapted to certain times, and different ones for other times, who is unmindful of the Apostle's words, "that those whom He foreknew, He predestined to be made conformable to the image of His Son" (Romans viii, 29). Christ is the teacher and the exemplar of all sanctity, and to His standard must all those conform who wish for eternal life. Nor does Christ know any change as the ages pass, "for He is yesterday and to-day and the same forever" (Hebrews, xiii, 8). To the men of all ages was the precept given: "Learn of Me, because I am meek and humble of heart" (Matt. xi, 29). To every age has He been made manifest to us as obedient even unto death; in every age the Apostle's dictum has its force: "Those who are Christ's have crucified their flesh with its vices and concupiscences." Would to God that more nowadays practised these virtues in the degree of the saints of past times, who in humility, obedience, and self-restraint were powerful "in word and in deed"—

to the great advantage, not only of religion but of the state and the public welfare.

From this disregard of the evangelical virtues, erroneously styled *passive*, the step was a short one to a contempt of the religious life which has in some degree taken hold of minds. That such a value is generally held by the upholders of new views, we infer from certain statements concerning the vows which religious orders take. They say vows are alien to the spirit of our times, in that they limit the bounds of human liberty; that they are more suitable to weak than to strong minds; that so far from making for human perfection and the good of human organization, they are hurtful to both; but how false these assertions are is evident from the practice and the doctrine of the Church, which has ever highly approved of the religious life. Nor without good cause, for those who, under the divine call, have freely embraced that state of life did not content themselves with the observance of precepts, but, going forward to the evangelical counsels, showed themselves ready and valiant soldiers of Christ. Shall we judge this to be a characteristic of weak minds, or shall we say that it is useless or hurtful to a more perfect state of life? Those who so bind themselves by the vows of religion, far from having suffered a loss of liberty, enjoy that fuller and freer kind, that liberty, namely, by which Christ hath made us free (Galat. iv, 31).

And this further view of theirs, namely, that the religious life is either entirely useless or of little service to the Church, besides being injurious to the religious orders, cannot be the opinion of any one who has read the annals of the Church. Did not your country, the United States, derive the beginnings both of faith and of culture from the children of these religious families—to one of whom, but very lately, a thing greatly to your praise, you have decreed that a statue be publicly erected. And even at the present time wherever the religious families are found, how speedy and yet how fruitful a harvest of good works do they not bring forth! How many leave home and seek strange lands to impart the truth of the Gospel and to widen the bounds of civilization; and this they do with the greatest cheerfulness amid manifold dangers. Out of their number, not less indeed than from the rest of the clergy, the Christian world finds the preachers of God's word, the directors of conscience, the teachers of youth, and the Church itself the examples of all sanctity.

Nor should any difference of praise be made between those who follow the active state of life from those others who, charmed with solitude, give themselves to prayer and bodily mortification. And how much, indeed, of good report these have merited, and do merit, is known surely to all who do not forget that the "continual prayer of the just man" avails to placate and to bring down the blessings of Heaven when to such prayers bodily mortification is added.

But if there be those who prefer to form one body without the obligation of the vows, let them pursue such a course. It is not new in the Church nor

in any wise censurable. Let them be careful, however, not to set forth such a state above that of Religious Orders. But rather, since mankind are more disposed at the present time than formerly to indulge themselves in pleasures, let those be held in greater esteem "who, having left all things, have followed Christ."

Finally, not to delay too long, it is stated that the way and method hitherto in use among Catholics for bringing back those who have fallen away from the Church should be left aside and another one chosen, in which matter it will suffice to note that it is not the part of prudence to neglect that which antiquity in its long experience has approved and which is also taught by apostolic authority. The Scriptures teach us (Eccle. xvii, 4) that it is the duty of all to be solicitous for the salvation of one's neighbor, according to the power and position of each. The faithful do this by religiously discharging the duties of their state of life, by the uprightness of their conduct, by their works of Christian charity, and by earnest and continuous prayer to God.

On the other hand, those who belong to the clergy should do this by an enlightened fulfilment of their preaching ministry, by the pomp and splendor of ceremonies, especially by setting forth in their own lives the beauty of that doctrine which St. Paul inculcates upon Titus and Timothy. But if, among the different ways of preaching the Word of God, that one sometimes seems to be preferable which is directed to non-Catholics, not in churches but in some suitable place, in such wise that controversy is not sought, but friendly conference, such a method is certainly without fault.

But let those who undertake such ministry be set apart by the authority of the bishops, and let them be men whose knowledge and virtue has been previously ascertained. For we think that there are many in your country who are separated from Catholic truth more by ignorance than by ill-will, who might perchance more easily be drawn to the one fold of Christ, if this truth be set forth to them in a friendly and familiar way.

From the foregoing it is manifest, beloved son, that we are not able to give approval to those views which, in their collective sense, are called by some "Americanism." But if by this name are to be understood certain endowments of mind which belong to the American people, just as other characteristics belong to various other nations, or if, moreover, by it is designated your political condition and the laws and customs by which you are governed, there is no reason to take exception to the name. But if this is to be so understood that the doctrines which have been adverted to above are not only indicated, but exalted, there can be no manner of doubt that our venerable brethren, the Bishops of America, would be the first to repudiate and condemn it as being most injurious to themselves and to their country. For it would give rise to the suspicion that there are among you some who conceive and would have the Church in America to be different from what it is in the rest of the world.

The Paulist Fathers

On Americanism.

MISCONCEPTIONS OF THE PROTESTANT PRESS CONSIDERED.

About the only religious publication which took any very serious exception to the letter of the Holy Father on the subject of "Americanism" was the *Outlook*. Other periodicals demurred at some of the statements or found fault in a trivial way with the dignified and authoritative claims made by the Holy Father as the exponent of the one true Church. This might have been expected, because of the different points of view from which the letter is looked at. But the *Outlook* takes issue with the words of the Pope on deeper and more fundamental grounds, no less than "the interpretation of the religion of Jesus Christ as embodied in the Four Gospels." Let us quote here the exact words of the statement from the *Outlook*:

"But the larger question: Does Pope Leo XIII correctly interpret the religion of Jesus Christ as it is embodied in his life and teachings contained in the four Gospels? concerns the Universal Church. The *Outlook* does not believe that he does. We recognize the self-consistent attitude of the Roman Catholic Church, but not that this attitude is consistent with the liberty wherewith Christ makes free. Nevertheless we are glad to have it stated with such explicitness, for it will help clear thinking. For between the position that religious faith is a dogma once for all delivered to the saints, and either transcribed in an infallible Bible or committed to the custody of an infallible Church, and the position that every man is a child of God, may have direct communion with God, and may learn for himself by that communion what the will of God is, that no dogma can possibly state spiritual truth in a permanent form, that philosophical definitions of spiritual life must change with changing philosophy, as the language in which they are expressed changes with changes in language and literature, that truth is more than dogma and life is more than discipline, that neither truth nor life has been or can be ossified in a written record or a traditional ecclesiastical decree, that, in a word, the kingdom of God is like a seed planted in the

ground, which grows, men know not how, and that when it ceases to grow it ceases to live, and therefore ceases to be the kingdom of God—between these two attitudes there appears to us to be no middle ground. The Roman Catholic Church is the self-consistent exponent of an infallible, unchangeable dogma, an immobile, unalterable life. Protestantism will never be self-consistent until it stands with equal courage for the opposite doctrine—adaptability of religious institutions to changing circumstances, the mobility of religious life as a perpetual growth, and the continual change of dogmatic definitions, always inadequate to express the ever-enlarging spiritual life of the individual and of the race."

As a thoughtful and representative periodical the *Outlook* has a very high standing. It voices the religious sentiments of a large and intelligent class of non-Catholics who have turned their back on church authority and ecclesiasticism, and are facing towards "rationalism" in religion, in the stricter sense of the word, as opposed to the acceptation of the authoritative teaching of the external order.

It is not at all to be wondered at that the *Outlook* should manifest some little uneasiness at the beautiful spectacle of the Catholic world here, in free-thinking and liberty-loving America, listening with reverential docility to the voice of an old man away off in Rome. But in doing so Catholics neither confess to any servility to the opinions of another, nor to any intellectual slavery. The only intellectual servitude we know is the subservience of the mind to a human teacher whose authority on questions of divine truth does not transcend the skies, and whose sources of knowledge are no more or no less than just what any one may acquire by natural ability. It is no slavery for the mariner who is tossed on the wide expanse of ocean that he must stand at midday and watch the passing of the sun across the meridian, and that he must accept the dictation of the sun as to the regulation of his daily life. He, perchance, might be freer if he had the arrangement of his own time, if he might go on the bridge and announce the hour of twelve when it pleased his fancy or suited his own convenience. But even then he could not get away from the principle of authority. In order to get any one to accept his arbitrary arrangement of time so that there might be some order in the watches, and not everlasting confu-

sion on board, he would be obliged to impose his arrangement on all the others by authority. Many, moreover, seeing that the only principle whereby the hour of midday was fixed was the captain's own pleasure, would very soon rebel against one man's pleasure setting itself up against another's, even if he were the captain of the ship.

How much more harmonious it is to have the authority of the sun, which no one disputes and whose regulation of time every one freely and willingly accepts. As we look over the non-Catholic religious world, where the principle of authority is denied, there are duplicated the divergencies and differences that would characterize the condition of affairs on shipboard if the captain would put aside the sun as a guide and set up his own convenience as the standard.

In accord with this spirit of obedience, when the letter of the Holy Father was published the Paulist Fathers immediately sent the following expression of their adherence to the teaching of the Holy Father:

"As soon as we had read the letter of your Holiness regarding the errors to which the name of 'Americanism' is given, and addressed to his Eminence James Cardinal Gibbons, Archbishop of Baltimore, as this letter was given in English in the New York daily papers, we immediately, fully, and willingly embraced the doctrine laid down in this Pontifical document; and we signified this without delay by telegraph to your Holiness. And for the letter we cordially thank your Holiness, because, in the discharge of your office of supreme Doctor and infallible Teacher, you lead us in the way of truth and keep far from us the darkness of error; and in the same spirit Father Hecker, if he were still living, would with filial veneration have received the Pontifical decree.

"But the reading of the letter of your Holiness gave us no little comfort, because therein it is stated that the errors reproved by the Holy See are rather to be ascribed to the interpretations of the opinions of Father Hecker than to those opinions themselves. But if there be anything, either in the doctrine or the

'Life' of this Father, which is ordered by the wise judgment of your Holiness to be corrected, we willingly acquiesce in the sentence of the Holy See, both because the Roman Church is the pillar and ground of the truth, and because it is commanded as follows in the Rule of our Institute: 'Let a prompt and cheerful religious submission to the Holy Church, and to every lawfully constituted authority in it, and to all the ordinances established by its authority, be a principal and evident characteristic of our society and of all its associates. First of all, let this obedience be shown to the Vicar of Jesus Christ, and to the Holy Roman Church, and to all the decrees and instructions of the Holy See, whether relating to doctrine or to discipline.' This manner of obedience is deeply imprinted in our hearts, so that we have never thought of departing from the integrity and strictness of Catholic doctrine. But if, according to the judgment of your Holiness, we have either had this tendency, or have appeared to have it, or by our way of acting have given any favor in any way to such a tendency, we gratefully receive the paternal correction of your Holiness.

"The Constitutions of our Institute strictly require us to aim at perfect orthodoxy, and to have for our standard not only the definitions of the Church, but also its instructions, and the writings of approved authors concerning the spiritual life, and to promote the devotions which the Church fosters and recommends. And in these Constitutions the following declaration is to be found: 'To all, including the priests, it is prescribed to use spiritual direction, according to the principles laid down by approved writers.' In these, and in all matters, we declare that we shall follow the instructions laid down in the letter of your Holiness, and we likewise profess full obedience and faithful adherence to your Holiness and to the Holy Roman See."

The principle of authority in religious matters, instead of being a hindrance to the growth of real religious life, is a most decided help. The *Outlook* does not seem to appreciate this

fact. It looks on an unerring church or an infallible pope as an oppressive incubus which kills all spontaneous growth beneath it, shutting out all direct communication with God himself. It would seem to think that under such a system the spiritual life must of a necessity be etiolated and jejune. But the facts are fortunately, not in accord with such imaginings. Catholic hagiology is full of the life-stories of men and women who have attained the heights of heroic sanctity while living under this system. It is quite certain that one may go up and down the avenues of New York City and meet devout, prayerful Catholic souls who, though clad in hood or tattered garments, are as prayerful as the fathers of the Thebaid, and are as instant in season and out of season in resisting the demands of the inferior nature, and all because their hearts have been touched by the divine love. Authority in religion is not an overhanging cloud to shut out the sun, but is rather like the railroad track to guide and to facilitate the progress of the train. The engineer as he starts from the depot knows every inch of his way, the rails will keep him from wandering across fields and being wrecked in the ditches, and instead of hindering him from reaching his destiny only the more readily help him to attain his end. It is easily conceivable that a people who have no worrying cares about their doctrinal beliefs can far more readily turn their attention to the fixing up of their lives from an ethical point of view. While, on the other hand, they to whom the question of "what must I believe" is like an open sore, will very soon find that their moral life will get into the same unhealthy condition.

The *Outlook* seems to have some curious notions about objective truth. It would appear that "spiritual truth" is only a mental impression. It has no permanent or pervading existence outside one's own comprehension of it. The writer says: "No dogma can possibly state spiritual truth in a permanent form.' The prevailing idea of "spiritual truth," like any other truth, is that it is permanent—yesterday, to-day, and for ever, unalterably the same. Truth, like God, is unchangeable. The Ten Commandments—and what more comprehensive "spiritual truth" are there than these?—are just as true to-day as they were when uttered

on Mount Sinai, and will be just as true at the crack of doom. Dogma is only an expression of a divine fact, as the Commandment is the expression of a moral fact. These divine facts were revealed at sundry times and in divers ways, placed in the deposit of truth to be faithfully kept and infallibly declared by the one whom the God of truth has constituted as the guardian of the deposit.

The world will never be converted to the truth by *minimizing* its meaning or explaining away and softening down its plenary signification to suit the hard heart and dull ears of a worldly generation. There is such a thing as an attractive presentation of truth, but instead of lessening its value such a presentation only heightens its importance.

Father Hecker frequently gave expression to these statements. There is no one who wooed divine truth with such a lover's devotion as he, and there was no one who was prouder of its attributes, so ever ready to speak of them in any assemblage, and almost frantic in his desire to tell the whole truth and nothing but the truth. He would have counted it treachery, and himself a traitor, to have explained away or to have apologized for one iota of the truth. One of the best statements against *minimizing* was written by Father Hewit in an article entitled "Pure vs. Diluted Catholicism," published in 1895.* In fact, the whole non-Catholic mission movement, from the day of its inception to the present moment, has constantly held in its front the statement "that we shall never lead our erring brethren to a knowledge of the truth by making light of the differences with exist between them and ourselves, or by mitigating the doctrine that out of the Church there is no salvation. Almighty God having instituted a way of salvation, has instituted no other."

But while there is in the Catholic system this "infallible, unchangeable dogma," this continuing "in one and the same doctrine, one and the same sense, and one and the same judgment" (Const. de fide, chap iv., Conc. Vatican), it does not necessitate an "immobile unalterable life." For the spiritual life is undoubtedly a growth through the indwelling of the Holy Spirit.

* *American Catholic Quarterly*, July, 1895.

"He that believeth in Me, as the Scripture saith, out of his belly shall flow rivers of living water. Now this he said of the Spirit which they should receive who believed in him" (St. John vii, 38, 39). This same Spirit is the one who originates the good desire as well as the one who bestows the grace to carry it to completion. He is the one who has regenerated us by instituting a new relationship between the soul and God whereby we are enabled to cry, Abba, Father. He plants the seeds of a Christian life in the regenerated soil of our hearts and by the abundant showers of his grace he germinates that seed. He fosters it in its growth until truly we can say that "I live, not I but Christ liveth in me." "The charity of God is poured out in our hearts by the Holy Ghost who is given to us" (Rom. v, 5). Herein is established that wonderful union between the soul and God, far more close than that between friend and friend, so close that very often the soul is called the spouse of God.

As in a city there are the external ramparts which protect the city in its outer defences and guard the people from being carried away into the darkness of slavery, so also there is the internal civic life whereby the laws are kept and the refinements of civilization are cultivated, libraries established, and art galleries fostered. In just the same way in the city of the soul: while there are the external barriers of defined truth, the dogmatic teachings which preserve the soul from straying away into the slavery of falsehood and error, there is also the inner life begun and carried to the "full stature of Christ" by the indwelling of the Holy Spirit.*

To most Catholics who live godly lives the existence of the outer ramparts is rarely felt. They have a consciousness that they are safely protected within a fortified city of truth, and with a sense of security they are enabled to cultivate the higher life, to cleanse, to adorn, and to decorate the temple of their souls in which the Spirit of God dwelleth.

* These relations of the Holy Spirit in the individual soul, as well as in the one true Church, are most clearly and beautifully expressed in the Encyclical Letter of the Holy Father on "The Office of and Devotion to the Holy Ghost."

In this city of the soul the Holy Ghost rules both as civil governor to promote the higher life of the citizen as well as military commander to guard the outer ramparts of the commonwealth. While he inspires each one to action, he also dwells in the church to guard the deposit of truth. It may happen at times that one seems to be inspired to do what the external authority forbids. In which case such private inspiration is to be forsaken, for only to the external authority has the gift of infallibility been imparted. No one expresses the synthesis of this double action of the Holy Ghost better than Father Hecker in the following passage:

"The Holy Spirit, which, through the authority of the church, teaches divine truth, is the same Spirit which prompts the soul to receive the divine truth which he teaches. The measure of our love for the Holy Spirit is the measure of our obedience to the authority of the church; and the measure of our obedience to the authority of the church is the measure of our love for the Holy Spirit. Hence the sentence of St. Augustine: 'Quantum quisque amat ecclesiam Dei, tantum habet Spiritum Sanctum.' In case of obscurity or doubt concerning what is divinely revealed truth, or whether what prompts the soul is or is not an inspiration of the Holy Spirit, recourse must be had to the divine teacher or criterion, the authority of the church. For it must be borne in mind that to the church, as represented in the first instance by St. Peter, and subsequently by his successors, was made the promise of her Divine Founder, that 'the gates of hell should never prevail against her.' No such promise was ever made by Christ to each individual believer. 'The church of the living God is the pillar and ground of truth.' The test, therefore, of a truly enlightened and sincere Christian will be, in case of uncertainty, the promptitude of his obedience to the voice of the church. . . . The criterion or test that the soul is guided by the Holy Spirit is its ready obedience to the authority of the church" (*Church and the Age*, page 34).

This statement indicates as well what an obedient and submissive child of the church Isaac Thomas Hecker was, and were he alive to-day he would be the very first to signify his adherence to the teachings of the Holy Father as announced in the letter to Cardinal Gibbons.

We have every reason to be grateful to the Holy Father for the luminous exposition of Catholic truth as well as for the condemnation of the many errors which have been paraded under the garb of "Americanism."

Selecting Successors to the Chair of Peter.

PAPAL CONCLAVES.

By THE RT. REV. MONSIGNOR SETON.

THE succession of the Roman Pontiffs rests on the word of God: other lines of princes may fail; their line shall last until the end of the world. Still, although there will always be a series of legitimate successors in the Papacy, the manner of succession has varied, being left to human prudence, which accommodates itself to times and places, yet ever under an overruling Providence that directs to its own ends no less the vices than the virtues of men.

The election of a Pope is the most important event that takes place in the world. It affects immediately several hundred millions of Catholics in their dearest hopes of religion, and it touches indirectly the interests of all other people on the earth besides. In the Pope the world receives a vicar of Christ, a successor of St. Peter, and an infallible judge in matters of faith and morals. The Papacy was always conferred regularly by way of election—from the chief of the Apostles, chosen by our Lord himself, to Leo XIII, who was elected by the cardinals of the Holy Roman Church on the 20th of February, 1878. Between these there have been two hundred and sixty-one Popes, if we follow the number given by the official *Gerarchia Cattolica*, which is published annually.

In early times, when the Pope died at Rome, the cardinals met to elect a successor in the Lateran or the Vatican basilica, or in the cathedral of any other city in which they might have determined to hold the election. "Conclave" is the term used exclu-

sively for many centuries for the place in which the cardinals meet in private to elect a Pope; but it was used in the early Middle Ages of any room securely shut, just as among the ancient Romans *conclave* was a covered and enclosed apartment or hall that could be fastened with a lock and key—*cum clavi.* Long before the pontificate of Gregory X the cardinals who assembled for a papal election met in some part of a large and noble building—generally the sacristy of a cathedral—where they transacted the business of the day, and returned after each session to their private abodes. The gloss *Nullatenus*, on the decree of Alexander III, says that if two-thirds—the majority required—of the cardinals will not agree upon a candidate, they should be closely confined until they do—*includantur in aliquo loco de quo exire non valeant donec consenserint*—and mentions several popes elected after the cardinals had been subjected to a reasonable duress. This is precisely the conclave. It was not, however, until the year 1274 that the mode of procedure in a papal election was positively settled—after the incursions of the barbarians and the many vicissitudes to which the Holy See then became subject had deranged the earlier and apostolic manner—and the rules and regulations of the modern conclave were published. After the death of Clement IV in Viterbo, on Nov. 22, 1269, the eighteen cardinals composing the Sacred College met there to elect his successor; but not agreeing after a year and a half, although the kings of France and Sicily, St. Bonaventure, General of the Franciscans, and many influential, learned, and holy men came in person to urge them to compose their differences of opinion and relieve the church of her long widowhood, they were all got together one day, by some artifice, in the episcopal palace, which was instantly closed upon them and surrounded with guards. Even this imprisonment did not change their temper, and after some further delay the captain of the town, Raniero Gatti, took the bold resolution of removing the entire roof and otherwise dilapidating the edifice, in hopes that the discomforts of the season, added to their confinement, might break the stubbornness of the venerable fathers. This move succeeded, and a compromise was effected among the dis-

cordant cardinals on the seventh of September, 1271, in virtue of which the papal legate in Syria, Theobald Visconti, Archdeacon of Liege, was elected. This was not the first time that extraordinary and almost violent measures had been taken to bring the cardinals to make a prompt election. At Viterbo the captain of the town coerced their liberty; at Naples the commandant of the castle bridled their appetite when, after the death of Innocent IV, in 1254, he diminished day by day the quantity of food sent in to them—*cibo per singulos dies imminuto*—until they agreed upon a worthy subject.

Gregory X, who was so singularly elected at Viterbo while far away in Palestine, called a general council, which met at Lyons on May 2, 1274. Five hundred bishops, over a thousand mitred abbots and other privileged ecclesiastics, the patriarchs of Constantinople and Antioch, the grand master of the famous Knights of St. John of Jerusalem, the kings of France and Aragon, besides ambassadors from Germany, England, Sicily, and other important nations, took part in it. The Pope was resolved to establish the manner of electing the Roman Pontiff on a better principle, and now drew up a constitution which, in spite of considerable opposition from the cardinals, was read between the fourth and fifth sessions, and finally received the approbation of the fathers. This is substantially the code that still regulates the conclave. The original constitution, which had been suspended by some popes and not observed by the cardinals in several elections, was introduced into the body of canon law, by Boniface VIII, in order to impress it, if possible, with a more solemn and perpetual obligation of observance; and when some of the cardinals, incensed at the transfer of the See to Avignon, maintained that, despite all this, the Sacred College could modify or abolish it at discretion, it was confirmed by the General Council of Vienne and their factious spirit reproved. This conciliar decree has also a place in the canon law, where it is found among the Clementines (*Ne Romani, 2 de elect.*)

"Where the danger is known to be greatest," says the preamble to Pope Gregory's constitution, "there should most care be taken. How many risks and what great inconvenience a long

vacancy of the Holy See entails is shown by looking back upon the disorders of other days. It is, therefore, wise that, while diligently engaged in reforming minor evils, we should not neglect to provide against calamity itself. Now, therefore, whatever our predecessors, and particularly Alexander III, of happy memory, have done to remove a spirit of discord in the election of the Roman Pontiff, the same we desire to remain in full force; for we do not intend to annul their decrees, but only by our present constitution to supply what experience points out to be wanting."

The whole decree may be divided into fifteen paragraphs, which are called the Fifteen Laws of the Conclave. They are summarized as follows:

On the death of the Pope the cardinals, having celebrated for nine days his obsequies in the city where he died, shall enter the conclave on the tenth day, whether absent colleagues have arrived or not, and be accompanied by a single attendant, whether lay or clerical, or at most, in case of evident necessity, by two attendants.

The conclave shall be held in the palace last occupied by the Pope, and there the cardinals must live in common, occupying a single spacious hall not cut off by curtains or partitions and so carefully closed on every side that no one can secretly pass in or out. One room, however, may be cut off for private purposes —*reservato libero ad secretam cameram aditu*—but no access shall be allowed to any cardinal, nor private conversation with nor visits to him, except from those who, by consent of all the other cardinals, may be summoned to consult on matters germane to the affair in hand; nor shall any one send letters or messages to their lordships or to any of their familiars, on pain of excommunication.

A window or other opening shall be left in the hall of conclave, through which the meals are introduced, but it must be of such a size and shape that no human being can penetrate thereby.

If, after three days from the opening of the conclave, no election has been made, the prelates appointed to attend to this shall allow each cardinal no more than one dish at dinner and

supper during the next five days, after which only bread and water until they come to an agreement. The cardinals shall take nothing from the papal treasury during the vacancy of the See; but all its revenues are to be carefully collected and watched over by the proper officers. They shall treat of nothing but the election, unless some imminent danger to the temporalities of the Holy See may demand their attention; and, laying aside all private interests, let them devote themselves entirely to the common weal; but if any cardinal shall presume to attempt by bribes, compacts, or other arts to entice his brethren to his own side, he shall suffer excommunication, nor shall any manner of engagement, even if sworn to, be valid. If a cardinal draw off from the conclave, or should he retire from motives of health, the election must still proceed; yet if he recover he shall be readmitted. Cardinals arriving late or at any stage of the proceedings, as also those who may be under censures, shall be received. No one can give his vote outside of the conclave.

Two-thirds of the votes of all the electors present * are requisite to elect; and any one not radically disqualified † is eligible to the Papacy. The feudal superiors of the territory and the municipal officers of the city in which the conclave is held are charged to observe these regulations, and shall swear in presence of the clergy and people to do so. If they fail to perform their duty they shall be excommunicated, be declared infamous and lose their fiefs, and the city itself shall be interdicted and deprived of its episcopal dignity. Solemn funeral services are to be held in every important place throughout the Catholic world as soon as news arrives of the Pope's death; prayers are to be recited daily and fast days appointed for the speedy and concordant election of an excellent Pontiff.

This provident constitution of Gregory X contains in brief the rules and regulations which have ever since governed the conclave. In a few points, however, its severity has been relaxed, particularly by Clement VI in the bull *Licet de Constitu-*

* Voting by proxy is not recognized in the conclave.

† Such, for instance, as a woman, a manifest heretic, an infidel—*i. e.*, one who is not baptized.

tione, dated December 6, 1351; and in others some small modifications have been introduced, in accordance with the manners and customs of a more refined age, by Gregory XV (Ludovisi, 1621—1623) in his comprehensive ceremonial. Thus Clement VI (De Beaufort, 1342—1352), while recommending the greatest frugality at table during the seclusion of the conclave, removed the alimentary restrictions and left it to the cardinals themselves to select the kind, quality, and amount of their food, but forbade the prandial civilities of sending tidbits from one table to another. The same Pope allowed each cardinal to have his bed enclosed by curtains, and to have two attendants, or conclavists, in every case. The monastic simplicity of a common sleeping-room was done away with in the sixteenth century, when each cardinal was allowed the use of a separate cell, which Pius IV commanded should be assigned by lot. When a cardinal's name and number have been drawn, his domestics upholster the cell with purple serge or cloth, if their master was created by the late Pope; but if by a former one, with green—a difference in color that was first observed in the conclave for the election of Leo X. A few articles of necessary furniture, such as a bed, table, kneeling-bench, and a couple of chairs, complete the interior arrangements. On the outside of his cell each cardinal affixes a small escutcheon emblazoned with his arms, which serves as a substitute for that vulgar modern thing called a door-plate. While great care is still taken to hinder suspicious communications between the conclave and the outer world, it is no longer prohibited to visit a cardinal or member of his suite, although the colloquy must be held at some one of the entries, and whatever is spoken be heard by the prelates doing duty there. Instead of the single small window—more like an oubliette than anything else—which Gregory prescribed, openings in the shape of pivotal or revolving wooden frames like those used in nunneries and called *tours* in French, were adopted at the suggestion of Paride de' Grassi, master of ceremonies to Leo X.

Eight of them are always connected on different sides with the hall of conclave, wherever it may be. The ten days before the conclave can open begin from the very day of the Pope's

death; but sometimes a much longer time has elapsed—as, for instance, after the death of Alexander VI, when the violence of Cæsar Borgia and the presence of a French army in Rome occasioned a delay of thirty days; and again, when Cardinal Ferreri was arrested on his way from Vercelli to the conclave by the Duke of Milan, his loyal colleagues waited for him eight days beyond the usual time. The conclave in which Julius III was elected in 1550 was not opened until nineteen days after his predecessor's death, to oblige the French cardinals, who had not yet all arrived at Rome. In early ages, before it became customary to give the hat to occupants of episcopal sees other than the seven suburbican ones, and when cardinals were strictly bound to reside *in curia*; *i. e.*, to live near the Pope of whose court they were the principal personages—there was generally no necessity for a considerable delay. Anastasius the Librarian says that Boniface III, in the year 607, made a decree forbidding any one to treat of a future Pope's election during the lifetime of the living one, or until three days after his death; but, as Mabillon shows, this three days' delay was observed in the Roman Church long before the seventh century, as appears from the despatch sent to the Emperor Honorius after the death of Pope Zozimus in the year 418. It is not known when it began to be observed as a law. In many cases an election took place either on the very same day that a Pope died or on the following one, particularly during the era of persecutions and in the tenth and twelfth centuries, when the seditious dispositions of the populace and the factions of rival barons made any unnecessary delay extremely hazardous. During the fifteenth, sixteenth, and following centuries the conclaves have generally been short, averaging about two weeks each. But during the greater part of the Middle Ages, after the supremacy of the Sacred College, during which the vacancy of the Holy See was undisputed, and the cardinals had little to fear from princes or people, their own dissensions often occasioned an interregnum of months, and even years, to the discredit of their order and scandal of the Christian world.

The election should take place in Rome, if possible, because

Rome is, or ought to be, the ordinary residence of the Sovereign Pontiffs; but both before and after Pope Gregory's constitution many elections have been held elsewhere, according as the Curia was in one place or another. Urban II was elected in Terracina; Calixtus II in Cluny; Lucius III in Velletri; Urban III in Verona; Gregory VIII in Ferrara; Clement III, Alexander VI, and Honorius III in Pisa; Innocent IV in Anagni; Alexander IV and Boniface VIII in Naples; Urban IV, Gregory X and Martin IV in Viterbo; Innocent V in Arezzo; Honorius IV, Celestine V, and Clement V in Perugia. During the stay of the Popes in France, John XXII, Benedict XII, Clement VI, Innocent VI, Urban V, and Gregory XI were elected at Avignon. John XXIII was elected at Bologna, and Martin V at Constance, since whom all his successors, except Pius VII, have been elected in Rome. The law of Gregory X commanded that the conclave should be held there where the last Pope died—*Statuimus ut, si eundem pontificem in civitate, in quâ cum sua curia residebat, diem claudere contingat extremum, cardinales omnes conveniant in palatio, in quo idem pontifex habitabat*—because in one sense, as of ancient Rome,

> . . . Vejos habitante Camillo,
> Illico Roma fuit;

so of modern Rome, *Ubi Papa, ibi Roma.* When, however, he was absent only on some extraordinary occasion, the election was to be held in Rome itself, no matter where he died. Gregory XI, who brought back the See from Avignon, intending to return to France on business and to better his health, but wishing to assure an Italian election and the permanent retransfer of the Holy See to Rome, made a decree on March 19, 1378, ordering a majority of the cardinals, should his death occur during his absence, to meet in any part of Rome, or, if more convenient, in some neighboring city, and there elect a successor. Clement VII restricted the place of holding the conclave to Rome alone, in a bull issued October 6, 1529, on occasion of his journey to Bologna to crown the Emperor Charles V, and in another one, dated August 30, 1533, when going to France to confer with Francis I.

When Pius IV had a mind to go to Trent and preside in person at the council, he declared on September 22, 1561, that a papal election—should one become necessary by his death while away—was to be held in Rome, unless it were under an interdict, in which case in Orvieto or Perugia. Clement VIII, when going to Ferrara to receive back the fief which had reverted to the Holy See on the death of Alphonsus d'Este, declared on March 30, 1598, that, should he die before returning, the subsequent election was to be held nowhere but in Rome. Long usage, continued up to the beginning of the present century, has consecrated the Vatican as the most proper seat of the conclave. The first Pope elected there was Benedict XI in 1303, and the next was Urban VI in 1378. When Honorius IV, of the great house of Savelli, died where he had lived and held his court, in his family mansion on the Aventine, some remains of which are still seen near the convent of *Santa Sabina*, the cardinals, in scrupulous observance of the first law of Gregory's constitution, met there and elected his successor, Nicholas IV, on February 22, 1288. Eugene IV in 1431, and Nicholas V in 1447, were elected in the Dominican convent of the Minerva, the great dormitory of the friars being fitted up for the cardinals, and the election itself being held in the sacristy behind the choir, over the door of which a large fresco painting and a Latin inscription still commemorate the event. There were several projects on foot in the seventeenth century to establish with every possible convenience, and in accordance with the prescriptions of the Roman ceremonial of election, a hall of conclave which should serve for all future occasions. The venerable Lateran and the more modern Quirinal each had its advocates, and Pius VI is said by Cancellieri to have intended the vast and magnificent sacristy building which he erected alongside of St. Peter's for such a purpose; but his immediate successor was elected in Venice on account of the French troubles, and all of *his* successors, except Leo XIII, have been elected in the Quirinal palace.

On the Pope's death the Sacred College, or apostolic senate of Rome, succeeded to the government of the States of the Church.

All the officers of the government were instantly suspended until provision was made to carry on the public business. Only the chamberlain of the Holy Roman Church, the grand penitentiary, and the vicar-general, who are always cardinals, continued to exercise their powers by a privilege granted to them by Pius IV. The chamberlain (camerlengo) was the executive or head of the government, acting as a quasi-sovereign, and was consequently honored with a special guard and allowed to coin money stamped with his family arms and the distinctive heraldic sign of the vacancy of the see, which is a pavilion over the cross-keys. With him were associated three other cardinals, each for three days at a time, one from each of the three orders, beginning with the dean, the first priest, and first deacon, and so on in turn of seniority. The secretary of the Sacred College, who is always a prelate of very high rank, was prime minister and transacted all the correspondence and other business of the cardinals with foreign ambassadors and the representatives of the Holy See at foreign courts. Clement XII provided that if the chamberlain or grand penitentiary should die during the conclave, the cardinals are to elect a successor to him within three days; but if the cardinal-vicar die, the vicegerent, who is always a bishop *in partibus*, succeeds *ex-officio* to his faculties. The Sacred Congregations of Rome are privileged to transact business of small importance through their secretaries, and even to finish affairs of whatever importance, if at the Pope's death they were so far advanced as to need only the secretary's signature.

If a cardinal fall ill and choose to remain in conclave, provision is made to take his vote; but he may retire, if he wish, losing his vote, however, which cannot be given outside of the conclave or by proxy. If he recover he is obliged in conscience to return, because it is a duty of his office, and not a mere personal privilege, to take part in papal elections. All cardinals, unless specially deprived by the Pope before his death of the right of electing and being elected, can vote and are eligible, even if under censures. Thus, cardinals De Noailles and Alberoni were invited to the conclave at which Innocent XIII was elected;

but cardinals Bandinelli-Saoli and Cocsia had been deprived, the one by Leo X and the other by Clement XII, of what is called in canon law the active and passive voice. The cardinals may elect whom they please; nor is it necessary to be either a member of the Sacred College or an Italian to become Pope. In former ages the choice of subjects was more confined than it is at present; for we learn from the acts of a council composed chiefly of French and Italian bishops, convened at Rome in 769 by Stephen III, *alias* IV, to condemn the anti-Pope Constantine, who was not even a cleric, that no one who was not either a cardinal, priest, or deacon could aspire to the Papacy—*Nullus unquam præsumat . . . nisi per distinctos gradus ascendens, diaconus aut presbyter cardinalis factus fuerit, ad sacrum pontificatus honorem promoveri.*

Nevertheless, in view, presumably, of the greater good of the Church, many persons have since been elected who did not answer to this description. Such was the case with Gregory V in 996; Sylvester II in 999; Clement II in 1046; Damasus II in 1048; Leo IX in 1049; Victor II in 1055; Nicholas II in 1059; Alexander II in 1061; Calixtus II in 1119; Eugene III in 1145: Urban IV in 1261; Gregory X in 1271; Celestine V in 1294; Clement V in 1305; Urban V in 1362, and Urban VI in 1378, since whom no one not a cardinal has been elected, although several have come near being chosen. At the conclaves at which Adrian VI and Clement VII were elected, Nicholas Schomberg, a celebrated Dominican and archbishop of Capua, received a number of votes; and as late as the middle of the last century, at the conclave from which proceeded Benedict XIV, Father Barberini, ex-general of the Capuchins and apostolic preacher, was repeatedly voted for. No matter what may have been a man's previous condition, he can be elected; and there are not a few instances of persons of ignoble birth or mean antecedents having been exalted to the Papacy, which they have illustrated by their virtues or their learning:

"Choose the best, and him who shall please you most of your mother's sons (*children of the Catholic Church*), and set

him on his father's throne" * (*as vicegerent of God in his kingdom on earth*).

However, since Sixtus V (1585-1590), who is said to have been a hogherd in his youth, all the popes have belonged to noble families; for, says Cardinal Pallavicini, the celebrated Jesuit and historian of the Council of Trent, nobility of birth, although no necessary condition, adds dignity and splendor to the pontificate—*reca gran decoro ed ornamento al pontificato.* † But then he belonged to a princely family himself and wrote two centuries ago.

Almost every European nationality has had a representative on the papal throne; but for several centuries the Italians have jealously guarded its steps from any one but themselves, and perhaps with reason so long as the Pope was temporal sovereign of a large part of the Peninsula. Adrian VI of Utrecht (1522-1523) was the last *foreigner* ever allowed to wear the tiara, and he for his relations with the powerful Emperor Charles V rather than for his undoubted virtues and learning; and yet so great was the indignation of the Romans when his name was announced that the cardinals were insulted and some of them maltreated as they left the conclave. But if a Hollander might be tolerated for some grave political reasons—not a Frenchman under any circumstance.

In the conclave of 1458 the worthiest subject to very many of his brethren seemed the Cardinal d' Estouteville, Archbishop of Rouen—the same who built the magnificent church of San Agostino at Rome. But *Timeo Danaos et dona ferentes;* so when there was a fine chance of his getting the requisite number of votes, Orsini and Colonna, as heads of the Roman party, deliberately turned the tide in favor of Piccolomini, although his record was bad and his health not good. ‡ When Clement V (Bertrand de

* 4 Kings x, 3.

† Hist. of Alex. vii.

‡ Æneas Sylvius Piccolomini, who became Pope Pius II, had been implicated in the affairs of the schismatical Council of Basle, but he finally acknowledged his errors and made his peace with Eugene IV., who treated him with magnanimous generosity. He was scholar, poet, and antiquarian; one of the most learned men and best Latinists of the age. He made an excellent Pope.

Got, Archbishop of Bordeaux, 1305-1314) was elected, he summoned the Sacred College to Lyons to assist at his coronation.

When the order reached the cardinals, old Rosso Orsini, their dean, rose and said: "My venerable brethren, soon we shall see the Rhone—but, if I know the Gascons, the Tiber will not soon see a Pope again." And so D' Estouteville, with all his wealth and learning and high connections, was made to feel that

> Necdum etiam causæ irarum sævique dolores
> Exciderant animo.

Gregory X prescribed that a strict watch should be kept over the conclave wherever it might be held. When held in Rome the representatives of the noblest families have a principal part in maintaining order in the city and protecting the cardinals from any sort of interference. The marshal of the Holy Roman Church and guardian of the conclave watches over the external peace and quiet of the Sacred College. This is one of the highest offices held by a layman at the Roman court. It is hereditary, and belonged for over four hundred years to the great baronial family of Savelli until its extinction. It passed in 1712 to the princely family of Chigi. The very ancient and now ducal family of Mattei was charged with preserving the peace of the Ghetto and Trastevere. For this purpose it used to raise and equip a small body of troops, which was kept up as long as the conclave lasted. The majordomo of the late Pope is *ex-officio* governor of the conclave since the time of Clement XII (Corsini, 1730—1740). Although he also exercises some external jurisdiction, he is more particularly required to attend to the domestic wants of the cardinals and preserve order within the palace where the conclave may be held. Delegations from the various colleges of the Roman prelacy—apostolic prothonotaries, auditors of the *Rota*, clerks of the chamber, etc.—taking their orders daily from the governor, are to be stationed at one or other of the *Ruote*, or turnstile windows, during the whole of the conclave. *Prælati*, says Pius IV, *ad custodiam conclavis deputati, sub pœna perjurii et suspensionis a divinis, maxima et exquisita diligentia utantur in inspiciendis ac perscrutandis epulis, aliisve rebus, ac*

personis conclavi intrantibus, ac de eo exeuntibus, ne sub earum rerum velamine literæ, aut notæ, vel signa aliqua transmittantur.

In the sixteenth and seventeenth centuries, when every species of gambling and games of chance was practised with frenzied passion in Italy, it was very common in Rome, although prohibited under severe penalties by Pius IV and Gregory XIV as a sort of sacrilege, to bet on the cardinals whose "backers" thought they had a chance of being elected.

The collect *Pro eligendo pontifice*—that God may grant a worthy pastor to his church—is said at all Masses throughout the world from the beginning of the conclave until news arrives of the Pope's election. In Rome there is a daily procession of the clergy from the Church of St. Lawrence *in Damaso* to St. Peter's basilica (if the conclave be held in the Vatican), chanting the Litany of the Saints and other prayers. When the procession arrives there, a Mass *de Spiritu Sancto* is said by the papal chaplain in a temporary chapel fitted up near the main entrance to the conclave. The singing is by the papal choir.

The literature, if we may call it so, of papal elections is varied and extensive. Besides the letters, bulls, and conciliar decrees of twenty-eight popes, from Boniface I in 418 to Pius IX, there is a host of writers on the subject, some of whom are distinguished for piety and learning, while others are noted for their hatred of the Holy See. Almost every conclave from Clement V's down has had its chronicler or historian. The oldest special treatise extant on a papal election is one written by Cardinal Albericus, a monk of Monte Cassino, in 1050—*De Electione Romani Pontificis, liber.*

As soon as the Pope has breathed his last amidst the consolations of religion, and after making his profession of faith in presence of the cardinal grand-penitentiary—who usually administers the last sacraments—and of the more intimate members of his court, the cardinal-chamberlain of the Holy Roman Church, accompanied and assisted by the right reverend clerks of the apostolic chamber, takes possession of the palace and causes a careful inventory to be made of everything that is found in the

papal apartments.* He then proceeds to the chamber of death, in which the Pope still lies, and, viewing the body, assures himself, and instructs a notary to certify to the fact, that he is really dead. He also receives from the grand chamberlain of the court —*Monsignor Maestro di Camera*—a purse containing the Fisherman's ring which His Holiness had used in life. The cardinal, who by virtue of his office of chamberlain of the Holy Roman Church has become the executive of the government, sends an order to the senator of Rome, who is always a layman and member of a patrician family, to have the large bell of the Capitol tower tolled, at which lugubrious signal the bells of all the churches throughout the city are sounded. Twenty-four hours after death the body of the Pope is embalmed, and lies in state, dressed in the ordinary or domestic costume, upon a bed covered with cloth of crimson and gold, the pious offices of washing and dressing the body being performed by the penitentiaries or confessors of the Vatican basilica, who are always Minor Conventuals of the Franciscan Order. It is next removed to the Sistine Chapel, where it is laid out, clothed in the pontifical vestments, on a couch surrounded with burning tapers and watched by a detachment of the Swiss Guard. On the following day the cardinals and chapter of St. Peter assemble in the Sistine and accompany the transport of the body to the chapel of the Blessed Sacrament in the Vatican basilica, where it remains exposed for three days, the feet protrud-

* The apostolic chamber, called in Rome the *Reverenda Camera Apostolica*, dates from the pontificate of Leo the Great, who constructed in the year 440 a small but elegant suite of chambers which served as a sanctuary for the bodies of the apostles SS. Peter and Paul until proper crypts, called *Confessions*, had been prepared for them beneath the high altars of their respective basilicas at the Vatican and on the Ostian Way. When these relics had been deposited in their present resting-places, the Leonine sanctuary was used, as a strong and venerable place, to contain the public treasury of the Holy See, which was given into the safekeeping of certain officials called *Camerarii*. Their successors are the present *Chierici di camera*, who are eight in number and form one of the great prelatic colleges of Rome. The present institution was re-organized by Pope Urban V in the fourteenth century. The cardinal-chamberlain is, *ex-officio*, its head, and it acts as a board of control over the finances of the Holy See.

ing a little through an opening in the iron railing, which closes the chapel, that the faithful may approach and kiss the embroidered slipper. The nine days of funeral services—*Novendialia*—which the Roman ceremonial prescribes for the Pope now begin. These are his public obsequies. For the first six days the cardinals and prelates of the court and Holy See assemble daily in the choir chapel of the canons of St. Peter, where, the Office for the Dead being chanted, a cardinal says Mass; but during the remaining three days the services are performed around an elevated and magnificent catafalque which, in the meanwhile, has been silently erected in the great nave of the basilica. This structure is a perfect work of art in its way, every part of it being carefully designed with relation to its solemn purpose, and in harmony of form and proportions with the vast edifice in which it is reared. It is illustrated by Latin inscriptions and by paintings of the most remarkable scenes of the late pontificate, and adorned with allegorical statues. A detachment of the Noble Guard stands there motionless as though carved in stone. Over the whole is suspended a life-size portrait of the Pope. A thousand candles of yellow wax and twenty enormous torches in golden candelabra burn day and night around it. On each of these three days five cardinals in turn give the grand absolutions, and on the ninth day a funeral oration is pronounced by some one—often a bishop, or always at least a prelate of distinction whom the Sacred College has chosen for the occasion. In former days the cardinal-nephew or relative of the deceased had the privilege, often of great importance for the future reputation of the Pontiff and the present splendor of his family, raised to princely rank, of selecting the envied orator. Ere this, however, the final dispositions of the Pope's body have been made. On the evening of the third day, the public having been excluded from the basilica, the cardinal-chamberlain, cardinals created by the late Pope, clerks of the chamber and chapter of St. Peter, headed by monsignor the vicar—who is always an archbishop *in partibus*—vested in pontificals, assemble in the chapel of the Blessed Sacrament, in which the Pope still lies in state. The body is then reverently enfolded in the gold and crimson cover

of the couch, and taken up to be laid in a cypress-wood coffin, into which are also put three red purses containing medals of gold, silver, and bronze, as many of each sort as there were years of the pontificate, bearing the Pope's effigy on one side, and a design commemorative of some act of his temporal or spiritual government on the other. If there should be a relative of the late Pope among the cardinals, he covers the face with a white linen veil, otherwise this last office of respect is performed by the majordomo. When the coffin has been closed it is placed inside of a leaden case, which is immediately soldered and sealed, while the metal is hot, with the arms of the cardinal-chamberlain and of the majordomo. A brief inscription is cut at once on the face of this metal case, giving simply the name, years of his reign, and date of death. The coffin and case are now enclosed in a plain wooden box, which is covered with a red pall ornamented with golden fringes and an embroidered cross and carried in sad procession to the uniform temporary resting-place which every Pope occupies in turn in St. Peter's, in a simple sarcophagus of marbled stucco which is set into the wall at some distance above and slightly overhanging the floor of the church, on the left-hand side of the entrance to the choir chapel. A painter is at hand to trace the name of the Pope and the Latin initials of the words High Pontiff. Before the Pope's body is taken up from the chapel of the Blessed Sacrament, some workmen, under the direction of the prelates and officers of the congregation for the supervision of St. Peter's—*Reverenda Fabrica di San Pietro*—have broken in the sarcophagus at the top, and removed its contents (which in the case of Pius IX were the remains of Gregory XVI, who had been there since 1846) to the crypt under the basilica, until consigned to the tomb prepared, but not always in St. Peter's, either by the Pope himself before his death or by his family or by the cardinals of his creation, and the new claimant for repose takes his place there.

During the nine days that the obsequies of the Pope continue, the cardinals assemble every morning in the sacristy of St. Peter's to arrange all matters of government for the States of the Church, and the details of the approaching conclave. These meetings are

called general congregations. At them the bulls and ordinances relating to papal elections are read, and the cardinals swear to observe them; the Fisherman's ring and the large metal seal used for bulls are broken by the first master of ceremonies; two orators are chosen, one for the funeral oration and the other for the conclave; all briefs and memorials not finally acted upon are consigned to a clerk of the chamber, etc. On the tenth day the cardinals assemble in the forenoon in the choir chapel of St. Peter's, where the dean of the Sacred College pontificates at a votive Mass of the Holy Ghost, after which the orator of the conclave—who, if a bishop, wears amice, cope, and mitre—is introduced into the chapel, and, after making the proper reverences, ascends a decorated Pulpit and holds forth on the subject of electing an excellent pontiff: the pope is dead; long live the Pope; the Papacy never dies!*

After the sermon and the singing by the papal choir of the first strophe of the hymn, *Veni Creator*, the cardinals ascend in procession to the Pauline Chapel in the Vatican palace, where the dean recites aloud before the altar the prayer *Deus qui corda fidelium*, and afterwards addresses his brethren on the great business which they are about to engage in, exhorting them to lay aside all human motives and perform their duty without fear or favor of any man. All the persons who are to remain in conclave, as the prelates, custodians, conclavists or attendants on the

* Roman bibliophilists anxious to possess—what is rare indeed—a complete set (*una biblioteca*, as the Italians say) of the funeral orations pronounced over the popes, and of the hortatory discourses addressed to the Sacred College about to enter conclave, eagerly contend at book-sales for these pamphlets, which are always in the choicest Latin of the age, and sometimes have a sentimental value on account of the subsequent fortunes, or misfortunes, of their authors. They are much more than mere literary curiosities for bookworms to feed upon. The form of the title-page, excepting of course in proper names and dates, is about the same in all; for instance. *Oratio habita ad Collegium Cardinalium in funere Innocentii XI, Pont. Max., vi. Id. Januarii*, 1592: Romæ, 1592, in 4to: by Father Giustiniani, a famous Jesuit; and *Oratio habita in Basilica SS. Apostolorum Petri et Pauli pridie Kalend Aprilis*, 1721, *ad Emos. et Rmos. cardinales conclave ingressuros pro Summo Pontifice eligendo:* Romæ, ex Typographia Vaticana, 1721, in 4to: by Camillo de' Mari, Bishop of Aria.

cardinals, physicians, barbers, servants, are passed in review, and take an oath not to speak even among themselves of matters concerning the election. Every avenue leading into the conclave, except the eight loopholes or windows mentioned above, are carefully closed by masons; one door, however, is left standing to admit any late-coming cardinal, or let out any one expelled from, or, for whatever cause, obliged to leave, the conclave. It is locked on the outside by the prince-marshal, and on the inside by the cardinal-chamberlain, each one retaining the key of his own side. The lock is so combined that it requires both keys to open the door. On the following day the cardinal-dean says a votive Mass *de Spiritu Sancto*, at which all the cardinals in stoles receive Holy Communion from his hands. . . . And now *fervet opus*. . . . As soon as the cardinal upon whom the requisite two-thirds of all the votes cast have centred consents to his election, he becomes Pope. This consent is absolutely necessary, and, although the Sacred College threatened Innocent II (Papareschi, 1130-1143) with excommunication if he did not accept, * it is since admitted that no one can be constrained to take upon himself such a burden as the Sovereign Pontificate.

Thirty-eight Popes, from St. Cornelius in 254 to Benedict XIII in 1724, are recorded in history as having positively refused to accept the election, although they were afterwards induced by various motives, however much against their own inclinations, to ratify it. As soon as the elect has answered in the affirmative to the question of the cardinal-dean, proposed in the following very ancient formula: *Acceptasne electionem de te canonicè factam in Summum Pontificem?* the first master of ceremonies, turning to certain persons around him, calls upon them in an audible voice to bear witness to the fact. †

* Arnulfus of Seez apud Muratori, *Rerum Italicarum Scriptores*, tom, iii. p, 429, says that on this occasion the cardinals told the elect of their choice: *Si acquiescis, exhibemus obsequium; si recusas, exigimus de inobedientia pœnam;* and on his still hesitating, *parabant excommunicationis præferre sententiam.*

† This notarial function, which the first master of ceremonies here performs, is the reason why he is always an apostolic prothonotary; but his title to this

The new Pope then retires and is dressed in the ordinary or domestic costume of the Holy Father, three suits of which, of different sizes, are ready made, and disposed in the dressing-room for the elect to choose from. It consists of white stockings, cassock and sash with gold tassels, white collar and skullcap, red mozzetta, stole, and shoes. He then takes his seat on a throne and receives the first homage—*adoratio prima*—of the cardinals, who, kneeling before him, kiss his foot and afterwards his hand, and, standing, receive from him the kiss of peace on the cheek. We see, from the ceremonial composed in the thirteenth century by Cardinal Savelli, that the present custom is not very different from the mediæval one; for, speaking of the Pope's election, he says: *Quo facto ab episcopis cardinalibus ad sedem ducitur post altare, et in ea, ut dignum est, collocatur; in qua dum sedet electus recipit omnes episcopos cardinales, et quos sibi placuerit, ad pedes, postmodum ad osculum pacis.* The custom of kissing the Pope's foot is so ancient that no certain date can be assigned for its introduction. It very probably began in the time of St. Peter himself, to whom the faithful gave this mark of profound reverence, which they have continued towards all his successors—always, however, having been instructed to do so with an eye to God, of whom the Pope is vicar. In which connection most beautiful was the answer of Leo X to Francis I of France, who, as Rinaldi relates (*Annal. Eccles.* an. 1487, num. 30), having gone to Bologna, humbly knelt before him and kissed his foot, *se lætissimum dicens, quod videret facie ad faciem Pontificem Vicarium Christi Jesu.* "Thanks," said Leo, "but refer all this to God himself"—*Omnia hæc in Deum transferens, et omnia Deo tribuens.* To make this *relative* worship more apparent a cross has always been embroidered on the shoes since the pontificate of that most humble Pope, St. Gregory the Great, in the year 590. It is curious to read of the objection made to this custom by Basil, Tzar of Muscovy, to Father Anthony Possevinus,

prelatic rank rests entirely on *custom*, since he is not appointed by papal brief, as others are. It is by a similar analogy, although in matters theological, that the master of the Sacred Palace, who is always a Dominican, ranks with the auditors of the *Rota*.

S. J., who was sent to Russia on a religious and diplomatic mission by Gregory XIII in the sixteenth century. His eloquent defence of the custom, appealing, too, to prophecy,* is found in the printed account of his embassy (*Moscovia*, Cologne, 1587, in fol.).

When the Pope is dressed in pontifical costume he receives on his finger a new Fisherman's ring, which he immediately removes and hands to one of the masters of ceremonies to have engraved upon it the name which he has assumed. The popes have three special rings for their use. The first is generally a rather plain gold one with an intaglio or a cameo ornament; this is called the papal ring. The second one, called the pontifical ring, because used only when the Pope pontificates or officiates at grand ceremonies, is an exceedingly precious one. The one worn on these occasions by Pius IX was made during the reign of Pius VII, whose name is cut on the inside. It is of the purest gold, of remarkably fine workmanship, set with a very large oblong diamond. It cost thirty thousand francs (about six thousand dollars), and has a contrivance on the inside by which it can be made larger or smaller to fit the wearer's finger. (Barraud, *Des Bagues à toutes les Époques*. Paris, 1864.) The Fisherman's ring, which is so-called because it has a figure of St. Peter in a bark, throwing his net into the sea (Matthew iv, 18, 19), is a plain gold ring with an oval face, bearing the name of the reigning Pope engraved around and above the figure of the apostle, thus: *Leo XIII, Pont. Max.* On the inside are cut the names of the engraver and of the majordomo. The ring weighs

* "Kings shall be thy nursing fathers, and queens thy nurses: they shall worship thee with their face toward the earth, and they shall lick up the dust of thy feet"—Isaias xlix, 23, which St. Jerome interprets of the apostles; but in Peter's successors all honors and prerogatives continue. A very learned writer of the last century, Gaetano Cenni, has gone profoundly into the historical and antiquarian part of this singular and most venerable custom, in his dissertation *Sul Bacio De' Piedi Del Romano Pontefice*, which is the thirty-fourth of the third volume of Zaccaria's great collection of dissertations on subjects of ecclesiastical history—*Raccolta Di Dissertazioni Di Storia Ecclesiastica. . . .* Per cura Di Francesco Antonio Zaccaria, etc. Seconda edizione. Four vols. Roma, 1841.

an ounce and a half. It is the official seal of the popes, but, although the first among the rings, it is only the second in the class of seals, since it serves as the privy seal or papal signet for apostolic briefs and matters of lesser consequence, whereas, the great seal of the Holy See is used to stamp the heads of SS. Peter and Paul in lead, and, sometimes, but rarely, in gold, on papal bulls. This ring was at first a private and not an official one, as we learn from a letter written at Perugia on March 7, 1265, by Clement IV to his nephew Peter Le Gros, in which he says that he writes to him and to his other relatives, not *sub bulla, sed sub piscatoris sigillo, quo Romani Pontifices in suis secretis utuntur*. From this it would appear that such a ring was already in well-known use, but it cannot be determined at what period it was introduced, or precisely when it became official, although it is certain that it was given this character in the fifteenth century; but another hundred years passed before it became customary to mention its use in every document on which the seal was impressed by the now familiar expression, "Given under the Fisherman's ring," which is first met with in the manner of a curial formula in a brief given by Nicholas V on the 15th of April, 1448: *Datum Romæ, apud Sanctum Petrum, sub annulo Piscatoris, die xv. Aprilis, MCCCCXLVIII, pontificatus nostri II.**

Briefs are no more sealed with the *original* ring, which is always in the keeping of the Pope's grand chamberlain, who, as we have said, delivers it to the cardinal-camerlengo on the Pope's decease, to be broken in the first general congregation preliminary to the conclave, according to a custom dating from the death of Leo X. A fac-simile is preserved in the *Secretaria de' Brevi* which serves in its stead; but since June, 1842, red sealing wax, because too brittle and effaceable, is no longer used, but in its place a thick red ink or pigment is employed. *Briefs* are pontifical writs or diplomas, written on thin, soft parchment and more *abbreviated* than bulls, and treating of matters of less importance, requiring, therefore briefer consideration—whence,

* The celebrated antiquarian Cancellieri has written with his usual diffuseness and erudition on this matter in a little work, *Notizie sopra l' Origine e l' uso dell' Anello Pescatorio, etc.*, published at Rome in 1823.

perhaps, they derive their distinctive name; although it has been suggested that the word comes from the German *Brief*, a letter, and was introduced into Rome from the imperial court during the Middle Ages. They are signed by the cardinal secretary of briefs, and differ from bulls in their manner of dating and their forms of beginning and ending. Their heading always contains the name of the reigning Pope and the venerable formula, *Salutem et apostolicam benedictionem*, which was first used by Pope John V in the year 685. When the Pope sends a brief to a person who is not baptized he substitutes for this form the other one, *Lumen divinæ gratiæ*. Both briefs and bulls are always dated from the basilica nearest to which the Pope resides at the time; thus we understand why the brief erecting the diocese of Baltimore was dated (6th of November, 1789) from St. Mary Major's, although Pius VI was then living at the Quirinal palace. Another of the very ancient and venerable forms used by the popes is *Servus servorum Dei*—Servant of the servants of God. It is a title first assumed by St. Gregory the Great in the sixth century as a hint to the arrogant patriarch of Constantinople, John the Faster, who had taken the designation of *Universal Bishop*, which belongs only to the Roman Pontiff: "Whoever will be first among you shall be servant of all" (Mark x, 44).

As soon as the cardinal who has been elected gives his assent to the election, the cardinal-dean asks him what name he would wish to take. This custom of assuming a new name is very old, and has been much disputed about by writers on papal matters. The great Baronius has expressed the opinion in his *Ecclesiastical Annals* that John XII, who was previously called Octavian, was the first to make the change, which he did probably out of regard for his uncle, who was Pope John XI. Cardinal Borgia has observed in this connection, as showing that the change of name was yet a singularity, that the Pope used to sign himself *Octavian* in matters relating to his temporal, and *John* in those relating to his spiritual, government. Martinus Polonus started a fable that Sergius II, elected in 844, was the one who first changed his name, because known by the inelegant appellation of Pigsnout—*Bocca di Porco;* but the truth is, as Muratori says in one

of his dissertations on Italian antiquities (*Antiquitatum Italic.*, tom. iii. dissert. xli. p. 764), that Sergius IV (1009-1012), and not Sergius II, had this only for a surname or sobriquet, as was commonly given in that age at Rome, but was baptized Peter. He changed his name, indeed, according to the custom then becoming established as a rule, but, as Baronius observes, not *ob turpitudinem nominis* (*Os porci*), *sed reverentiæ causa: cum enim ille* PETRUS *vocaretur, indignum putavit eodem se vocari nomine, quo Christus primum ejus sedis Pontificem, Principem Apostolorum, ex Simone Petrum nominaverat*. It has long been usual for the new Pontiff to take the name of the Pope who made him cardinal, but there have been several exceptions even in these later times. In some special cases, as in the signature to the originals of bulls and other ecclesiastical documents of great importance, the Pope retains his Christian name, but, like all sovereigns, omits his family name. Thus Leo XIII, would sign himself by the form, "*Placet Joachim.*" There have been exceptions to this change, and both Adrian VI and Marcellus II kept their own names—the only two, however, who have done so in over eight hundred years. The Romans have an idea that it is unlucky to depart from the custom, and cite the very short pontificates of these popes as cases in point, the former having reigned less than two years and the latter less than one month.

The word pope—in Latin *Papa*, and by initials *P P.*—was once common to all bishops, and even to simple priests and clerics; but when certain schismatics of the eleventh century began to use it in a sense opposed to the supreme fatherhood of the Roman Pontiffs over all the faithful, clergy, as well as people, it was reserved as a title of honor to the bishops of Rome exclusively. Cardinal Baronius says, in a note to the Roman Martyrology, that St. Gregory VII held a synod in Rome against the schismatics in the year 1073, in which it was decreed "*inter alia plura, ut PAPÆ Nomen unicum esset in universo orbe Christiano, nec liceret alicui seipsum, vel alium eo nomine appellare.*"

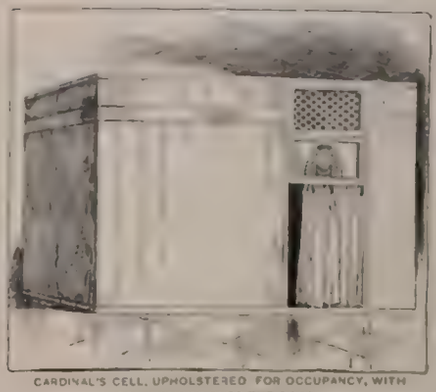
Safeguarding the Ballot.

BRINGING IN A REPAST FOR THE CARDINALS IN CONCLAVE.

IN THE VATICAN REFECTORY.
Drawn by Charles Grunwald

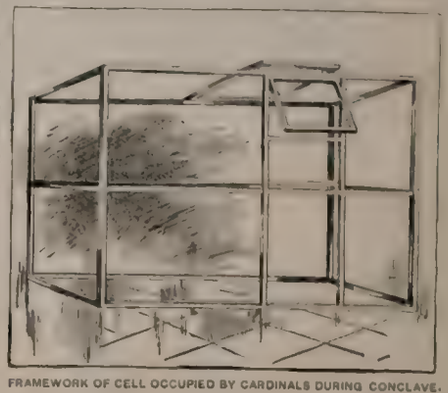
WHEN assembled in conclave for the election of a new Pontiff, the cardinals occupy single cells in a spacious hall, closed on every side, so as to cut off all outside communication. Their meals are passed through a window or opening, but of such size that no person can pass through it. If after three days from the opening of the conclave, no election has been made, the number of meals and quantity of food are diminished until they come to an agreement.

Safeguarding the Secret of the Ballot.



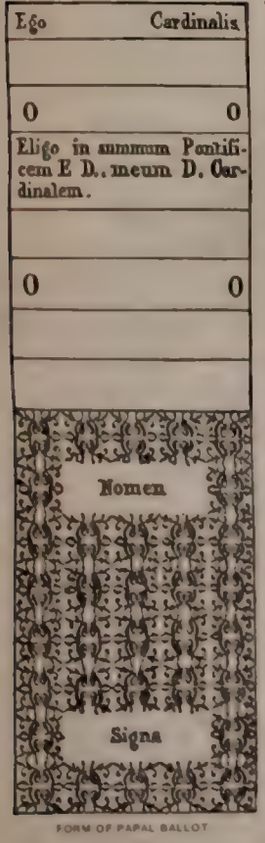
CARDINAL'S CELL, UPHOLSTERED FOR OCCUPANCY, WITH ESCUTCHEON OVER THE DOOR.

THE chambers or cells used by the Cardinals at the conclave are apportioned by lot. As soon as the conclave is formed, all communication with persons outside, either by words, signs or letters, sent or received, is forbidden. When a cardinal's name and number have been drawn, his domestics upholster the cell with purple serge or cloth, if their master was created by the late Pope; but, if by a former one, with green,—a difference in color that was first observed in the conclave for the election of Leo X. A few articles of necessary furniture, such as a bed, table, kneeling bench, and a couple of chairs, complete the interior arrangements. On the outside of the cell each cardinal affixes a small escutcheon emblazoned with his arms.



FRAMEWORK OF CELL OCCUPIED BY CARDINALS DURING CONCLAVE.

The Cardinals Select a New Pope by Ballot.

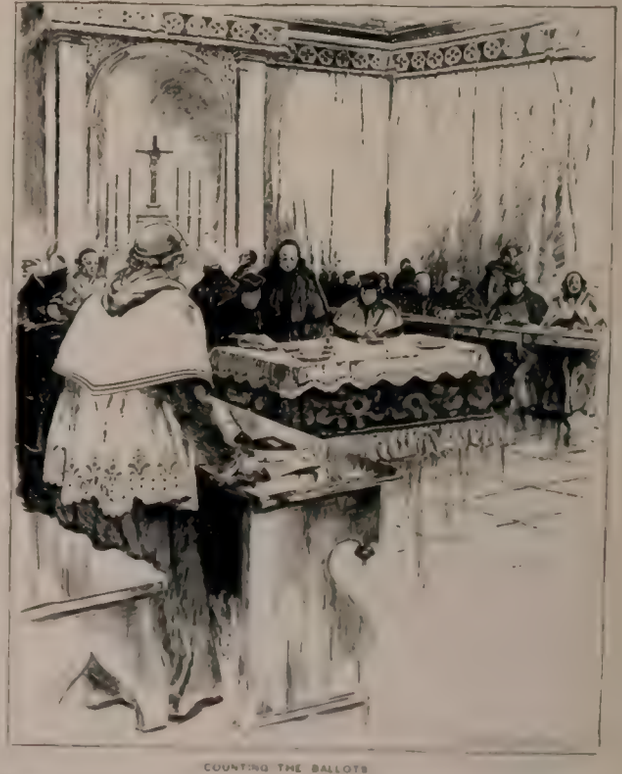


FORM OF PAPAL BALLOT

IN the election of a Pope, the procedure is as follows: Three Cardinals, chosen as scrutineers, examine the billets or votes, and take note of the result, which they immediately announce. Each elector is presented with a schedula, or voting paper, prepared according to a special form. In the centre he writes the name of the Cardinal for whom he votes.

At the top of the ballot he writes out the first part of the form: "I. N. Cardinal N., elect for Sovereign Pontiff my Most Reverend Lord Cardinal ———. The portion of the sheet containing the name of the elector is folded and sealed, the name of the candidate for whom he votes being visible in the centre. As a means of verifying his vote and signature, should such become necessary, he writes a text of scripture of his own choice, which is also sealed up. Each of the electors receives one of these papers from the secretary of the conclave; and each having filled the sheet and sealed it, proceeds to vote after the following form. Each cardinal, when his name is called, approaches the altar, kneels, rises and before placing his voting paper on the chalice, holds the paper above it and says: "I call upon Christ our Lord, Who shall judge me at the last day, that I vote for him, who I believe before God, ought to be chosen, and that I will do the same at the accessory ballot."

Announcing the Result of the Ballot.



COUNTING THE BALLOTS

THE voting papers are so contrived as to maintain the secrecy of the ballot, while at the same time permitting an examination of the papers in case of need. The papers are prepared beforehand, several directions being printed on them. To be elected a candidate must receive two-thirds of the votes, his own excepted. After each scrutiny, when sufficient votes are not cast for any candidate, the ballots are burned in the presence of the electors. A black smoke every day, until the new pontiff is elected.

Great Cardinals of Our Own Time.

CARDINAL SERAFINO VANNUTELLI.

CARDINAL Serafino Vannutelli was born at Genazzano in the diocese of Palestrina, on Nov. 26, 1834. His period of administration of the Apostolic Nunciature in Vienna will long be remembered in the annals of Pontifical diplomacy for his brilliant success in a period of exceptional crisis for the Austro-Hungarian Empire. He was created Cardinal in 1887, and is one of the six cardinal bishops, holding the suburban see of Frascati. Leo XIII appointed him Prefect of the Sacred Congregation of Bishops and Regulars.

Great Cardinals of Our Own Time.

CARDINAL VINCENZO VANNUTELLI

BOTH of the Cardinals Vannutelli have figured prominently as Papal nuncios and Pontifical representatives at important functions in various countries of Europe. It is a rule of the Church that two brothers shall not simultaneously be cardinals. Exceptions are sometimes made, and this has been the case in favor of the brothers Vannutelli, who are members of the Sacred College. Cardinal Vincenzo Vannutelli distinguished himself as Nuncio to Spain and other important missions.

Great Cardinals of Our Own Time.

CARDINAL JACOBINI.

CARDINAL Domenico Maria Jacobini was born in the Eternal City in 1837 and is a man of the most brilliant parts. As a young ecclesiastic in Rome, Mgr. Jacobini resolved to dedicate himself to the service of the workingmen. It is safe to say that the popularity which Mgr. Jacobini acquired with the public of Rome has rarely been equalled, and possibly never surpassed by any ecclesiastical personage. In 1896, His Holiness Pope Leo XIII elevated him to the dignity of the purple.

Great Cardinals of Our Own Time.

CARDINAL GOTTI.

CARDINAL Gotti, Prefect of the Propaganda, was born at Genoa, 1834. He belongs to the Carmelite Order, of which at a relatively early age he had risen to be Superior-General. He has proven himself a skilful diplomat on various occasions. He is a man of kindly features and exquisite affability. He is characteristically modest, a man of great learning, and conversant with every subject under the sun. All the best qualities of the scholar, the diplomat, and the saint enter into his composition.

Great Cardinals of Our Own Time.

CARDINAL RAMPOLLA

CARDINAL Rampolla, late Papal Secretary of State, descended from the Sicilian nobility, and was born in 1843. He was acknowledged to be one of the ablest of diplomats, and was recognized as an efficient and conscientious secretary of state to Leo XIII in all of the latter's great undertakings. His affability and simplicity of manner, great impressiveness, princely dignity and overpowering magnetism, secured for him a world-wide recognition.

Great Cardinals of Our Own Time.

CARDINAL DI PIETRO

CARDINAL di Pietro was born in Vivaro, among the Sabine Hills. But dire poverty was the lot of his parents, and many a day the child, as the Cardinal often related, travelled long miles to school and returned in the afternoon to break bread for the first time in the day. The parish priest of Vivaro early perceived that young Di Pietro was endowed with high mental and moral qualities and had him received as a prospective ecclesiastic in the diocesan seminary in Tivoli.

Great Cardinals of Our Own Time.

ONE of the most conspicuous members of the Sacred College is Lucido Maria Parocchi, Vicar-General of His Holiness for the diocese of Rome, and known as the Cardinal Vicar. Cardinal Parocchi was born in 1833, and his life has been filled with stirring and important events. In 1877, Pius IX created him cardinal, Leo XIII named him as Vicar-General, and afterward appointed him to the very important function of Secretary of the Sacred Congregation of the Inquisition.

Great Cardinals of Our Own Time.

CARDINAL Svampa, Archbishop of Bologna, was born in [illegible] and was the youngest member of the Sacred College when Leo XIII elevated him to the Cardinalate in 1894. There is a robustness and frankness and a genial humor all their own about the clergy of the north of Italy, and no more typical ecclesiastic exists in that region than the Cardinal Archbishop of Bologna. In his own diocese especially, and largely throughout the rest of Italy the conviction obtained that he would be the next Pope.

In the Vatican Gardens.

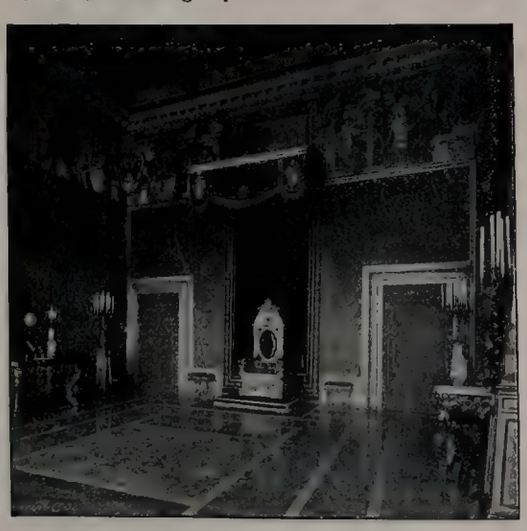
ENTRANCE TO THE PRIVATE GARDEN OF THE POPE.

The Pope, a prisoner in the Vatican, is confined to the adjoining grounds for his outdoor creation, in the midst of his manifold and arduous labors. These walks he takes at noon in the cool season, and in summer in the evening.

ST. DAMASO COURTYARD IN THE VATICAN.

Going around St. Peter's Basilica, the visitor passes into the interior court of St. Damasus which leads up, story after story of the magnificent marble staircase, to the Papal apartments.

Two Interesting Apartments in the Vatican.



THE THRONE ROOM IN THE VATICAN.

THE POPE'S PRIVATE LIBRARY.

In the Vatican Gardens.

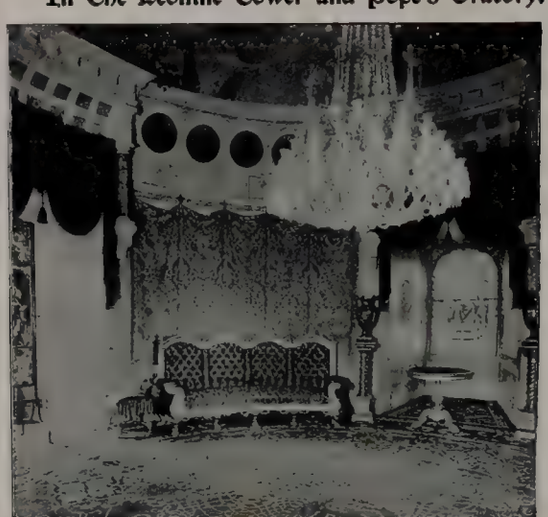
VIEW OF THE VATICAN GARDENS FROM THE ENTRANCE.

When the Pope spends a day in the Vatican Garden he receives everyone in the pavilion he had built for himself, and attends to business just as if he were in the Vatican.

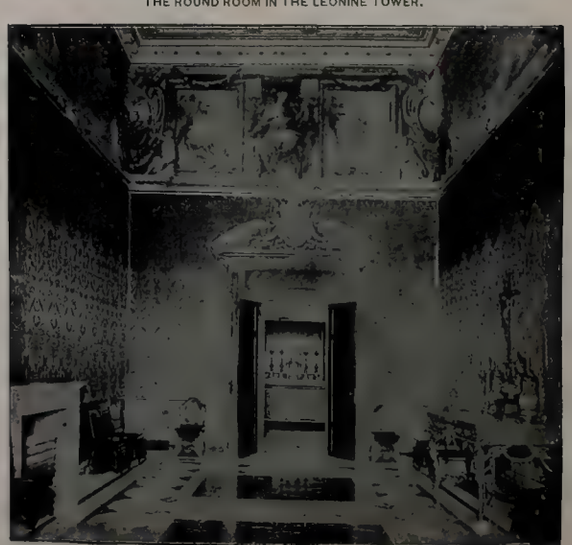
THE VATICAN GARDENS—VINERY

His Holiness dines in the garden, too, and often does not return until the cool of the evening, when he again gets into his carriage, and is driven to the Vatican toward the hour of the Ave Maria.

In The Leonine Tower and Pope's Oratory.



THE ROUND ROOM IN THE LEONINE TOWER.



POPE'S PRIVATE ORATORY AND CHAPEL.

Distinguished Members of The College of Cardinals.

WHAT has been particularly characteristic of Leo XIII during his declining years, was his strength of will as well as his remarkable tenacity of life, despite his feebleness of body. In his physical nature he seemed not to be subject to the ordinary laws of life and death. Notwithstanding the prophesies of his death, his days continued beyond the expectations of all. He had been recognized by all as a Pope of light and leading, and not until his work was accomplished was he gathered unto his fathers.

Oracles and prophets the world over were set thinking and guessing concerning the new Pope every time the illness of the existing Pope was rumored abroad. The Pope himself could hardly be displeased thereat. As a matter of fact, Leo XIII frequently jested with the cardinals, whose chances of Papal honors were matters of public debate, over their prospects of succeeding him. He knew full well that similar discussion by the public implied no desire to see him supplanted, but was merely an unintentional reminder of the brevity and precariousness of human existence. Besides, in Italy, at least, it is very generally held that the Cardinals, who are popularly regarded as Papabili, or as having unusual likelihood of reaching the Pontifical throne, invariably die off before the Pope they are supposed to succeed. And strangely enough, in recent years Cardinals Galimberti, Sanfelice, Ruffo Scilla, and other able and vigorous men, who were regarded as having very much better chances than any member of the Sacred College then alive, all died off very prematurely and unexpectedly.

As a word of preamble to the consideration of individual aptitudes and claims, it may be stated that, in forming conjectures

regarding a conclave, an important matter is supposed to be the policy of the various members of the Sacred College with regard to the attitude that should be adopted by the Church towards the State in Italy. It was believed that when, according to custom, they should have been walled up by the stone-masons in that part of the Vatican where their deliberations were to be held, the Cardinals would divide themselves into two main groups, according as they desired conciliation with the Italian government, or wished a continuance of hostilities towards it as the despoiler of the temporal power of the Holy See.

Should both these groups be strong, as the rules require the person named to the Pontifical throne must have a two-thirds majority of all votes cast, it might happen that the candidate of neither group would be elected. The suffrages would then inevitably converge on some one whose connection with a group was not explicit or definite,

By far the most conspicuous figure among the present members of the Sacred College is the Pontifical Secretary of State, Cardinal Mariano Rampolla del Tindaro. He belongs to the Sicilian nobility, and was born at Polizzi on the 17th of August, 1843.

After making his studies in the Capranica College, Rome, he entered the Academy of Noble Ecclesiastics. This famous institution, which is situated on the piazza of the Minerva, has long been regarded as the school for ecclesiastical diplomats. Monseigneur Rampolla remained here, fulfilling in the mean time several minor functions at the Vatican, until 1875, when he was sent as auditor of the nunciature to Spain. Two years later he was named Secretary of the Sacred Congregation of the Propaganda for Affairs of Oriental Rite, and later on he occupied the position of Secretary of the Sacred Congregation of Extraordinary Ecclesiastical Affairs.

In 1882 he was consecrated titular Archbishop of Heraclea and named Apostolic Nuncio to Spain. Here he had occasion to display his rare diplomatic qualities, and won general esteem and consideration. His promotion afterwards to the cardinalitial purple was recognized by all as a well-deserved recompense. This high honor was conferred upon him in the consistory of the

14th of March, 1887, and, on the 26th of May, he was named to the title of St. Cecilia. Not very long afterwards, Leo XIII intrusted him with the very important function of Pontifical Secretary of State. Since then Cardinal Rampolla has received the further charges of Administrator of the property of the Holy See, and of Archpriest of the Patriarchal Basilica of St. Peter.

His residence is in the Vatican Palace. This eminent ecclesiastic has already acquired for himself a world-wide reputation, and has the merit of being recognized as an able and conscientious lieutenant of Leo XIII in all the latter's views and undertakings. In Italy Cardinal Rampolla is considered the leader of that policy of non-compromise towards the Italian State which has been brought out into much greater relief at the Vatican since his assumption of office. Cardinal Rampolla is also believed to be politically favorable to France and averse to the Triple Alliance.

Personally he is a man of magnificent physique. He stands over six feet high, is built in proportion, and has a face with strong, clear-cut features of a most expressive character, which, nevertheless, he holds in such perpetual restraint that under ordinary circumstances an air of apathy and indifference to the things of the world seems to be the result. Much sensational journalism has been written about Cardinal Rampolla, to the effect, and it has frequently been averred, that his is a "bold nature, brooking no opposition and implacable in hatred." Such statements are pure imaginings. Cardinal Rampolla above all things is a diplomat and one of the ablest on the face of the earth. As such it can be understood that, whatever his inward sentiments may be, he at no time loses control of himself so far as to manifest them.

CARDINAL LUCIDO MARIA PAROCCHI

One of the most conspicuous of those who are called Cardinals di Curia—that is, who have their residence in Rome and form part of the administration—is Lucido Maria Parocchi, Vicar-General of Leo XIII for the Diocese of Rome, and known as the

"Cardinal Vicar." Cardinal Parocchi was born in 1833, and his life has been filled with stirring and important events.

A native of Mantua, after going through his ecclesiastical studies in that city, he was appointed professor of theology in the local seminary. When the Revolutionary party obtained power in the North of Italy, Monseigneur Parocchi was one of the ecclesiastics who vigorously resisted their attempt to obtain control over the diocesan college. For this he was forced to leave his native city and betake himself to Rome. Here Pius IX, always generous towards those who upheld his cause, conferred many important functions on the young Mantuan. Finally, in 1877, he created him Cardinal. Leo XIII named him as Vicar-General, and afterward appointed him to the very important function of Secretary of the Sacred Congregation of the Inquisition.

Cardinal Parocchi's name had been kept prominent before the world from the fact that journalists and speculators in general named him as the prelate having most probability of being elected to succeed Leo XIII. Cardinal Parrocchi has had his hand in politics, and it is well known that he is a conspicuous friend of France and an adversary, to a greater or less extent, of the Triple Alliance. He is in the same line of ideas with Cardinal Rampolla, Pope Leo's Pontifical Secretary of State. The latter is chief representative of the policy of non-compromise towards the Italian government, and of vigorous assertion of the claims of the Pope for the restoration of temporal power. But precisely because of his being Secretary of State he was regarded as having little or no chance of being named to the Papacy. The existing Secretary of State is traditionally regarded as non-papabile ; his function involving political and diplomatic action, of a very important kind, he almost inevitably gives umbrage to one or more nations when upholding the rights of others, or while merely vindicating the cause of religion. Cardinal Rampolla was regarded as an excellent candidate for the Papal throne in a second Conclave from Leo's death, but not in the first. The Secretary of State being out [illegible] way, Cardinal Parocchi was the most conspicuous membe[illegible] same group.

It was known that he would have the support of France, Russia, Spain, and Belgium, and that his chances of election would, *a priori*, be most distinctly good. Recently, however, Cardinal Parocchi has been somewhat indisposed. The sedentary life made necessary by the perpetual grind of official duties has lately brought on an exaggerated corpulency. His Eminence suffers at times from asthma, and though he still works with all his former vigor, his physicians maintain that he must shortly desist, or that the strain may very soon overcome him.

CARDINALS SERAFINO AND VINCENZO VANNUTELLI.

It is a rule of the Church that two brothers shall not simultaneously be Cardinal. Exceptions are sometimes made, and this has been the case in favor of the brothers Vannutelli, who are at present members of the Sacred College.

Both have figured prominently as Papal nuncios and Pontifical representatives at important functions in various countries of Europe. What gave them their prominence among the papabili is the fact that the brothers Vannutelli are the most prominent members of that group within the Sacred College of Cardinals which has as its policy the conclusion of peace, or at least the arrangements of a *modus vivendi*, with the Italian State, as means of furthering the interests of religion. The adherents of this group are called the Concilionisti (reconciliationists). The Triple Alliance of Germany, Austria, and Italy would naturally hail the arrival to power of a member of this group, and was consequently in favor of the candidature of one or other of the brothers in question for the Pontifical throne. England has manifested similar sentiments, and many draw like conclusions regarding the sentiments of the United States government in the matter, from the fact that General Draper, the American ambassador in Rome, was a close friend of both prelates, has had them to dinner in the Piombino Palace, and frequently dined with them at the table of common friends.

Both these remarkable men, *nobile par fratrum*, are of superb physical proportions, and each still seems absolutely in the flower of his manhood. This semblance of perennial youth, by

the way, is a characteristic of quite a number of the present members of the Sacred College—Cardinal Rampolla, for instance, having all the appearance of a man who has barely attained his fortieth year, although born in 1843. Cardinal Serafino Vannutelli was born at Genazzano, in the diocese of Palestrina, on November 26, 1834. His period of administration of the Apostolic Nunciature in Vienna will long be remembered in the annals of Pontifical diplomacy for his brilliant success in a period of exceptional crisis for the Austro-Hungarian Empire. He was created Cardinal in 1887, and is one of the six Cardinal Bishops, holding the suburban see of Frascati. Leo XIII appointed him Prefect of the Sacred Congregation of Bishops and Regulars. Cardinal Serafino was named more frequently as the candidate of the Concilionista group, although with the lapse of time it was considered probable that his brother, who is two years younger, would take his place in this respect.

Cardinal Vincenzo Vannutelli distinguished himself as Nuncio to Spain, and afterwards as Papal envoy to Queen Victoria's Jubilee in London, and again as Pontifical ambassador to the coronation ceremonies at Moscow, for the Czar Nicholas II, some years ago. He has been a Cardinal for nine years.

CARDINAL GOTTI.

Cardinal Girolamo (Jerome) Maria Gotti was born at Genoa, March 29, 1834. In his early youth he joined the Discalced Carmelite Order, and, after concluding his studies with brilliant success, was ordained priest and transferred to the mother-house of that order at Santa Maria della Scala, Rome, to take up certain administrative functions there. Little by little he rose in the order from one charge to another, until he became superior of the head-house of the society, and finally, at a relatively early age, Superior-General of the Order.

This was his position when a period of serious distress broke out in Brazil. The Republic succeeded to the government of Dom Pedro, and the interests of the Holy See in the South American republic were placed in serious straits. The Sovereign Pontiff, looking around for a qualified diplomat, took Father

Gotti from his religious cell and sent him to Rio Janeiro as internuncio. The position was a difficult one, as the republicans thought that the Holy See was their bitter enemy. Father Gotti, however, triumphed over all obstacles, and within a few years' time had succeeded in vindicating the rights of the Catholic Church in Brazil, and in bringing about such a satisfactory condition of affairs that the Brazilian government sent a permanent plenipotentiary minister to Rome as its accredited representative at the Vatican.

In Brazil Father Gotti did not restrict his work solely to diplomatic concerns. He went among the people, performing civilizing and philanthropic works, and on more than one occasion was mainly instrumental in quelling incipient revolts. His return to Italy was made the occasion of a public ovation. The Italian government no less than the ecclesiastical authorities, welcomed him as one who had performed great deeds in the interests of his mother country.

Cardinal Gotti is characteristically modest. It is a well-known fact that Leo XIII more than once alluded to Cardinal Gotti as "My successor." But, although no false humility would prevent him from taking up the burden if imposed on his shoulders, he was very far from considering himself a fitting subject for Papal honors. On my attempting to broach the subject to him he said: "To discuss a similar topic would be to admit its likelihood or desirability, and that I certainly cannot and do not wish to do."

Cardinal Gotti has his residence in a palace overlooking the Trajan Forum. He is rather small in stature, of kindly features and exquisite affability. He is still endowed with all the energies of youth, and conversant with every subject under the sun. All the best qualities of the scholar, the diplomat, and the saint enter into his composition. Into Italian politics he has never thrust himself, and this fact, joined with his intrinsic qualities, made him be regarded by many of the most qualified judges as the Cardinal very likely to succeed Leo XIII on the Pontifical throne. He represented neither the Conciliationist party nor the Intransigeants. He was not one of any group, but he was

regarded as the outsider, or the "dark horse," who had many probabilities of winning.

The great "Schism of the West" showed in an appalling manner what the popular demand for a Pope of Roman origin might lead to. There was no evidence in our time of the existence of an agitation in this direction capable of leading to extremes, but still, in the city of Rome itself, a certain popular eagerness for a Pope of Roman origin was very distinctly discernible. Since the death of Cardinal Bianchi, Cardinal Domenico Maria Jacobini is the only member of the Sacred College who is a Romano di Roma (Roman of Rome), as they phrase it.

He was born in the Eternal City in 1837, and is a man of the most brilliant parts. As a young ecclesiastic in Rome, Monseigneur Jacobini resolved to dedicate himself to the service of the workingmen. In the face of obstacles of every kind, he began by founding artisans' clubs, afterwards organized laborers' libraries, and later on established savings-banks and loan-fund institutions in various parts of the city. It is safe to say that the popularity which Monseigneur Jacobini acquired with the public of Rome has rarely been equalled, and possibly never surpassed, by any ecclesiastical personage. Did the election of the next Pope lie in the hands of the people of Rome, there is no doubt that Cardinal Jacobini, would mount the Papal throne on the demise of Leo XIII.

Unfortunately Cardinal Jacobini's health is not all that could be desired. For several years back he has been suffering from a mitigated form of diabetes. Partly in the hope that the change would profit his health, Leo XIII some years ago sent him to Lisbon as Apostolic Nuncio. In 1896 he recalled him and elevated him to the purple. Cardinal Jacobini is one of those strong men whom the Church has always in reserve, but, as has been stated, the doubt that the malady from which he suffers may be of an incurable character, could not but militate against his chances of being called on to assume the supreme administration of the Church.

CARDINAL SARTO.

Venice is the only city in Italy which has a Patriarch as its

hierarchical head. Its patriarch at present is Cardinal Giuseppe Sarto.

This ecclesiastic is not much known to the world at large, and yet few members of the Sacred College are gifted with greater parts. For a long time in the past it has been observed that the personage selected by the Cardinals in Conclave to fill the chair of Peter is not one whose name is surrounded with much notoriety, or who has been the centre of big battles, or has taken active part for or against the government. For over a quarter of a century Joachim Pecci had prepared himself for the Papacy, hidden away in a mountainous district in Tuscany. Giovanni Mastai Ferretti in 1846 was the youngest member of the Sacred College and the last one that, *à priori*, would seem destined for the Papacy in the Conclave of that year. And yet he was the Cardinal chosen. A similar air of worldly unobtrusiveness surrounded Gregory XVI and his immediate predecessors. And on the principle that it might be so in the next Conclave, many persons considered the chances of the Cardinal Patriarch of Venice as very strong.

No one knows if Giuseppe Sarto is a Concilionista or an Intransigente, but they do know that if there is sickness or suffering in Venice he is there in the midst of his flock, ministering to them with his own hands. And they do know, too, that he is a man of great learning, for he preaches great sermons and has written important books on virtue and morality, and they know that when Cardinal Sarto enters into an undertaking, whether it be the building of a church or the waging of a fight with the purse-proud, he will never desist till his enterprise is crowned with success. He is a native of the North of Italy, was born at Riese, in the Diocese of Treviso, in June, 1835. He was created Cardinal in June, 1893, and has as his titular church in Rome, San Bernardo alle Terme.

CARDINAL SVAMPA.

There is a robustness and frankness and a genial humor all their own about the clergy of the North of Italy, and no more typical ecclesiastic exists in that region than Cardinal Domenico Svampa, Archbishop of Bologna.

In his own diocese every one regarded him as the coming Pope. Throughout the rest of Italy the same conviction obtained with a majority of the populace, and the strange reason of this conviction is probably known to most of the interested. Cardinal Svampa it was thought might be, as his name is a good Italian word meaning a brand or burning fire, the Ignis ardens of the prophecy of St. Malachy.

Cardinal Svampa is one of the "young" Cardinals. He was born at Montegranaro, in the Archdiocese of Fermo, June 13, 1851. Leo XIII elevated him to the cardinalate May, 1894.

It may be stated, however, that even in face of the promising outlook by the Malachian prophecies, Cardinal Svampa was not oversanguine of his prospects of the Papacy. He jested freely on the subject himself, and to the present writer he remarked: "It would be all very well if it did not happen that there are two other cardinals alive to whom the prophecy applies no less clearly than it does to me."

Angelo di Pietro, now a Prince of the Church, was born in the charming village of Vivaro, among the Sabine Hills. But dire poverty was the lot of his parents, and many a day the child, as the Cardinal now relates, travelled long miles to school and returned in the afternoon to break bread for the first time in the day. The parish priest of Vivaro early perceived that young Di Pietro was endowed with mental and moral qualities of a high order, and he accordingly had him received as a prospective ecclesiastic in the diocesan seminary at Tivoli.

The talents that he had early manifested soon attracted the attention of his superiors, after he had entered on his higher studies, while his modesty and piety won the esteem of all his associates. He is a man of deep learning, but owing to his unassuming manner rarely exhibits it. He was held in high regard by His Holiness Leo XIII, who bestowed on him many marks of his favor. Cardinal Pietro fills the office of Datary, an assistant to the Pope, sometimes called Chancellor. To relieve his Holiness of unimportant business he has power to grant certain requests, in which he is assisted by a *pro* and *sub* Datary. He is an important member of the Papal household.

Papal Jubilees,

Their Origin and History.

THE attention of the whole Catholic world turned lovingly in the early days of the Jubilee Year to the City of Peter, to Eternal Rome, where the Keeper of the Keys unlocks the Church's treasures to the faithful, to mark the close of a dying century and the dawning vigil of a new. Many were the pilgrims from every land who swelled the ranks of the world's modern pilgrimage to the Apostle's Tomb.

It was with doubt and apprehension of the Holy Father's living to proclaim it that the Universal Jubilee of 1900 was first spoken of in the spring of 1899, when Leo XIII, to all human seeming, appeared to lie at the point of death. But the venerable Pontiff weathered the storm, and made, in spite of the weight of years, an almost miraculous recovery. According to his own words, the Pope, "through the prayers of his children, fervently hoped to be spared to *open* and to *shut* the Holy Door of Jubilee," thereby ushering in a new era of peace and pardon to the latter-day world, by this act of homage to the Redeemer, who has redeemed us through twenty centuries of mercy.

The Universal Jubilee was instituted in the ages of faith, when all that was Christian in the world owned the dominion of the See of Peter, and sovereign and subject alike knelt side by side, in humility, at the feet of the successor of the Apostles. It is a long retrospect of history from 1300 to 1900, from Boniface VIII, in the beginning of the fourteenth century, to Leo XIII, in the end of the nineteenth; but the aim and end, the form and ceremonies, of the Jubilee which was inaugurated Christmas Eve of 1899 were the same as that of the first jubilees.

The idea of a jubilee, like almost all the celebrations of the church, derived not only its origin but its name from Biblical

institution, when, according to the law of Moses, a "jubilee," or festival of sacrifice, expiation, and penance, was celebrated by the people every fifty years, called in Hebrew "Jöbel." So in the church of the new law the Sovereign Pontiffs followed out the ancient custom, modifying and rendering it suitable to the times, deeming it advisable and timely thus to renew in the hearts of the faithful the contrition, love, and homage to God, and devotion to the Tomb of the Apostles, which from the earliest ages of Christianity had been the purpose of the favorite pilgrimage of the faithful.

The *first* Jubilee was proclaimed by a mediæval pontiff, who was one of the most remarkable figures of his age, Boniface VIII; and the twenty-second Jubilee can claim the same distinction in the person of Leo XIII. The grand old mediæval Lateran palace, then the residence of the popes, was the scene of its publication, and the "Mother and Head of all the churches in the world" first re-echoed the stirring sentences of the jubilee bull of promulgation on a day in February, 1300, a bull which was to be repeated, in subsequent centuries, by various pontiffs of the long line of St. Peter's successors, in vastly differing circumstances and in widely differing times. A fresco of the jubilee proclamation of Pope Boniface VIII, executed by the great mediæval painter Giotto (who was present in Rome for the jubilee), is still extant in the basilica of St. John Lateran. It was painted originally on the walls of an open loggia of the Lateran palace, from whence the first jubilee was proclaimed, and now is carefully preserved in a frame covered with glass, on the wall of the basilica, still glowing and fresh in its delicate coloring. The first of Italian artists has handed the portrait of a mediæval Pontiff faithfully down to us for all time, as Dante, the first of Italian poets, has framed for us a pen picture of the Eternal City in those far-off days. Dante's lines describe the crowds of pilgrims going and coming over the Bridge of St. Angelo—a picture which, in many of its details (if we except a considerably less amount of law and order), might almost serve for the scene of the present day; for in 1900 as in 1300 the crowds thronged ceaselessly over the bridge, spanning the brown, sullen river, and passed beneath

the shadow of the triumphant angel who guards now, as then, the citadel of the Tomb of the Apostles. For gladly and willingly had Christendom responded to the appeal of Pope Boniface VIII, and it is said that no fewer than two millions of strangers visited Rome during the course of the year; among the illustrious visitors being Charles Martel and Charles of Valois, brother of Philip IV of France, who came, together with his wife and child, to lay his homage at St. Peter's feet.

The jubilee was then intended to take place only once in a century, but in the pontificate of Clement VI, who proclaimed the next jubilee, the period was changed to fifty years, and successive pontiffs reduced it to thirty-three years, until the pontificate of Pope Paul II. In 1470 the recurrence of the jubilee became finally reduced to a period of every twenty-five years, a custom which has been followed down to the present day, except in times of trouble and disturbance for the church, as was the case during the pontificate of Pope Pius IX.

The second Universal Jubilee took place in 1350, at that saddest of periods when the head of the church was absent from the City of the Apostles, in exile at fair Avignon, and Petrarch and Rienzi were the ambassadors chosen to beg the pope to proclaim a jubilee. This jubilee, despite the absence of the Sovereign Pontiff, was attended by vast multitudes of people, who thronged the narrow byways of the mediæval city almost to overflowing on their way to the basilicas.

But for magnificence and splendor of pomp and ritual the jubilee under Pope Alexander VI stands out pre-eminent. In this jubilee, for the first time, the proclamation was made from the Vatican, and the solemn ritual of reserving a special Holy Door at the basilicas, walled up and only publicly opened on the occasion of a jubilee, was instituted; for though a holy door had been used in one of the previous jubilees, it had been lost sight of in the lapse of time. As one reads the accounts of the solemn opening ritual of those early jubilees, they are found almost identical with that which we witnessed in the St. Peter's of to-day—solemn, impressive, scriptural, in their deep symbolic meaning, from the very ceremony of opening to the beautiful Mosaic

prayer (written by Alexander VI) and uttered by the Sovereign Pontiff before entering the holy threshold. The tenth "Holy Year," under the pontificate of Pope Julius III, was splendid also in its solemnities, when many a saintly and noble personality, afterwards to be raised to the highest honors of the altar, came as humble suppliants to St. Peter's feet.

There were St. Ignatius of Loyola, St. Francis Borgia (then a courtly Spanish knight), St. Philip Neri, who, true to his instincts of philanthropy, noticing with the keen-eyed vision of the "saint of human nature" the crying need of "hospices" for the weary, travel-worn pilgrims, established therewith these pious institutions in the Eternal City, which have endured even to the present day. For though St. Philip's "Trinità dei Pellegrini," which has sheltered pious wayfarers from many lands, throughout long centuries of jubilees, no longer opens its hospitable doors, the Pope receives his poor pilgrim guests in the Hospice of Santa Marta, at the Vatican, close under the protecting shadow of St. Peter's, where they are waited upon and cared for by the young men of the "Circolo di San Pietro," descendants of the young Romans St. Philip gathered around him to help in his good work.

After this jubilee succeeded jubilee, at regular intervals of fifty years, till it came down to 1775; after which stormy days succeeded the times of peace, and not until 1825, under the pontificate of Pope Leo XII, was the universal jubilee celebrated again with solemn pomp and ceremony. Pope Pius IX, it is true, proclaimed a jubilee in 1875, but it was bereft by the condition of the times of all the gorgeous solemnity of ritual; so it was left to Leo XIII, the Pontiff grown old with the century, and bearing the burden of ninety years on his venerable shoulders, to open the Holy Portals, closed by his namesake in the papacy on the Christmas Eve of 1826. It is useless here to revert to the memories of the jubilee of Pope Leo XII, when, in his papal bull of proclamation, Leo XIII has drawn with a masterly hand the striking picture of the Jubilee Rome he knew as a boy. In the audience given to cardinals and prelates on the feast of his patron, St. Joachim, the Holy Father lovingly re-

called the early memories of his first jubilee, the preaching in the open squares, the crowds of faithful, and the great Pontiff who called the little scholars of the Roman College around him in the Vatican to give them a special blessing, especially praising the young Joachim Pecci, who, as the head of his class, was called upon to thank the Pope for the honor bestowed on his school. It must have seemed truly marvellous to the aged Pontiff to look back upon it all; and one wonders if there could have come to the clever boy with the sensitive face, as he watched the closing ceremony of the jubilee in St. Peter's, even a slight premonition of how *he himself, seventy-five years afterwards, on that very spot*, would reopen the Holy Door as *Sovereign Pontiff of the Universal Church.*

The jubilee bull of 1900 was looked forward to with interest, not only on account of the solemnity it proclaimed, but doubly solemn coming so recently after the severe illness of the Sovereign Pontiff.

Nor were the faithful disappointed; for in scholarly majesty, beauty of language and sentiment, and above all in the deep, heartfelt devotion which breathes through every line, the jubilee bull of Leo XIII will go down to posterity as a record of one of the greatest pontiffs ever given to the church. Well may the inspired utterances, expressing the deep pathos of the sentiments of the aged heart, so near eternity, with its apostolic yearning for the return of the wanderers to the fold of Peter, be graven on the gold hammer with which Leo XIII's Jubilee will live in the archives of future history. Few modern speeches or letters contain a more memorable address than that of Leo XIII (even to those who miss the spiritual meaning) to the faithful, "Rome, then, invites you lovingly to her bosom, O beloved children, wherever you may be, who are able to visit her"; or the concluding sentences on the effect and grandeur of Eternal Rome on the Christian soul, in which the graceful fancy of the pontifical poet reveals itself in flowing, eloquent language.

According to ancient usage, the papal bull was publicly proclaimed for the first time on Ascension day, May 12, 1899, by the Papal Abreviator di Curia, in the portico of St. Peter, after hav-

ing been received direct from the hands of the Holy Father in the Vatican. Monsignor Dell' Aquila Visconti, the Papal Abreviator di Curia, made the publication from a pulpit erected in the centre of the portico, in the presence of the Prefect of Pontifical Ceremonies, the Pontifical Precursors, and the Chapter of St. Peter's to the sound of the joy-bells of every church in the Eternal City, which rang out their welcome to the approach of the Jubilee Year. The Pontifical Precursor then carried the bull to the other major basilicas, where it was solemnly read in the same manner and affixed to the portals; the next proclamation not being made till the fourth Sunday of Advent, a week before the opening of the Holy Door. Despite the long interval between the first and last proclamations of the jubilee, minds were by no means idle in the preparations for the Jubilee Year. The work of the "Committees for the Homage to our Saviour," by means of religious acts, practical charities, erection of memorials, and arrangements for the reception of pilgrims of every kind and of every class, proceeded apace. Retreats for the clergy began with the spiritual exercises at the Vatican, in which the aged Pontiff himself took part. It was a worthy preparation, and when the long-expected Christmas Eve came at last, it found Rome ready and waiting for the Papal summons to usher in the new year and century with praise and prayer. The last public proclamation of the bull took place on the fourth Sunday of Advent, in the portico of St. Peter's, where it was read aloud, in both Latin and Italian, by the Prelates Auditors of the Rote.

Already, in the consistory of December 14, the Sovereign Pontiff had appointed the Cardinal Legates "ad latere" who have the privilege of opening the "Holy Doors" at the three other patriarchal basilicas of Rome, and it was arranged that at each basilica the doors should be opened simultaneously with that of St. Peter's on Christmas Eve; three well-known cardinals, the archpriests of the basilicas, performing the ceremony. The splendid presentation hammers with which the ceremony of opening was to be performed by the Pope and the Cardinal Legates were all in readiness for the ceremony, and a few days before Christmas the hammer for the Papal ceremony was presented to

His Holiness by the committee of Homage to the Saviour, under the presidency of his Eminence Cardinal Jacobini, the new Cardinal Vicar of Rome. It was a touching sight, say all those present, to watch the venerable Pontiff as he took the symbolic implement in his hand and pressed it to his heart. It is a gift in its richness and beauty worthy of the episcopate of the Shepherd of Souls, and symbolic of the occasion it represents with its rich gold hammer inlaid with gems, and bearing the words "Aperite mihi portas justitiæ," while the ivory handle is embossed with gold ornamentation. The dedication by the episcopate is engraved upon a medal attached by gold chains to the handle, which also bears the memorable words already quoted from the bull: "Rome, then, invites you lovingly to her bosom," etc. As he handled it for the first time Leo XIII repeated the words aloud to the bystanders; expressing his satisfaction at the gift of those "who deigned to call themselves his brethren in the apostolic charge," and his hope that this opening of the church's treasures would bring profit to many souls. Three nations were represented in the three hammers with which the Cardinal Legates "ad latere" opened the doors of the major basilicas to the faithful. Catholic France had the honor of presenting the offering of the costly hammer, with its rich traceries, to his Eminence Cardinal Satolli, Archpriest of St. John Lateran, who threw open the doors of pardon of Mother and Head of the Churches in the world. Catholic Italy gave the hammer to Cardinal Vincenzo Vannutelli for the opening of Santa Maria Maggiore, and Cardinal Oreglia di San Stefano, Dean of the Sacred College, opened the holy gates of St. Paul's-outside-the-walls with the jubilee gift of Catholic Germany.

Only one more interesting ceremony remained to be accomplished before the inauguration of the Jubilee; that of examining and verifying the contents of the holy doors of the four basilicas. For weeks the "Sanpietrini," or workmen of Saint Peter's, had been preparing the portico of Charlemagne, enclosing it in wood and glass, to minimize the risk incurred by the venerable Pontiff in exposing himself to the chill of a draughty portico. At last, however, the arrangements were complete, and the workmen

turned their attention to the work of knocking in the "Porta Santa" and putting it lightly together again, so that on the light touch of the Sovereign Pontiff with the hammer it would fall inward, and be carried away from inside. Seen from the portico outside, the walled-up Porta Santa, with its severe metal cross in the centre, and its inscriptions of Popes Pius VI, Gregory XIII, and Leo XII, is simplicity itself; simpler even than the other great portals of bronze which give access to the basilica of the Apostles, but it recalls a world of pontifical memories, of jubilees proclaimed on this holy spot. The work of demolition began from the inside on Tuesday, December 14, in the presence of Monsignor Della Volpe, major-domo of His Holiness, attended by the secretary of the Prefect of the Apostolic Palace, the "Economo" of the fabric of St. Peter, Monsignor De Neckar, and the architects of the basilica, as witnesses. The Papal major-domo began the ceremony by kissing the cross in the centre of the door, then gave the sign to the Sanpietrini to level the wall. The inside bricks revealed various initials, the papal arms, the arms of the Vatican basilica and the initials of a tile-maker whose descendants still ply their trade near St. Peter's. Under the central stone, as the picks and hammers do their work, the hidden memorials of the jubilee of 1825 come to light, after seventy-five years: A marble casket with the inscription: "Leo XII P. M. Anno 1825, in the IIIrd year of his pontificate"; a receptacle for coins of the period; a leaden box, and three blocks of marble, bearing the names of the economo of St. Peter's and the superintendent of the Sanpietrini in 1825. In the presence of Monsignor Della Volpe the caskets were opened and examined in the sacristy of St. Peter's. They contained respectively a copper casket inside the marble, sealed with the seals of the major-domo of Leo XII, "Francesco Marazini, prefect of the pontifical household," and containing about one hundred and fourteen medals of the epoch of Leo XII in bronze, silver, and gold, with a parchment describing them. The leaden casket contained a curious souvenir—two rosaries in gold and white enamel, bearing a medal coined in Paris on the birth of the Duke of Bordeaux, and a cross presented by the Duke of Rochefoucauld to his godson, M. Millet, who deposited these

things in the holy door. The coins, medals, and other records found in the holy door were conveyed to the Holy Father for his immediate inspection, and the Sovereign Pontiff found much to interest him in these souvenirs of the jubilee he witnessed in his youth. The same examination of the interior of the holy doors took place in the three other basilicas, coins and memorials of a like nature being found walled up in each.

The Porta Santa in St. Peter's, by an ingenious engineering arrangement on the part of the superintendent of the Sanpietrini, was put lightly together with a thin coating of lath and plaster, so that from outside it presented its ordinary appearance; while inside the door was attached to cranes and pulleys which, on a signal given by an electric bell, would fall inwards without the slightest hitch.

All was ready in St. Peter's on December 23. From every nook and cranny of the portico the keen winter air was rigidly excluded, and braziers in all available places regulated the atmosphere throughout the night. As the joy-bells of every church in Rome rang out their summons to the morrow's ceremony, pilgrims and Romans knew that the long-expected Jubilee was on the eve of fulfilment. Early on the morning of Christmas Eve, though the air was chill and rain had fallen on the glistening streets, all Rome turned its face to the Vatican, and St. Peter's was the magnet and loadstar for all. As it was considered the most suitable hour for the venerable Pontiff, the opening ceremony was fixed for mid-day, though by ancient usage it should take place just before Vespers. But time was as nothing to the patient pilgrims who had come from far and near to hear the Vicar of Christ proclaim the Jubilee, and eight o'clock found them waiting at the bronze door which gave entrance to the portico. By special privilege (the space within the portico being limited) tickets were also distributed to receive the Apostolic benediction from Leo XIII in St. Peter's, after he entered the Holy Door. In the ritual for the opening of a jubilee the basilica should remain *closed* and *empty* until the Sovereign Pontiff passes through, all the public following him, but on this occasion, as admittance was by ticket and thousands,

unable to be present at the opening ceremony, would thereby have missed all chance of seeing His Holiness, the rubric was relaxed; and while the Papal ceremony proceeded in the portico, St Peter's was slowly filling by the sacristy entrances with great crowds of people. Troops were drawn up in cordon across the square of St. Peter's, only allowing those with tickets of admission to pass; but law and order were perfect, and to the credit of Romans and foreigners be it said, that in all the cosmopolitan crowds which crushed through the Holy Doors of Rome's Basilica on Christmas Eve *not a single accident occurred* to mar the religious solemnity of the Jubilee of Peace—a modern contrast this of our less excitable age to the jubilees of mediæval times, and even those of later date, when people were crushed to death in numbers in the confusion. Even on the last jubilee, in 1825, it is said that as many as eight persons were killed, as the result of accidents in the crush of the holy doors. So, if we have lost much of the picturesqueness of olden times, we have gained in prudence and common sense. But as for picturesqueness, it still survives and crops out in Rome unexpectedly. Few contrasts could have been more startling, and yet more Roman, than the bright decorations—many-colored cloths and brocades hanging from the windows of the tall old houses in the Borgo and Piazza of St. Peter's, and the close stream of electric tramcars, jostling each other in close file as they deposited the modern jubilee pilgrim at St. Peter's gate.

Once inside the bronze door of the Vatican, however, where the Papal flag floats over the entrance, and, pike in hand, stand the sturdy Swiss, drawn up across the barrier, Rome changes with one of her lightning transformations from modern utilitarianism to mediæval picturesqueness. The portico of Charlemagne is the throne-room of the Papal sovereignty, in surroundings beautiful and picturesque as the ancient ritual to which they form the background. We entered the portico from the side door of the Scala Regia; its vast expanse was carpeted, the walls hung with crimson and gold draperies, and raised galleries or tribunes ran half way around it, and across the further end. No trace of its colonnades remained, for they were

completely boarded up and covered with brocade, and lighted in the upper portion by glass—a colossal work of preparation, for which the Sanpietrini deserve much credit. Close by the Porta Santa was erected the Papal throne—a symphony in white and gold, of cloth of silver with raised gold fleur-de-lis, and a crimson canopy bearing the papal arms, while great tapestry paintings flanked the holy door, on a background of rich velvet. All the five entrances were closed, and festooned with graceful drapery of silk and velvet.

The space around the throne in the centre was reserved for the cardinals, bishops, and the Papal court, the rest of the portico being occupied by the public with special tickets of admission; while the ambassadors accredited to the Holy See, the Roman patriciate, and the Knights of Malta took their places in raised galleries facing the throne. The royal tribune (destined for members of royal reigning houses) had for occupants the Duchess of Trani (the widowed Duchess Matilda of Bavaria) and the Duke d'Alençon, who was the object of so much sympathy in 1897 on the terrible death of his wife in the ill-fated Charity Bazaar in Paris.

During the time of waiting the scene was one of ever-changing motion, every figure in the portico appearing suitable to its surroundings. The first arrivals were the general public of distinguished strangers and Romans, the men in evening dress and the ladies in black, with lace veils on their heads, who poured ceaselessly in till after eleven o'clock, when one began to doubt if the portico really only held one thousand, as had been just stated, or three thousand or four thousand, at least.

Almost as if by magic, the crimson-covered galleries of the ambassadors were brilliant with color in the uniforms of the diplomats of various courts, glittering with stars and official decorations, while the ladies of the Roman patriciate glided by to their places with a rustle of silken trains, the soft folds of their Spanish lace veils forming a pleasing contrast to the sombre black of the court dress, relieved by flashing family jewels. The Papal chamberlains of the Cape and Sword, in their Van Dyke costume, did the honors of the tribunes, while

the Swiss and Pontifical gendarmes formed the picket of the guard. The cynosure of all eyes was the "Porta Santa," which presented to the observer, not near enough to perceive its covering of paper and plaster, its ordinary appearance, save that on the sides there hung long gold cords with tassels, in connection with the electric bell inside St. Peter's, which was to give the signal for the withdrawal of the doors. A huge silver basin containing the holy water for the washing of the threshold stood near the throne, and all was in readiness for the Papal ceremony as the clock struck 11:30.

Simultaneously the peal of joy-bells clanged sonorously over Rome, to call on all the churches to re-echo the note of rejoicing, bidding every heart in the Eternal City turn, at least in spirit, to the Papal ceremonial under St. Peter's dome; for at the moment the bells began to ring the Pope, having assumed the Papal vestments, was kneeling at the foot of the altar in the Sistine Chapel, intoning the "Veni Creator," the signal for the formation of the procession. They were moments of keenest anticipation, as we waited for the great doors to be opened; but the storm of the joy-bells continued in every note, in every key, as if Rome had gone wild in the riot of rejoicing. At last, high above it all, arose clear and sweet the distant chant of the choir in the strophes of the "Veni Creator"; coming nearer and nearer, note by note, as the procession slowly descended the stairs from the Sistine. As it swelled louder the bells ceased, and silence reigned over the vast assembly, broken only by the chanting, plainly audible through the now open doorway. Finally the gold cross, marking the beginning of the procession, headed the defile of the religious orders of the church, walking two by two, giving place in their turn to the College of Parish Priests, the prelates, the pontifical chaplains, the consistorial advocates, the chapter of the Vatican Basilica—a conglomeration of vivid color, white, scarlet, violet, purple. Then came the long line of bishops, archbishops, patriarchs, and cardinals, in white vestments glittering with gold embroidery, white mitres on their heads and lighted candles in their hands—a moving vista of radiant splendor, as they slowly, almost interminably,

filed into the portico, and took their places around the throne. It seemed as though no sight could have been more impressive than this march of the hierarchy of the church, but a picture still more striking was in store as, from the shadows of the archway, a crimson chair with its white-clad occupant appeared high in sight under a golden canopy, the feather screens waving behind it in billows of undulating whiteness. Simultaneously the silver trumpets pealed out the triumphal march, and Leo XIII, in vestments of cloth of silver, with a white mitre on his head, arose in the "sedia gestatoria" and blessed the crowds, as he was slowly borne along—the white radiance around him reflected on the brilliant uniforms of the princes, prelates, soldiers of his noble court. Almost before we had time to realize the exquisite picture it had passed and the Pope had ascended the throne, and, surrounded by cardinals and bishops, read the opening collect of the ceremony. Another moment, and with the rapid movements so characteristic of him, His Holiness had left the throne and stood before the Porta Santa, when the Cardinal Penitentiary (Cardinal Vincenzo Vannutelli) proffered the symbolic hammer. A silence, if possible more unbroken than before, reigned at that solemn moment, and each one in the dense crowd felt as if he were alone with the Pontiff at the opening ceremony. The first loud knock of the hammer on the door resounded through the length and breadth of the portico, and the voice of the venerable Vicar of Christ intoned in unfaltering accents, slow but unutterably distinct, "Aperite mihi portas justitiæ," the choir responding, "ingressus in ea confitebor Domino." A moment's pause, the double knocks resounded again, and the ringing voice rose once more on the stillness, this time in louder and clearer tone, "Introibo in domum tuam Domino," with its corresponding response by the choir. Then again, and for the last time, the knocking of the gold hammer fell on the holy portals, while the Sovereign Pontiff intoned, in a tone still higher, "Aperite portas quoniam nobiscum Deus," "and, with a slight vibration and rending, the 'Porta Santa' fell back and disappeared instantaneously from sight, leaving the long walled-up portals opened wide to all the world." The Holy Father then returned to the throne, where

he recited the prayer "Actiones nostras," after which the six penitentiaries of the basilica washed the threshold and sides of the doorway with sponges of holy water, to the strains of the Psalm "Jubilate Deo," set to Palestrina's music, never produced in Rome since the last jubilee of 1825.

It was a strange coincidence that the music of the great Italian composer Palestrina should be produced for the second time in the century under the direction of the greatest living composer of church music in the present day, the Abbé Perosi, whose boyish face and figure look younger than the boy choristers of his able choir. A tranquil smile was noticed on the face of Leo XIII as he leaned back on the throne for an instant's repose, listening to the music of the choir—a smile which seemed to denote that the Holy Father was well pleased with the labor accomplished, the successful opening of the Holy Door. At the end of the psalm the Sovereign Pontiff arose and read the beautiful prayer for the opening of a jubilee, "Deus qui per Moïsen famulum tuum," each word rendered *slowly*, *clearly*, *distinctly*, in that wonderful voice of his, which seemed to gain in sympathetic "timbre" and vibrating pathos as the Pope grew older. He then descended from the throne and took off his mitre, each cardinal, patriarch, archbishop, and bishop lifting his mitre simultaneously with that of His Holiness. With venerable white head uncovered, carrying a cross in one hand and a lighted candle in the other, the Vicar of Christ, intoning the "Te Deum," crossed the holy threshold under whose portals he had passed for the last time seventy-five years ago.

It was a sight which might have inspired an artist, under the title "In hoc signo vinces" or "At the century's close." And yet people tell us that religion is out of date; but the unbelieving generation are wrong, as they were in the days when the standard of the first Christian emperor floated in the sky. "In hoc signo vinces" is true now as then, and until the end of time Christ's Vicar will bear the standard of the Crucified King.

Following the Pope into St. Peter's came the train of cardinals, patriarchs, archbishops, and prelates, each carrying a lighted candle and chanting the hymn of praise. Then the great

doorways were thrown open and throngs who had assisted at the ceremony poured into the basilica, emptying the portico in an instant. It had been arranged that the Holy Father would give the Apostolic benediction from a raised platform before the tomb of St. Peter. So he passed with his cortége up the right nave, which had been completely barricaded from the rest of the church, so that His Holiness was enabled to pay a visit to the Blessed Sacrament Chapel and take a short rest and restorative before appearing amidst the people, who filled the two lateral naves, and the lower part of the church opposite the statue of St. Peter. More striking, perhaps, than the scene in the portico was this Papal function in St. Peter's, for the vast spaces, the grand architecture, and the waiting thousands under St. Peter's dome, are the suitable environment and background of a Papal procession. The Italian pilgrims and Rome's "Catholic Associations" were grouped together in one spot, ready to join in the Papal cortége, and form a guard of honor around the Sovereign Pontiff's chair, and the radiant sunshine streamed on their brilliant colored banners, glinting also on the gold and marble of the Apostle's tomb. It was long that we waited, but after all one does not wait for a pope in St. Peter's every day; and besides taking a much-needed rest in the interval, the Holy Father received the religious confraternities of Rome, assigning them their charge as custodians of the holy doors of the basilicas throughout the Jubilee Year.

Once more the chanting of the choir was heard, the long procession moved slowly forward, and the sedia gestatoria under the white canopy appeared suddenly in sight of the people. A burst of enthusiasm arose from every side of the great church, drowning choir and silver trumpets alike. It was the one touch of nature which stirred the hearts of the multitude, in seeing the venerable man before them; so old, so apparently feeble, yet full of the mighty spirit which sustains the frail body; for though weary with the strain of the morning, Leo XIII would not give in till his duty was done and he had blessed the faithful in St. Peter's. The sedia gestatoria was placed on a platform before the confessional, and here, standing before the people with arms outstretched over them, in all the majesty of the pontificate, the

successor of St. Peter gave the Apostolic benediction and plenary indulgence from St. Peter's tomb. It was over all too quickly, and the gorgeous procession faded from our sight; but the inauguration of the Jubilee of 1900 by Leo XIII was a day not soon to be forgotten by those present.

From that moment Rome's holy doors were open for the whole Jubilee Year, and crowds of the faithful ceaselessly surged through them to gain the indulgences held out by the church. And they continued to do so till the first year of the new century ended and the Holy Father closed the door once more on the Christmas Eve of 1900 when, with the same ceremonial of the opening, His Holiness threw mortar on the sides of the door with a golden trowel, and the Sanpietrini finished the work of walling it up.

From every land pilgrimages came to the Eternal City. Italy held the day in January, February, and March; and no fewer than nineteen pilgrimages in all arrived before April, every diocese, from the snow-clad Alps to the fair southern island of Sicily, sending its contingent to Jubilee Rome. In April came the Portuguese, the Swiss, and the Irish (in Holy Week), while the month of May saw the colossal pilgrimage of the "Eldest Daughter of the Church" to assist at the Tertiaries' Congress and the double canonization of Blessed John Baptist La Salle and Blessed Rita of Cascia. After them, also in May, came the Austrian, Polish, Dutch, and Bavarian (the latter to assist at the beatification of a Bavarian saint). This, however, is only a short glance of one half of the Jubilee Year, and Catholic America was not behindhand with the nations in offering her homage of devotion at St. Peter's feet.

A truly modern feature of our Jubilee Year were the workingmen's pilgrimages organized in various countries, which were a great success. It is surely only right and just that the workman of the present day—the greatest factor for good or evil in the fortunes of a nation—should, if he professes the Catholic religion, see in person the Vicar of Christ, and the centre and abiding-place of his faith. The workmen were well to the fore in the Jubilee proclaimed by the Workmen's Pope; and on

New Year's Eve, "when the Mass of the two centuries" was celebrated by the Sovereign Pontiff in the midnight stillness of the Vatican, the golden and jewelled chalice he raised aloft represented the offerings of thousands of artisans. Wishing to show their devotion to the Vicar of Christ, they chose this most appropriate of offerings, that in raising it the Father of the faithful may daily remember the workmen at the Offertory of the Mass. Inexpressibly solemn in its devotion was the vigil of homage to the Lord of the Centuries all over Rome, from the Pope's quiet Mass in his private chapel to the splendid High Mass, sung in presence of the Blessed Sacrament, in St. Peter's and nearly every other church in the Eternal City—an event unique throughout the ages and attended by crowds of people.

The Holy Father's Jubilee wish was more than abundantly fulfilled, that the greatest number of Catholics throughout the world should ring out the old year and century and ring in the new, not by mirth and feasting but before the altar in silent prayer, to bring down a blessing on the century so well begun. It should be a "holy year" indeed, not only of prayer but of works, for nowadays, in this hard-cornered world, we Catholics must forge ahead even in old-world Rome, to keep our "separated brethren" from getting the upper hand in practical works of charity.

The International Committee of Homage to the Redeemer performed a right royal work, and besides the special religious services, the erection of nineteen monuments and statues to the Redeemer on Italy's mountain heights, there were works of charity, corporal and spiritual, to the people. There were the opening of deserted chapels in the Roman Campagna, soup kitchens for the poor, popular lectures to the working-folk on the Jubilee Year, and the sacred oratorios of Perosi, so specially suitable to the holy time.

If modern Rome is not the Rome of other days; if the preachers no longer declaim in the public squares, nor popes, nor emperors visit barefooted the jubilee shrines, still the old Catholic spirit is there, deep in the hearts of the people, even though they live in the midst of a generation of unbelief.

The words of a Padre Zocchi or a Radini Tedeschi are none the less eloquent and convincing if spoken from the pulpit instead of the public square, and pilgrims none the less devout who visit the basilicas in electric cars. Those who came to the Eternal City in the Jubilee Year "to listen to the voice of Rome's monuments," did not fail to find in it the Holy City of yore—Christian Rome, the heritage of the ages, which no earthly power can take away.

It is the residence of the Popes in Rome that has contributed to her material and religious grandeur. The Pontiffs have made her the centre of Christendom, the Queen of religion, the Mistress of arts and sciences, the Depository of sacred learning. By their creative and conservative spirit, they have saved the illustrious monuments of the past, and side by side with these they have raised up Christian temples which surpass those of Pagan antiquity. In looking, to-day, at these old Roman monuments, we know not which to admire more, the genius of those who designed and erected them, or the fostering care of the Popes who have preserved from destruction the venerable ruins. The residence of the Popes in Rome has made her what she is truly called, *The Eternal City*. Let the Popes leave Rome forever, and in five years grass will be growing in its streets. Such was the case at the return of the Pope in 1418 from Avignon, which had been the seat of the Soverign Pontiffs during the preceding century. On the Pope's return, the city of Rome had a population of only 17,000. And Avignon, which, during the residence there of the Popes in the fourteenth century, contained a population of 100,000, has now a population of only 36,000 inhabitants. And such, also, was the case in the beginning of the present century, when Pius VII was an exile for four years from Rome, and a prisoner of the first Napoleon, in Grenoble, Savona, and Fontainebleau. Grass then grew on the streets of Rome, and the city lost one-half of its population. Let the Popes withdraw from Rome, and it may become almost as desolate as Jerusalem and Antioch are to-day.—CARDINAL GIBBONS.

The Daily Life Of the Pope

PERSONAL AND OFFICIAL

LEAVES FROM THE DIARY OF A VISITOR

By A. DIARISTA (ROME).

THOSE who give heed to such things will remember that some years ago, when Pope Leo XIII made the last of his extensive summer outings in the Vatican gardens, the newspapers fathered a pathetic little episode, in which the pontiff was made to forecast, in epigrammatic terms, that never more would he leave the solid walls of the Vatican Palace. The inference was that ere another summer should have come the dissolution of the venerable ecclesiastic would have taken place. Yet Leo XIII started out again for his summer holiday at the Leonine Villa, brimful of spirits and, according to the accounts of those who saw him, more buoyant and youthful in appearance than two years previously.

As a matter of fact the pathetic little story alluded to was probably the outcome of the imaginative journalist's brain, for Leo XIII, though, in certain serious discourses, he not infrequently alluded to the necessity of his paying, at no lengthy date, the great debt of nature, was in the ordinary course of his life extremely optimistic, and when he prophesied at all, counted on distant dates which even the most hopeful of his admirers could hardly encourage themselves to believe he would live to see. It may be remarked, by the way, that all that is published in the secular press as emanating from Rome, and characterized as Vatican news, is very far from being trustworthy. In fact, Rome of all cities seems the most plentifully supplied with the class of journalists whose chief characteristic is, nowadays, described as of the yellow or jaundiced hue. Some years ago "fake" news in Europe was frequently referred to as "Brussels news"; but Rome news has now put the Belgian capital's brand of intelligence in the shade.

The Vatican is extremely conservative in the matter of giving out items of news. It has no need to curry favor with the press of any country by being generous in indiscretions. The journalist in Rome who is in search of interesting items, and who is somewhat lacking in experience, may at intervals apply to some of the administrative departments for items of information. If he sees a subordinate in any of the various offices in the Vatican, or in the Sacred Congregations, he is invariably given to understand that the divulgation of all news must proceed from the cardinal who is at the head of the office. At the office of the Pontifical Secretary of State, for instance, he is told that Cardinal Rampolla alone is competent to give information on a given subject. Possibly he will endeavor to see the Cardinal Secretary.

He proceeds to the Vatican Palace at eight or nine o'clock in the evening, the time at which his Eminence gives audiences and holds receptions. If after passing the St. Damasus court-yard he is privileged to go as far as the Cardinal's private suite of apartments, and if he gets beyond the liveried servants in the outer ante-chambers, he is brought to a halt by the Cardinal's secretary, Don Filippo, who must learn all about his business and his credentials. In nine cases out of ten Don Filippo, with honeyed words, will send him away; but if for some special reason it is deemed advisable to allow him into the presence of the Cardinal himself, then, when his turn comes, he is advanced from the outer room, where the Cardinal's red biretta lies on a table in front of a crucifix, into an inner chamber where the Cardinal himself, after a brief colloquy with Don Filippo, receives the visitor. And the journalist who will draw information and items of news directly from Cardinal Rampolla will be a phenomenon indeed.

The Cardinal's very appearance is enough to abash the boldest interviewer. This tall, ascetic man, of superb build, with features youthful in appearance and of tremendous strength and impressiveness, is exceedingly affable and simple in manner, even, it would seem, straining to put the visitor at his ease, and allow

him to forget the princely dignity and overpowering magnetism of the sphinx-like countenance and entire bearing of the great priest. Cardinal Rampolla will possibly interview his visitor and show a certain interest in whatever information he is equipped with, but he will give away none himself. The journalist retires empty-handed, and if he is fashioned after the majority of those of his calling who have residence in Rome, he will proceed to the Journalists' Hall which is attached to the General Post-Office, at the Piazza San Silvestro, in the heart of the city, and there, in conference with some of his *confrères*, he will think out a solution of one or more of the problems that are known to be interesting the Vatican and of which editors abroad will be eager to be informed. And so, the foreign reader, taking up his morning paper and perusing detailed and interesting information regarding what the Pope and what Cardinal Rampolla think, say, and are about to do concerning any fact or topic of public concern, is often impressed by the news, little thinking that it is a pure fabrication of the imagination, and not suspecting that the Vatican authorities, differently from other potentates and influences on this earth, are very rarely concerned to contradict the false and erroneous news that is published regarding them.

And so it was, despite the fact that the world had been warned by the journalists that Pope Leo XIII never more intended to leave his Vatican prison, not even to the extent of going forth into the gardens adjacent thereto, that on a Thursday morning, about in midsummer, he was carried out in his sedan chair by four of his chamberlains. And accompanied by his nephew, Count Camillo Pecci, a member of the Noble Guard, by two soldiers of the Swiss Guard and Monsignor Bisteli, one of his secretaries, he proceeded along the Vatican Library and was deposited outside the gate which gives entrance to the Vatican Museum. Here a carriage awaited him; but the Pontiff preferred to remain afoot, and, walking up the beautiful avenue that divides the gardens, stopped at intervals to admire the flowers, to examine the vines along the hedge-row, and to put pertinent questions to the gardeners whom he met concerning the freedom of his model little vineyard from phylloxera and other grave

diseases which had, for several years past, ravaged the choicest vines of Southern Europe.

In a grove of trees on a hill stands the famous little villa, constructed several centuries ago by Pope Leo IV. This exceedingly interesting miniature palace, which Leo XIII has rendered celebrated as his holiday residence, has walls of extreme thickness, a circumstance which causes it to retain a cool and equable temperature even during periods of the greatest heat, and its tiny windows temper the glare of the Italian sun and allow only a dim religious light to penetrate. One of the windows belongs to the little chapel of the building, and here, during the week or two that he remained abroad in the garden, Leo XIII often celebrated his daily Mass.

The only large hall of the villa is modestly furnished with leather-covered chairs, sofas, and footstools, and in one corner of it is the Pope's bed, cut off from view by Japanese screens. In another is his famous pillowed arm-chair. This pillowed arm-chair was made especially for the Pontiff, and is so arranged that whether reclining to the right or to the left his head reposes softly on one or other of the two cushioned projections which are termed the pillows of the arm-chair. The roof of the hall is covered with a fine fresco by Seitz, representing the deep blue of the sky, studded with stars. From its centre descends a superb crystal chandelier. The little summer residence is equipped with all modern appliances—telephones, electric lights, elevators, and the like.

It was in this hall that on the first day of the Pope's descent, on the occasion of which I speak, he gave a luncheon to his two physicians, a fact, by the way, which escaped the knowledge of most of the journalists who reported the matter, for they placed the luncheon in the Vatican Palace itself. This luncheon was something of an epoch-marking event at the Vatican. Etiquette requires that should the Pope give a luncheon or a dinner to any distinguished guest, the Pontiff himself must, under ordinary circumstances, not only be served at a table apart, but also cut off from view of the guests by screens, which, though they do not obscure the trend of the conversation, nevertheless preserve the

privacy of the Pontiff's meal. According to the Ceremoniale Romanum this point of etiquette may be deviated from when the Pope invites to his table an emperor, king, or reigning prince, to the extent of the Pontiff's not being cut off from view, but it is distinctly laid down that no woman shall ever be a guest at the table of the Holy Father, or eat in his presence, even though she be empress, queen, or his own blood relation.

The physicians in question, who enjoyed the unique honor of dining with Leo XIII, Doctors Lapponi and Mazzoni, had gained the Holy Father's good will and gratitude by their extreme devotedness and by the success of the operation which they performed sometime previously.

After luncheon, the Holy Father, in accordance with his custom during his summer holiday, took a brief siesta, and then went out for a promenade in the garden. Dressed in his white cassock, wearing a large white beaver hat to protect him from the sun's rays, and with an ivory-headed cane in one hand and his silver snuff-box in the other, he marched about, examining the vines which he had planted with his own hands close by the villa, and discoursing again with the head gardener on the science and art of viticulture and flower-raising, subjects in which the Pontiff was a noted expert.

His promenade ended at a little grotto, where, within a sheltered nook, hewn in rough stone, a fountain of fresh water tosses itself sparkling in the air, and where myriads of little birds disport themselves in the refreshing shade. The Pontiff, it is well known, took a rare delight in the feathered denizens of the air, though it is totally untrue, and the statement has caused pain to the Holy Father, that, as has been reported in the newspapers and in alleged "biographies," he made a practice of keeping caged birds in his apartments and of catching untamed birds in snares and sending them as presents to those to whom he desired to do honor.

At two o'clock he was back in the villa and ready for the enormous business of his extremely responsible charge. His mail had been sorted out for him and he went over it with his

secretaries. The Pope's mail-bag is the largest of any individual in the world, though here again it would be merely a flight of the imagination to attempt to give reliable statistics, as has been done latterly by the public press. When the chief features of his correspondence were known to him, and the great facts of the news of the world, as found in the local and foreign newspapers, or as communicated by special despatch, had been brought to his attention, he received the visit of the Cardinal Secretary of State, and referred to him his instructions regarding the chief features of the public policy of the Holy See. He also gave audience, according to the day of the week, to the other cardinals who are at the head of the Sacred Congregations, and later received visiting bishops or other magnates, or conspicuous persons who came to pay homage to him, or with whom he desired to consult.

It was all in vain that Dr. Lapponi endeavored to induce this frail and delicately constituted old man to abstain from the enormous business and cares that his position entailed; Leo XIII was yielding, amenable, and obedient to his private confessor, and in many ways also to his private physician, but when the physician, whose aim was only to preserve the strength and vitality of his illustrious patient, gave counsel to refrain from work and indulge in lengthy sleep, Leo XIII would make no compromise, insisting that while he had life his sole duty was to perform to the utmost of his ability the functions of his great office.

Heavy and multitudinous indeed were those functions and duties. The Pope's correspondence alone would absorb the full energy and activity of an ordinary man; but Leo XIII, even in his advanced age, was no ordinary man, and the total labor to which he attended was of incredible magnitude. Not Italy alone, his own beloved country, whose troubles and tribulations found the keenest sympathy in his heart, absorbed his attention; every nation on the civilized earth attracted a daily portion of his care and solicitude.

The Catholic Church of France was at that hour harassed by the machinations of an anti-clerical government, which passed

laws that practically meant the expulsion from the country of many of the great religious congregations of the church, and Leo XIII had daily to use diplomatic means to foil his French adversaries, and threaten them with evils of a political kind should they endeavor to carry into execution their worst projects.

Spain, also, whose king was his own godson, was the object of his immediate solicitude, for the Carlist movement insidiously bolstered itself on the alleged encouragement of the higher clergy of Spain, and of the Holy See itself. An envoy of Don Carlos had recently been residing in Rome, and for weeks vainly endeavoring to induce the Pope to withdraw some of his antagonism to the Carlist movement in Spain, which the pretender asserted was certain of success if countenanced by the Pope.

Portugal likewise, for months past, had been a source of worry and grief to the Pontiff on account of its hostility to the religious orders of the country. So determined and resolute an attitude had the Pontiff been obliged to adopt that King Carlos, being put in the dilemma of either discountenancing the anti-clerical movement or of being excommunicated, had recently to leave his own country on the pretext of showing his kingly countenance to his beloved subjects in the Azores.

Germany had been working night and day with all the powers of its diplomacy to induce the Vatican to withdraw from France the especial function of exercising a protectorate over the Catholic missions in the far East, and to concede to her formal protectorate powers over Catholic missionaries of German origin, and it required no small thought and labor on the part of Leo XIII to placate the German government and retain his influence with it, while refusing to accede immediately to its request.

Russia, also, which has a special minister accredited to the Holy See, took up no inconsiderable part of the Pope's time, as negotiations of a very difficult character had for a long time been on foot regarding the reinstatement of several Polish bishops in their sees, from which they had been driven on account of alleged hostility to the Czar's authority. Significant of the kind of detail, not immediately connected with important diplomatic and reli-

gious questions, that occupied the Pope's mind, is the fact that he had just notified Count Lahnsdorff that he would confer the order of Saint Gregory on the Russian General Zerpetzky, for rescuing Catholic missionaries in Mongolia during the disturbances that had recently taken place, and that further he would confer gold and silver medals on the Russian officers and soldiers who distinguished themselves by their bravery.

The Church in England was at that moment occupying a share of the Pope's attention on account of the trouble that had been provoked over the question of the King's coronation oath. The Holy Father, it is said, while desiring to be conciliatory as far as it was in his power, nevertheless stood resolutely opposed to the altered form of the oath which had been recently submitted to the House of Lords, his contention being that a repudiation of Catholic doctrine, in however mitigated a form, was anomalous and utterly unjustifiable in an empire that at that hour counted so many millions of Catholics, and that depended to such a large extent on stout Catholic arms for its defence.

Austria had its troubles over the Los Von Rom party, who were endeavoring to have the empire break with the Catholic Church, for which purpose the German Evangelical churches had subscribed the sum of $100,000. In this regard the Pope was in daily telegraphic communication with the nuncio at Vienna.

Even little Switzerland was not left out of the Pope's consideration, for shortly before we find him taking a daily interest in the preparations by the Swiss Guard for the celebration of the centenary of its formation. His Holiness had just appointed Baron Leopold Meyer de Schanansee to the command of the Swiss Guard, made vacant by the death of Count De Courten. Baron Meyer belonged to one of the old families of Lucerne, to whom Rudolph of Hapsburgh, in 1273, granted in fief the castle of De Schanansee, on the Lake of the Four Cantons. This interesting body of soldiers is so frequently mentioned in the public prints in connection with the Vatican, and with the Pope himself, that a few words on them in detail may not here be amiss.

The institution of the Swiss Guards dates back to 1503, under the pontificate of Julius II, who arranged with the cantons of

Zurich and Lucerne that they supply him with a body-guard of 250 men. At the present time the Guards consist of 117 members; the conditions of admission being that the candidate must belong to either Zurich or Lucerne, be a Catholic, a celibate, not over twenty-five years of age, of strong physique, and not under five feet six inches in height. The pay is modest, the duties are light, and a pension is granted after thirty years of service. Many men of good birth are to be found among the Swiss Guard, and they not infrequently devote their leisure to painting, sculpture, and music; some even find time to take a law or arts degree at the University of Rome.

Even Protestant Scotland monopolized a portion of the Holy Father's time during the period of his so-called vacation. A letter had recently been forwarded to "the most Holy, the most Reverend, and the most Learned man, Leo XIII, from the entire University of Glasgow, the Chancellor, the Rector, the Professors, the Graduates and the Students," informing the Pope that they were about to celebrate the 450th anniversary of the foundation of the institution, which was established by Pope Nicholas V in 1451, thanking the Holy Father for the fact that to a predecessor of his they owed the origin of the learned faculty, and requesting from him for themselves, although Protestants, his blessing, and an expression of his sentiments of regard and encouragement. To this letter the Pope returned with his own hand an interesting and characteristic reply in Latin, which gratified and flattered the university authorities in a marked degree.

The United States also occupied a large share of the Pope's attention. The question of the Philippines in particular had been a matter to which he had given long study, and concerning which he had held long colloquies with Archbishop Chappelle. Other subjects which immediately interested the Pontiff in this country were the University at Washington, concerning which he had recently forwarded a highly interesting letter to Cardinal Gibbons, Archbishop of Baltimore; and also the movement of missions for non-Catholics, which was promoted some years ago on a small scale, but had since acquired enormous development,

and had the most flattering encouragement and cordial blessing of the Pontiff.

Italy itself was naturally a matter of important consideration for His Holiness. The anti-clerical party there never grows weary in its attacks upon the church, and the latest development in this regard had been the proposal of laws according and facilitating divorce in the kingdom of Italy. To this the Pope had made most vigorous opposition and with such effect, it was said, that Signor Zanardelli, the then Prime Minister and author of the proposed law, would be forced to withdraw it at an early date. The poverty and misery of the Italian people, consequent on the maladministration of the civil government and on the maintenance of an extremely expensive and utterly needless army and navy of vast proportions, had stirred bodies of peasants in many parts of the country to almost open revolt and promoted the organization of anarchist, socialist, and other subversive groups whose aim was to overthrow the present order of government. The Pope himself was broad-minded on social questions, and while never willing to encourage anything which savored of violent subversion of government, he gave his hearty endorsement to the formation of movements among the people that tended to the betterment of condition of the workingman, and to the closer harmony and brotherhood of labor and capital.

The enormous range of the Pope's interests in foreign politics and outside affairs did not preclude the fulfilment of all the details of his office as a priest. Following his thanksgiving act after Mass, he broke his fast with a cup of chocolate or hot milk and a biscuit, and then proceeded to recite a portion of the holy office of the Breviary. After his lunch a further portion thereof was recited, and, during his outings in the Vatican gardens, the holy Rosary was said at four o'clock in the afternoon, all servants and attendants who were present in the villa taking part. When supper was over His Holiness finished the day's quota of the Breviary, generally reciting it in common with Monsignor Angeli, his Secretary for the Latin Letters, who would afterward read to him a few pages of some ascetic or spiritual work.

It should be obvious to even the most unthinking that the

colossal energy and mental activity of Leo XIII required a large amount of sustenance. Here again, however, the Rome journalists, the majority of whom are never allowed to put their foot within the residence portion of the Vatican Palace, enlivened the world with accounts of Leo XIII living on a single egg a day, or practically discarding bodily nourishment. As a matter of fact, and Pio Centra, the Pope's body attendant, is authority for the statement, Leo XIII was a good eater. His food was of the widest variety. Fish, flesh, fowl, and eggs in a multiplicity of forms, milk, chocolate, coffee, and cheese were freely partaken of, the Pontiff exercising but little choice, and accepting whatever it had pleased the cook to prepare for him.

The first refection was taken shortly after his Mass, around eight o'clock, His Holiness being then up about an hour. At ten his breakfast was served, his lunch about one, and his evening repast between six and seven, according as his immediate occupations permitted.

Sometimes when his business labors, between the end of his spiritual exercises and his midnight hour for retiring, had been particularly onerous, the Pope would take a cup of beef tea or of hot milk. This particular practice was not always viewed with satisfaction by the Pope's attendants, as the warm food often revived him to the extent that he would remain up another hour indulging in his favorite pastime of composing Latin verses.

In spite of the unending labors of his long life the Pope's eyes, singularly enough, never gave him trouble. He read without spectacles, holding the book or manuscript about six inches from his eyes and in a slightly slanting position. A tendency to rheumatism in the articulations during the winter months had given the Pontiff a somewhat jerky and spasmodic gesture, and often lead the visitor to apprehend weakness or physical collapse. Such apprehension, however, was usually dispelled at the first sound of the Holy Father's voice, which was firm and sonorous, though with a slightly nasal accent.

To the present writer, Dr. Lapponi, the Pope's private physician, declared that all the organs of Leo XIII's body were in perfectly satisfactory condition, and that—although, given the

Pontiff's great age, accident would be particularly to be feared, and an eventuality of any kind, however regrettable, should cause no surprise—there was absolutely no perceptible reason why Leo XIII should not live to be one hundred years old. So that despite the prognostications, pathetic and otherwise, of the sensational journalist, the spiritual children of Leo XIII were encouraged in the hope that for several years to come he would be able, as usual to go abroad in the Vatican gardens for a summer holiday, and would be spared to direct the fortunes of the church and lead civilized men from scepticism and infidelity to paths of rectitude and light.

Pope Leo XIII was not only a good man, the purpose of whose life was to elevate and ennoble mankind and to promote peace and brotherhood between the nations of the earth and among all men, but he possessed all the essentials of greatness. He was one of the ripest scholars and ablest diplomats of the age, and for more than a quarter of a century he was a forceful quantity in the shaping of national politics in Europe.

His poems, graceful, elegant, displaying a delicate play of fancy and a subtle sense of word values, were the literary pastime of his life. He was not only a great Pope, but a great writer, and it was only his remarkable achievements in other directions that somewhat threw into the ground his versatile literary talent. His numerous encyclicals in themselves form a legacy to the world of undoubted literary value as well as of great moral force. In them he shows himself a philosopher, a theologian, a sociologist, a luminous Christian teacher.

From the moment he ascended the throne of Peter, Leo XIII became one of the world's figures whose careers are open to the scrutiny of all mankind. He was an ideal Pontiff, uniting the highest intellectual and executive ability with the deepest spirituality. Leo XIII gained for the Catholic Church a proud position in the world, not only as a prince of the Church, but as prince of peace. Europe acknowledged that for many decades no such far-seeing head as Leo XIII has worn the triple crown, and that excepting Prince Bismarck no layman in Europe has shown such skill in the most delicate diplomatic negotiations.

Achievements of The Pontificate Of Leo XIII.

Its Appeal to the Intellect of the Age.

THE homage paid by Catholics to Pope Leo, on occasion of the Golden Jubilee of his priesthood, was not feudal; it was not that of vassals to their lord. It was not personal, not like that of the multitude worshipping a political leader. Catholics are not man-worshippers. It was the homage of Christians to the Apostle Peter, and through him to Christ, to God. The apostle is dead, but the apostolic office lives throughout all ages and unto the consummation of the world. The allegiance of the Catholic world to-day is witness that Christ is not merely of yesterday, but of to-day also, and the same for ever.

Nor did Pope Leo seek the homage of vassals or the worship of men. Addressed to a sovereign holding his position, that homage and that worship would be out of place. It may have suited the past, but has become offensive and even contemptible to the American mind, and no less so to Pope Leo himself. Such is, until better informed, our firm persuasion. As Catholics we take no interest in a Christianity identified with the throne. Catholicity has elevated us above that. Catholicity must be free. Neither monarchy nor republicanism nor any other form of political government is great enough to stand sponsor for the Son of God among men. The church is above them all in the sense that her aim is higher. The church represents more extensive interests than any institution, feudal or democratic, her interests nevertheless embracing all.

What Bismarck confessed at Canossa—that is to say, when

advocating the abrogation of the May Laws in the Reichstag—is applicable to statesmen and citizens of every nation:

"If I were a Catholic I do not suppose that I should regard the Papacy as a foreign institution, and from my standpoint, which I must retain as a representative of the government, I concede that the Papacy is not simply a foreign, but a universal institution, and because it is a universal institution it is a German institution and for German Catholics."

So far Bismarck. But the converse is true; for the Sovereign Pontiff can say, indeed, he in effect has often said, that, the Papacy being a universal institution, the Pope is foreign to no country and antagonizes no form of legitimate government, and is German for the Germans and American for the Americans, a monarchist for monarchies and a republican for republics.

The Pope, having an apostolic mission, seeks only to perfect those relations with people which are apostolic, universal, catholic. There was no reason to suppose that Pope Leo would interfere with politics in this country; he had too much to do with our spiritual interests to hearken to those who would advise his meddling with us as citizens. Yet the Papacy does exert an influence calculated to make all men good citizens, for it is in harmony with the principles which underlie all divine institutions. The divine elements of society are the individual, the family, the state, and the church—four divine institutions, each sacred, each independent in its own sphere, and all bound to act in perfect harmony. Catholicity, with the Papacy at its head, affirms all four of these divine elements, maintains all their rights, and deepens and purifies their influence.

Pope Leo put forth an endeavor to reverse the action that takes place between politics and religion, for the civil princedom has been too often the enemy of Christ. When the church ameliorates the condition of politics she suffers for it. The church plants a vineyard and eats not of the fruit thereof. She civilized Europe, and the feudal system spread thorns in her path for ages afterwards. What good thing did the feudal system of Europe do for religion, compared to what religion had done for society? The church upheld in the face of tyrants in every age the principles of civil liberty, defended free will and human rights

against Luther's princes and against Calvin's Huguenots; yet many exponents of modern liberty have persecuted the church, nay, have made war on all religion. The action of the state upon the church has been a constant endeavor to destroy the organic liberty of religion. When will the state perceive its opportunity in the church's freedom? It seems that we may hope for better things in America. This is because American institutions are more in harmony with the principles of religion. The elementary principles of American liberty, if allowed to shape our politics, will at least not hinder the action of religion upon men and society.

More than seventy years ago Charles Nerinckx, one of the noblest of the pioneer missionaries of the United States, used the following words in an address to the clergy of Belgium, his native country:

"To speak of the present state of affairs in America, I do know this much, that our holy religion is nowhere less interfered with than there. We write to Rome and receive rescripts from the Eternal City without anybody daring to touch or look at the papers, of whatever description they may be. We have public processions and celebrations; we wear religious regalia and ornament streets; we give the sacraments or refuse them; we perform burials or refuse that sacred rite; we admit converts to the church or reject public sinners; we forgive or impose public penances of all kinds; we build convents, erect schools, buy and sell lands, etc., etc., without anybody interfering or pretending a right to interfere with our bishops. We write, we speak, we preach what and where we please. In vain would the enemies of the church enter a complaint against us in civil courts; the law is deaf in religious matters. We are free from spies and informers, who are neither paid nor encouraged to do their dirty work as they are at home. Who can wish for greater liberty? But how long will it last? Perhaps as long as we will, and here end our duties. This government will and must experience the general vicissitudes of all others; the rise and fall of kingdoms, like that of families, cities, and countries, will go on until the end of time; but our rule of action must be in keeping with the times we live in, and for that alone we stand responsible. God wants neither our advice nor our help to adjust the future." (*Life of Rev. Charles Nerinckx*, by Rt. Rev. Camillus P. Maes, p. 320.)

Since those words were written not one step backwards has been taken consciously by the American people in their dealing with the citizen's religion and his rights of conscience;

the public school is irreligious, to be sure, but as fast as the people are being made aware that such is the fact they are inclined to square it with sound principles of education.

What made the Holy Father so successful as a diplomatist, in dealing with questions between church and state, was his education more than anything else. The religious qualities of his character tended, indeed, to enhance this qualification, for religion tends to make a man more intellectual and more patient, and not less prudent, not less suave in his manner—all qualities necessary in the make-up of a statesman, above all in one who is entirely destitute of physical force and must attain difficult ends against the most powerful military despotisms. But, after all, diplomacy is not a function of the sanctuary, and Pope Leo's training in courts and his familiarity with diplomats during the earlier years of his most observant life, account in a great measure for the success of his statesmanship.

As to understanding the American civilization, the statements of American prelates and the grasp of mind of the Pope himself, enabled him to perceive that the basis of our civilization is not atheism or rationalism, but Christianity. The most captious must admit that the Pope is at least contented to give us a fair trial. This is all we can ask. But there is much evidence going to show that he looks not unfavorably upon republican governments. So much, then, for the contact of the Papacy with men in reference to their political interests.

We come now to consider the attitude of Pope Leo in reference to the higher life. And first let us ask, Why is it that Pope Leo has made the aspect of things different from what they were under Pius IX? Is not the policy of Leo as legitimate as that of Pius? Dare any one say that the two pontiffs have differed essentially in their policy? Why, then, do they produce such diverse results? The reason is because the dominant note of Leo's policy is intellectual and that of Pius was emotional.

Most non-Catholics have yet to learn that Catholicity is an intellectual religion. It is essentially so, though it adequately ministers to the emotions. It touches all things, but interferes with

the normal development of none. Pope Leo, however, is plainly convinced that it is God's will that the emotional should give place to the intellectual as the dominant trait of Catholicity of today. He established this as a policy at the very beginning of his pontificate, and by his encyclicals, his allocutions, his regulations for seminaries, and in every other possible way, public and private, has stimulated the mental activity of the whole church. This was a great undertaking for the Holy Father, and we can but wonder at his courage and his success; furthermore, we are persuaded that in this he is the instrument of a very special Providence.

What will be the effect of the Holy Father's turning the intellectual aspect of the church to the view of the age? It will cause sound philosophical studies to attract the intellect more than the so-called scientific investigations at present in vogue can do. It will make the experimentalism of natural science subservient to the ethical and metaphysical. The being and attributes of the Creator and Lord of all things, the immortality of man's soul, the freedom and responsibility of that soul for its conduct, the future reward and punishment of good and evil done in this life—these, rather than the study of the phenomena of the visible world, shall hold first rank. The dominant tendency of commercial nations is to exaggerate the practical and experimental sciences, and, as to the speculative sciences, to confine them to their actual uses for the present moment and the present life. Truth for its own self's sake they never think of, nor do they value sufficiently the aspirations of the soul; and so they fall short of a happiness truly rational. Pope Leo's action will, therefore, give a new and a more enlarged view of Catholicity to the outside world. Non-Catholics have not thought the Catholic spirit favorable to intellectual development. It is precisely the speculative intellect applied to the great truths of revealed religion which the Pope is constantly stimulating. Scientific men attempt to confine the action of the intellect to the lowest forms of its activity and to the immediate objects of the senses. And they have the effrontery to claim that this is all there is of science.

But the most immediate effect of the Pope's policy will be on Catholics themselves, for intellectual life demands freedom; and Pope Leo, by stimulating the spirit of rational inquiry, supposes a greater degree than heretofore of rational liberty, especially in literature and in scientific research. There are ill-omens in the air for all whose thought has run more for theological schools than for Catholic truth. Hence the Catholics among those races who have a natural aptitude to appreciate liberty in the general relations of life are likely to contribute the leading minds of the future. The same will hold good of schools of theology. If Pope Leo has his way, among the dominant tendencies of Catholic intellectual life will be liberty.

The word liberty has been greatly abused, and one is instinctively afraid to use it. But in the mouth of an American it is better understood, being always compatible with reasonable restraint. Intellectuality does not, to be sure, need *civil* liberty for its highest development: witness the Augustan age and that of Louis Quatorze. But intellectuality, working in the field of the spiritual life, and developed in the direction of the knowledge of divine things, makes men freer: where the Spirit of God is, there is liberty. The study of divinity will progress in proportion as men of genius come in immediate contact with the Holy Spirit, and that is liberty sanctified.

The question of the hour with many is how to reconcile liberty and intelligence with the just restraints of religion and society.

Those races, therefore, whose dominant natural trait is rather the intellectual than the emotional will be found moving to the front, and there will ensue a powerful development of the study of philosophy and theology. We do not mean anything similar to that extravagant scholastic development in which theology was whipped into rags by disputes in the schools.

The Holy Father's devoted attachment to St. Thomas, and his vigorous propagandism of his philosophy and theology, are explained by his intellectual character. Pope Leo, if I am not mistaken, wishes to bring the whole church on to the intellectual side of life, and St. Thomas is his ideal. He advocates St. Thomas as, on the whole, the best exponent of the intellectual life of the church. St. Augustine is too far back, in some sense; true, he may be called the intellectual founder of Christian philosophy, though more a Platonist than an Aristotelian. But the whole product of Christian thought, especially after St. Augustine, needed to be résuméd as soon as Christianity had developed a distinctive civilization. St. Thomas performed that task and contributed a vast store of original thought. St. Thomas made not only philosophy but theology also systematic and put it into scientific shape.

When St. Thomas is spoken of as the ideal of the intellectual side of Catholic character, it is meant in a highly practical sense.

There is no author, on the whole, so satisfactory for the solution of the practical intellectual problems of our day as St. Thomas. Until St. Thomas, St. Augustine was the theologian of the church, and, after the inspired writers, was undoubtedly the light St. Thomas himself followed. But by the thirteenth century there had arisen a new civilization, and the Holy Spirit had given new light and fresh strength, as Providence had given new races for the church's civilizing and sanctifying power to act upon. To St. Thomas was assigned the office of adjusting, and that practically, the principles of religion, revealed and natural —especially the latter—to the aspirations of the souls of men in modern society. The church in his day had already made great advances in the civilizing of the modern races, and the period of transition from feudalism to modern civilization prepared the minds of men for the new statement of theology by St. Thomas.

Furthermore, the bringing out of intellectuality as the dominant trait of Catholicity is going to bring the church necessarily face to face with the Protestant world. Why with Protestants particularly? Because Protestantism is the error of the Saxon races, and their dominant trait is intellectuality. The root-error of Protestantism is an intellectual error. Even though it produces the fruit of Agnosticism, the root is still the same and still lives among non-Catholics. It is the evil of subjectivism. Truth is generated in the mind from the action of the object on the subject; as St. Thomas says, it is the transposition of the object

into the subject. This makes the criterion of truth external. Protestantism makes the criterion of truth internal, makes its interior states the exclusive test of religious truth.

What is the tendency of the Protestant mind in philosophy? It is subjectivism and leads to general scepticism. Not that this is a natural tendency of the human mind, but because it is misled. Throwing the church more upon its intellectual basis will cause its brightest minds to meet the errors of the age more satisfactorily, especially among the Saxon races.

It may be that the intellectual tone of Catholicity favored by Pope Leo will not affect the elements of the political world; but remotely it will affect everything. The question is whether Pope Leo, in endeavoring to place the intellectual as the dominant characteristic of the church of our age, is acting wisely. It is plain that it is his intention thus to place the church. He is studying for this purpose night and morning. Is this wise? Does the age require it?

Who is in a better position to judge of this than Leo XIII himself? It is not our business or right, therefore, to judge him in this matter. In such cases every true Catholic spontaneously feels called to follow the direction of the Sovereign Pontiff. Nor in this does one sacrifice his manliness; for we find that as there is a grace enabling the Pontiff to initiate, so there is one enabling us to co-operate with, these great movements—yes, and even to perceive something of these providential reasons. In former years it always seemed to us that Pius IX saw this movement towards intellectual development in the future and was inspired by it. Leo XIII not only sees the future but sees how to get at it. The future of Pius IX becomes the actual present by the providential enlightenment of Leo XIII.

The chief occupation of the Church for the last three centuries was the maintenance of the authority conferred by Christ on St. Peter and his successors in opposition to the efforts of Protestantism for its overthrow; and the controversy was terminated forever in the dogmatic definition of papal infallibility by the Church assembled in Council in the Vatican. This definition closed the controversy.

Liberty of Thought IN THE Catholic Church.

UNITY IN ESSENTIALS, FREEDOM IN ACCIDENTALS.

By a Jesuit Father, Professor of the University of St. Louis.

To many persons who are not Catholics, and who are unfamiliar with the wide field of Catholic theology it is perplexing to hear that on many points connected with revelation and Catholic teaching there are not only individual differences between Catholics, but there are even whole theological schools maintaining opposite opinions on certain subjects. The question very naturally arises in the mind of the non-Catholic: "Is not this a contradiction?"

The Catholic Church claims unity of doctrine, and here we have plurality. She holds that she is infallible, and here are Catholic doctors who differ in their teaching. She points to the divisions of the sects as a proof of their fundamental error in doctrine, while she overlooks the sects within her own fold, and recognizes equally as true Catholics both those who affirm a thesis and those who deny it.

This difficulty, which appeals as a serious one to many, does not at all startle a Catholic, and for the candid inquirer into the true relation between Catholic theology and the Catholic Church, the objection loses all its effectiveness. To explain this relation more clearly, let us take this example: President Roosevelt and ex-President Cleveland, it will be conceded, are both genuine Americans, both ardent patriots, both firm believers in the principles of the Constitution, and both are devoting their lives to its vital preservation and integrity.

On this common ground they agree, and thus far they work together harmoniously. Nevertheless, each of these men belongs to differing parties, each looks to the welfare of his country from an unlike, perhaps an opposite, point of view; each would,

if possible, prevent the other from gaining a position where his theory could be put into practice. President Roosevelt would retain his party in power; Mr. Cleveland would unseat President Roosevelt. Yet both men, as we have said, are Americans of the highest type, against whose disinterested love of country not a suspicion can be breathed. We all understand the situation very well; we are not surprised at it, for we are on one or the other side ourselves. We love our country, we cherish its Constitution, we obey its laws; but we do not thereby find it necessary to agree upon ways and means, nor need we refrain from argument and discussion as to the choice of this or that method, since discussion is really intended to clear us difficulties.

In short, it is the case of perfect union upon essentials and division upon accidentals, or, as the homely saying puts it, "they agree to disagree."

Now, the disagreement of Catholic theologians within the Catholic Church is somewhat of a parallel situation in the spiritual order. The Church is a society; it has its forms of government, its spiritual constitution, its laws. It aims at a definite end and it lays down certain teachings that must be believed before its members can, as children of the Church, attain that end.

These teachings are the dogmas of the Church, the teachings of faith, every one of which, all Catholics, from the Pope down to the humblest soul, must either implicitly or explicitly believe under pain of exclusion from the fold.

If a Catholic wilfully were to reject one of these dogmas, he would be considered and treated by the Church just as he would be treated by his country should he betray her—as an outcast and a traitor. And so, just as all Americans are one in that fundamental attachment to our land, so all Catholics must be one in their unquestioning adherence to the dogmatic teachings of their faith.

It becomes immediately evident that, over and above this necessary belief in dogma, there is possible a vast outlying field which is more or less open to discussion. For the Catholic Church does not, as many suppose, demand of her children an act of faith in everything that pertains to her religion. She

insists upon her dogmas, it is true, and she safeguards these dogmas by forbidding discussion upon or views of subjects that would scandalize her children, endanger their faith or disturb their peace and harmony.

But, beyond this, they are free to choose and to hold their opinions on any religious topic; they may discuss ways and means, just as our Congress discusses them; they may hold opposite opinions on the same subject, and they may defend these opinions with all the ardor and ingenuity possible. The only proviso made is that the Catholic faith shall not be jeopardized, nor Catholic concord impaired by reckless or ill timed speculations.

Such liberty of thought and speech has had its place in the Church from the earliest times. St. Peter and St. Paul are thought to have warmly opposed each other on the question of circumcision; St. Cyprian and St. Stephen took different views as to whether heretics should be re-baptized; St. Augustine and St. Jerome, and St. John Chrysostom, and St. Athanasius—in fact, all the doctors of the Church, wrote and spoke not only against those outside the Church, but against those inside as well, only with the difference that in the former instances they defended the dogmatic teachings of the Church, and in the latter some line of action or some point of view which they deemed best to aid the Church under the exisiting circumstances.

It can be readily conceived, therefore, how, within the Church itself, and in entire accord with her spirit and her teachings, different schools of thought may arise. The well-known schools of the Dominicans and Jesuits is a case in point, and their discussions on the difficult subjects of grace are a matter of history. Both sides agree that grace exists, that it is a gift of God, that it lifts man to the capacity of performing a supernatural act—they agree on all points of purely Catholic teachings.

But on the precise question—what is this gift of grace in itself, in its very entity?—upon this they do not agree, and it is not necessary that they should agree until the Church speaks authoritatively upon the question.

The whole difficulty of understanding the differences among Catholics arises from the supposition that the Catholic has no liberty whatever with regard to his religion, that his Church does all his thinking for him, tells him what to believe and what not to believe, and just how much to believe on every possible subject connected with his religion. In this view the Catholic is conceded no liberty of thought, his mind is cribbed and cabined, he is likened to a child that must be fed, and his credulity is driven to its last refuge in superstition.

Such, however, is a mistaken concept of the Catholic mind. The loyal Catholic believes the teachings of his Church, observes her laws, obeys her discipline, hearkens to her advice. But in so doing he makes no sacrifice of his intelligence. Because his submission to the Church is an intelligent submission, based on the conviction that Christ is God, and that God is truth. As there is but one God, there is but one coherent body of truth that cannot contradict itself, and the Catholic believes that this satisfying body of truth is to be found in his Church.

Just as little, too, does he forfeit his liberty of thought. For, aside from the fact that his submission to the dogmas and the discipline of the Church is a free act, an exercise of his liberty, there still remains beyond these limits a vast and beautiful field of truth for the Catholic to explore and to enjoy—a field that attracts and holds under its powerful spell many non-Catholic philosophers, artists, literateurs. This view of the Church is taken by the clearest non-Catholic minds, as may be seen in the closing chapters of Mallock's clever book, "Is Life Worth Living?"

Therefore, in answer to the question, "How can the Catholic Church permit differences of opinion among her members?' the Catholic answers in broad terms: "Because the Catholic Church is an institution in which there is room for such difference, for within her pale, while there are truths which must be believed, namely, her doctrinal teachings, there are also many opinions of her theologians and writers which she does not bind her children to adopt, and it is here that the differences occur."

America and Americans

AS SEEN FROM ABROAD.

By MOST REV. JOHN J. KEANE, ARCHBISHOP OF DUBUQUE.

An intelligent American comes to Europe not only to see but to learn. Conscious and proud though he may be of the excellences peculiar to his country, he knows that these are not spontaneous generations but the outgrowth of older conditions, and that in order to appreciate them rightly, he ought to make himself acquainted with the conditions from which they have sprung or which have given occasion to them.

To his surprise, he soon discovers that his desire to learn is more than matched by the interest with which, in many parts of Europe, American ideas and institutions are watched and studied. This is naturally gratifying, and he thinks more kindly of those who devote so much attention to his country. It may become somewhat embarrassing; for he is apt to find that his questioners have been making a scientific study of social conditions and tendencies for which he has had no inclination, and of which he has felt no need, and it is therefore no easy matter for him to seize the precise nature of their distinctions and the exact point of their inquiries.

At first he is apt to feel at a disadvantage and somewhat put to the blush. But upon examination and reflection he discovers that in his apparent lack of culture there is much to be grateful for. In America things shape themselves naturally, as circumstances dictate. Our action is usually not directed by scientific

rules, but by the plain pointing of emergent facts. Our freedom of choice and resolve is very little hampered by traditional notions or methods or prejudices, and so, when good sense is not warped by interest, we do what the nature of things seems to demand. We often make mistakes, but by mistakes we learn.

In Europe it is quite different. They have the great advantages, and the very grave disadvantages, of centuries upon centuries of experience, and therefore of traditional methods and institutions. What once were helps may, by change of circumstances, become serious hindrances. To escape from them or modify them may be enormously difficult, for, says a noted English writer, "fetters of red tape are often harder to break than fetters of iron." Nay, to view things through any but their medium, to judge things from any but their standpoint, may be an intellectual achievement by no means easy.

Hence the intellectual unrest, nay, the intellectual strife, which we find everywhere in Europe. It is the struggle between those who feel the necessity of adapting thought and conditions to the new needs of the world, and those who hold loyally to old standards of thought and old methods of action, or at least look with misgiving on the new conditions that are forcing themselves in. Hence the feverish study of social questions and theories and systems—some acquaintance with which makes the American quite content with being less scientific, because less anxious and troubled, because more free to follow the manifest guidance of nature and of Providence rather than the inventions and conventionalisms of men. Hence the American's discovery that he and his country are watched with great sympathy by some, with just as great suspicion by others. To some, America is the climax of desirable and even necessary progress; to others, she is the embodiment of dangerous revolutionism. In both of these views a sensible American finds some truth and much exaggeration; and to hold his own course between these opposing extremes, to explain what the ideas and position and aims of his country really are, to

show clearly in what they differ from the exaggerated notions of the one side or of the other, becomes a matter of no small difficulty.

But he is only at the beginning of his difficulties. Despairing of coming into sympathy with the reactionaries, or of bringing them into sympathy with him, he naturally turns his attention toward those who may be called the progressists. But, to his embarrassment, he discovers that they are divided into several schools, holding to different theories of social reform and insisting on different lines of action. Europeans, especially of the Continent, once they become interested in social subjects, are apt to devote to them a very remarkable amount of intellectual activity and even enthusiasm. By nature, and especially if they have had some university training, they are prone to aim at being original thinkers, at finding an original view or an original solution. By nature also they are far more prone than we to insist upon the details, especially the original details, of a system, rather than on its broad outlines. Then in eager, ambitious young minds there is apt to be somewhat of the spirit which made Cæsar say that he would rather be the first man in an Italian village than the second in Rome. The natural consequence of all this is that schools of thought, differing more or less from one another in theories and systems, are numerous and keep multiplying.

Had these schools a tendency to mutual understanding and co-operation, the result might be a very useful and creditable study of the great problem of social reform from many points of view. But, too frequently, the intensity of the European character, together with some tendency to self-assertion and obstinacy of conviction, seems to render this mutual understanding impossible. The result is, too often, an intensity of partisanship and of mutual hostility which it is not easy for us to understand. Let one illustration suffice. Father Antoine, S. J., in his *Cours d'Economie Sociale*, classifies the various Catholic schools in two great groups—the group of "Catholic Conservatives" and the group of "Catholic Reformers or Socialists." Having carefully explained their general agreements and their special

divergences, he concludes this interesting study with a sorrowful allusion to the bitterness and manifest unfairness with which the leaders of the former group accuse the latter of being, in their principles and their tendencies, if not in their professions, out-and-out socialists. After detailing the numerous encouragements and endorsements given to the various congresses of the Catholic Reformers or Christian Socialists by the Holy See, Father Antoine very reasonably concludes as follows: "It is astonishing to hear these accusations of socialism hurled against doctrines and procedure encouraged and approved by the Chief Pastor of the church." But experience shows that these rival schools are proof against all such reasoning. No wonder that our American is puzzled. And no wonder if, after awhile, instead of meeting, as at first, with the courtesy due to a stranger, he finds his American ideas coming into collision with misunderstandings, misrepresentations, and invective.

He finds that our political system is a great puzzle to Europeans. When he tells them that we have the freest country, and yet, at the same time, the strongest government in the world, he seems to be dealing in contradictions. They have been used to consider liberty as a tendency to license, and authority as a tendency to despotism; and they have facts in abundance under their eyes to confirm their impression. Hence the American's candid statement of our system seems to them a utopian exaggeration. He explains to them the elements of the system and of its practical working, which render despotism impossible and anarchism absurd. But he will be fortunate if he can get them to understand. Their systems are based on the hypothesis of perpetual contest between irreconcilable extremes; ours on the hypothesis of the synthesis of centripetal and centrifugal tendencies, represented by the two great parties—tendencies which, though diverse and apparently opposite, really co-operate for the general welfare and constitute the stability of the system. Here is the root of their inability to understand us; they are traditionally and instinctively analytic, we instinctively synthetic. They see opposites in conflict, and take sides strongly, even bitterly; we see diversities that aim at the same result, and we try to bring

them into harmony. So we are a puzzle to them; our politics seems bizarre; and this being the view ordinarily taken by their newspapers, they are apt to know really nothing about our politics except their eccentricities. Thus, a European said of late to an American: "Why, I really didn't know that you had any politics in your country. Oh, yes! by the way, I did hear something about Mugwumps."

In like manner, he finds that it is very hard for them to understand the strong tendency toward homogeneity among the diverse elements that make up the American people. In Europe they are used to the spectacle of races and nationalities remaining distinct and even hostile, generation after generation and century after century. Such a spectacle as that presented, by the Austrian Empire seems from custom to be a normal state of things. That all these nationalities should come to the United States and become a homogeneous people in a generation or two, seems simply impossible. Nay, to some, owing to race prejudices, it seems undesirable. The American, of course, does not agree with them, because he knows that such cannot be the view of our Father in Heaven concerning the various branches of his family. But he finds it hard to convince them that this unification can take place without repression and coercion, such as they have witnessed in various European countries. He explains to them that it results from the natural tendency to assimilation among our people; that it would, on the contrary, require repression and coercion to prevent the young people of the second, and especially of the third, generation from being thoroughly Americans and nothing else. Fortunate will he be if they do not put him down for a dreamer. Fortunate, too, if he be not regarded askance as a conspirator against European institutions.

But the *pons asinorum* is reached when they come to ask him about American relations between church and state. They have been used to either church establishment or church oppression, church patronized or church persecuted. A condition in which the church neither seeks patronage nor fears persecution seems to them almost inconceivable; and when our

American assures them that such is the condition in his country, they think him more than ever a dreamer. In European conditions separation of church and state means the exclusion of the church, and even of religion, from the national life; it means the church regarded with suspicion, with hostility, subject to all sorts of annoying, hampering, and repressive measures. They cannot imagine a separation of church and state which means simply that each leaves, and is bound to leave, the other free and independent in the management of its own affairs; each, however, respecting the other, and giving the other moral encouragement and even substantial aid when circumstances require or permit. This, they recognize, while indeed a physical separation of church and state, would be in reality their moral union. Nay, they will acknowledge that a moral union of the kind would probably be more advantageous to both church and state than a union which would tend to blend and entangle their functions, with a probable confusion of wholly distinct ends and methods, likely to prove pernicious to both sides. And among past and present European conditions they can find plenty of sad illustrations to bring the truth home to them. But, all the same, when our American assures them that such is really the relation of church and state in his country, and that, considering the circumstances of the times, it is the only practicable or even desirable one, then they are quite convinced that he is not only a dreamer, but even unsound in the faith.

From this we can understand with how great wisdom Pope Leo XIII warned us, some years ago, that we must beware of proposing as a norm for the nations at large the conditions which we find so satisfactory and so advantageous to the church in our country. Their situation, traditions, tendencies, dispositions, are totally different, and what fits us admirably would not fit them at all.

Because of this difference of standpoint and medium, they find equal difficulty in understanding our relations with our non-Catholic fellow-citizens. They have for centuries, and with very good reason, been used to regarding Protestants as assailants

of the church, to be met, as it were, at the point of the bayonet. When the American assures them that, with the exception of a small minority of fanatics, such is not at all the attitude of our non-Catholics; that they are Protestants simply by force of heredity, and mostly in perfectly good faith; that we regard them as fellow-Christians who, through the fault of their ancestors, have lost part of the Christian teaching and are in a false position as to the church and the channels of grace; and that we, in the spirit of fraternal charity, are striving to lead them up to the fullness of truth and grace; again he will seem to them more than ever a dreamer, and more probably than ever tainted in his orthodoxy.

Hence their almost insuperable difficulty, for instance, in understanding and doing justice to the part taken by Catholics in the Parliament of Religions at Chicago. To them it seems treasonable collusion with the enemies of the Catholic Church and the Christian Religion. Our American may show them that it was neither meant to be nor understood to be anything of the kind; he argues in vain. He may show them the printed record of the Catholic discourses pronounced day after day, demonstrating that not in a single instance was there any minimizing of Catholic belief; but it is of no use, He may tell them of the missionary work done from morning till night every day in the Catholic hall; of the enormous amount of Catholic literature distributed to eager inquirers; of the general impression produced that only the Catholic Church could stand up among all the religions of the world, in the calm majestic dignity and tender pitying charity coming from her consciousness of alone possessing the fullness of the truth, and from her consciousness, too, that it is still and ever her right and her duty to teach that fullness to the whole world; they only look on him in wonder, and go away staggered but not convinced. Occasionally, indeed, he will meet with more open minds, more capable of understanding and appreciating. Thus, when the plain facts of the case were stated to the Catholic Scientific Congress at Brussels, three years ago, the audience, not to be matched in Europe for intelligence and judiciousness, showed their sympathy

and their approval in an outburst of enthusiasm not soon to be forgotten. Yet, once again, our Holy Father, knowing full well how totally different are the religious conditions and mental tendencies of Europe, has most wisely decreed that a parliament of the kind would there be unadvisable.

The difficulties of our American reach their climax when his courteous critics express their sentiments concerning the sympathy of Catholics in America with the age, its ideas, and its civilization. To his simple mind it seems but reasonable that we should sympathize with the age in which Providence has placed us, and with any ideas, old or new, which tend to make life more humane, more just, more enlightened, more comfortable, more civilized. But he finds that his kind critics hold as a starting principle, coloring their view of the entire subject, that modern ideas and the spirit of the age are essentially and hopelessly Voltairean, infidel, anti-Christian. He assures them that Voltaireanism, infidelity, anti-Christianism are by no means the medium and mould of American thought, which surely is modern enough; that, on the contrary, Voltaireanism is despised by all sensible Americans; that we are just as far from anti-Christianism as we are from the monstrosities of the French Revolution; that modern civilization with us has the spirit and influence of Christ as an integral and essential constituent. They listen with a smile of incredulous pity, perhaps with a frown.

The spirit has not quite passed away which filled with such bitterness the last years of Bishop Dupanloup. Long he had been recognized as the foremost champion of Catholic truth in Europe. When the Syllabus was issued, and so unjustly assailed by unbelievers as incompatible with modern life and civilization, he published a magnificent commentary to demonstrate the contrary. He repeatedly received encomiums from the Holy See. He had shown that, in its best and truest, and only true sense, modern civilization was entirely compatible with the religion of Jesus Christ, which is the religion of all ages. But forth leaps a journalistic Goliath who maintains that modern civilization, in any sense whatsoever, is incompatible with the Christian faith, and that whoever in any way accepts that civili-

zation has lost the faith. Such a contention, in its obvious sense, was so manifestly false that only journalistic quibbles could make it appear tenable. But the quibbling was so able, so vehement, so loud-mouthed and persistent, that it captured multitudes; the great bishop and all who sympathized with him were denounced as traitors selling out the Christian faith to modern infidelity, and, as the summing up of all their guilt and all the odium they deserved, they were branded with the epithet of Liberals. Since that day Liberals and Liberalism are terms far more awful and condemnatory than heretics and heresy. And so our American, although laudably ready to thrash any man who would accuse him of deviating in the least from the church's teaching, has but a poor chance for a reputation of orthodoxy, since the survivors of this school have pinned on to him the label of Liberalism.

When Pope Leo XIII came to the Chair of Peter, the internecine strife among Catholics was so scandalous that, in his Encyclical *Immortale Dei* he uttered against it words both of paternal pleading and of authoritative denunciation, especially against the newspapers that were ringleaders of dissension. But with little result. The attacks on Liberalism continued as before, and all the blame was thrown on it. Then the Holy Father, in his Encyclical *Libertas*, of June, 1888, clearly defined the several kinds of liberalism which the church condemns, as the abuse and corruption of liberty. These are: first, the repudiation of all divine law and authority; second, the repudiation of the supernatural law; third the repudiation of ecclesiastical law and authority, either by the total rejection of the church or by the denial that it is a perfect society; fourth, the notion that the church ought to so far accommodate herself to times and circumstances as "to accept what is false or unjust, or to connive at what is pernicious to religion." Then he takes care to state plainly that the opinion is commendable (*honesta*) which holds that the church should accommodate herself to times and circumstances, "when by this is meant a reasonable line of action, consistent with truth and justice; when, that is, in view of greater good, the church shows herself indulgent, and grants to the

times whatever she can grant consistently with the holiness of her office."

It was hoped that this would end the assaults of Catholics on fellow-Catholics; for surely none who cared or dared to profess themselves Catholics would be found outside of the very liberal limits here granted by the Holy Father; and surely none would be so fanatical as to brand Catholics with an epithet which, in its theological signification, as defined by the Pope himself, was so evidently inapplicable to them. But narrowness and fanaticism have shown themselves capable of even that.

So much allowance must be made for European traditionalism, that we can very well have patience with the quixotic onslaughts on the bugbear of Liberalism by men and journals that legitimately inherit the mania. We can even make some allowance for the virus of European periodicals making such erroneous and calumnious statements concerning American conditions and personages. But reasonable people can have no patience with the wretched thing when imported into America, or at least into the United States, where its exaggerations and injustice cannot plead the palliating circumstances of loyalty to old notions and lingering impressions. They can feel nothing but unmitigated condemnation for a periodical which accuses American Catholics of fostering the Liberalism which has antagonized and is still antagonizing religion in France! And they can feel little short of disgust for petty journalists who bring discredit on religion and scandalize multitudes by spreading abroad insinuations of heterodoxy against prelates from whom they ought to be learning their catechism.

Intelligent interest in America and "Americanism" was greatly increased by the publication in French of the *Life of Father Hecker*. To ourselves, Father Hecker was so long a typical embodiment of American ideas and aspirations—was, as we express it, so thoroughly an American institution, and we are so prone to take American institutions as a mere matter of course, that his Life has not attracted in our country the attention it deserves. How very differently he is regarded in Europe, now that he has become known through the translation of his life

into French, is illustrated by the fact that the work ran through four editions in a few months, and that there was soon a demand for its translation into Italian. Hecker is a revelation to them, a revelation of what America is and what Americanism means; not by any means a revolutionary revelation, but a most striking manifestation of what our Lord meant by "*nova et vetera*—new things and old."

The impression has been intensified by the essay of Monsignor D. J. O'Connell on "Americanism." It is a full and clear definition of that often misunderstood term, and an illustration of its meaning from the life and writings of Father Hecker. Republished since, in various periodicals, it was first read by its right reverend author at the International Catholic Scientific Congress at Fribourg, August, 1897; andw hen he read his conclusion, that the idea "involves no conflict with either Catholic faith or morals; that, in spite of repeated statements to the contrary, it is no new form of heresy or liberalism or separatism; and that, fairly considered, 'Americanism' is nothing else than that loyal devotion that Catholics in America bear to the principles on which their government is founded, and their conscientious conviction that these principles afford Catholics favorable opportunities for promoting the glory of God, the growth of the Church, and the salvation of souls in America"—the hearty applause that followed showed how fully the bulk of the distinguished audience agreed with him.

As might be expected, Father Hecker and "Americanism" have had their assailants. The adherents of the old schools could, of course, not permit them to pass unchallenged. And, if need were, some interesting stories could be told on this head.

But the comparative mildness of the protests shows that the old bitter spirit of partisanship is passing away; and the disfavor with which the attacks have been generally regarded proves that the acceptance of providential developments is becoming universal, that the synthesis between these developments and devoted Catholicity, as exemplified in Americanism, is more and more generally recognized to be both possible and desirable,

and that Father Hecker is carrying on an apostolate to-day more wide-spread and more efficacious than during his life-time.

So, God speeding the good work, there is reason to hope that, ere many years, America, as seen from abroad, will not inspire so much suspicion and dread, and that the American will find himself more at home among his fellow-Catholics of Europe.

The following from Father Hecker's pen appropriately supplements the foregoing article by Archbishop Keane:

No one can appreciate the depth of conviction and the strength of affection of Catholics for Republican institutions unless he sees, as they do, the same order of truths which serve as the foundation of his religious belief underlying the free institutions of his country. The doctrines of the Catholic Church alone give to popular rights, and governments founded thereupon, an intellectual basis, and furnish their vital principle. What a Catholic believes as a member of the Catholic Church he believes as a citizen of the republic. His religion consecrates his political convictions, and this consecration imparts a two-fold strength to his patriotism.

What a Catholic believes as a citizen of the republic he believes as a member of the Catholic Church; and as the natural supports and strengthens the supernatural, this accounts for the universally acknowledged fact that no Catholics are more sincere in their religious belief, more loyal to the authority of the Church, more generous in her support, than the Catholic republican citizens of the United States. Catholicity in religion sanctions republicanism in politics, and republicanism in politics favors Catholicity in religion.

Their relationship is so intimate and vital that no attack can be made against the Church which is not equally a blow against the republic. The animus of the so-called Native-American party was hostility to the Catholic Church, and its principles were in direct contradiction to the American bill of rights, and its policy was a flagrant violation of that religious, civil, and political liberty guaranteed by the Constitution of the United States.

—The Church and the Age.

The Church
AND THE
New American Expansion.

By REV. HENRY E. O'KEEFFE, C. S. P.

THOUGH my country be only the spot where Providence has placed me to do the most that I can for humanity, nevertheless it is dear to me for another reason. It is an object of sentiment; it prompts the affections of my heart as deeply as do the remembrances of those who are bound to me by the strong ties of blood. There is a divine purpose beneath every mood of emotion. Love of country, love of home, love of kin are in their varying degrees but human and personal loves, yet they control very largely the issues of history.

But doubly dear to me is my country if I believe or hope that she has a special mission to extend Christ's kingdom across the face of the earth. She becomes lovable beyond expression if the feeling comes to me that she has a sacred vocation among the nations. Yet every nation has been or is possessed more or less with the same idea. Impartial students of history, however, know beyond doubt that not only nations but whole races are no longer destined to play heroic parts in the world's future drama.

How strange are Providential workings! Time was when Spain covered the seas with her ships of commerce; when from her realm there rose troops of saints and heroes, artists and poets, soldiers and statesmen; and now there are none so low as to do her reverence. Her decay begins with the dawn of the eighteenth century, while two centuries before that—in the period of romance and chivalry—her Flower of Castile shed her

jewels to reveal to Europe the vision of a new world. Spain's golden era was in the reign of Charles V, her decadence begins with the Bourbon dynasty. For the last two centuries the deep interior Catholic spirit which once characterized her has been losing its vitality, and in high places her holy religion has become merely external and official. Yet the power that lurks beneath religion and the craving for religion has saved her people to the faith.

Along with this spiritual degeneracy has come the waning of her material splendor. Suffering anæmia within, she sought aid by drawing blood from without. She taxed her possessions beyond measure. She intimidated her peoples. Her officials became venal, and some of her clergy the victims of the state.

To speak of the defects of one race at the expense of the other argues a lack of the philosophic spirit. Nations as well as men fulfill their ends in human life; then die and are confined to the tomb. It would be a vulgar national feeling which would provoke us to glory over a feeble foe; but if an inspiration has possessed us that our Republic has a work to do, it would be but false humility to deny it. The sun of a strange century is lifting itself upon the horizon. A new race with the mingled blood of Saxon and Celt and Latin has risen up to adjust a new complication in history. Let us not sin against the light or deliver our trust into the hands of men, but into God's. The retention of the recently acquired fruits of conquest seems inevitable if we are to complete the humanitarian purpose for which the higher spirits opened out an unseemly war. Islands—some of them mere barren rocks in the sea, others laden with fruitage and flower—seem to be honestly ours in the judgment of the world.

Of old it was said of the Romans that they lusted for dominion. True as this may be, Heaven rewarded them for their civic virtues by converting their world-wide colonies into gardens of Christian civilization. It has a very weak parallelism in modern history in the example of the British Empire. With our inventive genius and political temper it is obvious that material amelioration would be shed upon every land that our hands could touch

But most of all can we breathe new life and inject new blood into millions of peoples who have lost the first fervor of the religion of their fathers. A thousand difficulties present themselves. The horror of it all is that perhaps in our country religious bigotry will be violently tempted to vent its spleen in vandalism worthy of barbarians. The art treasures, the churches, paintings, jewels, mosaics, and sacred vessels must not be polluted by irreverent hands. Let us gently and prudently, if we must, separate state officialism from church government, but let us revere as is becoming a liberal Christian nation every expression and embodiment of religion. Most pathetic it is to see the England of to-day striving in her mediæval cathedrals to remove the whitewash from wondrous frescoes, and gathering together the fragments of rich stained glass which religious bigotry shivered into a thousand pieces. This was not necessary, as was proved by her most happy colony—neighboring Canada—whose cities are for the most part Catholic and eminently prosperous.

It is good that at this moment we are distracted away from our internal problems. The time had not come for their solution. Departments of trade and commerce have become congested with us, and now a new crisis in affairs has revealed new avenues of industry and adventure.

The very competition among the contending missionary forces of the different sects will evoke from our souls the desire to sacrifice ourselves in the name of that church which has ever been the fruitful mother of heroes. Possibly in few countries of the world can you find a clergy so much like ours leading lives of such holy freedom and high moral purpose. It is no reflection upon other countries to believe that our methods for the propagation of Christ's gospel are quicker, healthier, and more thorough. We are increasing so rapidly that we must soon have an outlet to spend our energies, else tepidity shall take hold of our spirits, as it has in many of the nations of Europe.

Our leaders of state are men unskilled in the arts of diplomacy. Our country has had no intimate relationship with any foreign power. We are young, and quite unused to the ways

of the old world. The fear is that to hold our new position we shall be driven to create fresh armies and build strong ships, but this is the least part of the difficulty. The danger shall rather be when we lose the consciousness that our purpose in history is to effect the betterment of high and low types of races by imparting vigor to their religion and giving them the material benefits of our mechanical genius.

O glorious mission for the Republic of these United States! Again and again in history the sceptre passes from Juda, and tribes which were chosen as divine instruments forget the fact and wander over the face of the earth.

It is easy to see how European Catholics, who are ever dreaming of their golden past, should from motives of sentimentalism sympathize with Spain, the last great Catholic kingdom. Students of history are likewise influenced in her favor when they remember how she pushed on civilization and broke the storm of Saracenic tyranny which threatened to darken the sky of Christendom.

Of course, as yet, the problem viewed from all points is insoluble; but, eventually, with a due control of all the facts and a reverence for the principles of justice which are intimately bound up with the facts, it will, let us hope, be brought to a happy and honorable solution. It will not be wise to dampen the ardor of missionary enterprise. The older countries recognize this fact in their treatment of even their smallest colonies—as instance the case of France with the isle of Madagascar.

We have reason to be apprehensive, for, in our country, as in other countries, the fury of religious differences may be converted into political capital.

The addition of millions of Catholics to the already eleven millions who are children of the United States will in no way affect the even tenor of the present ways of church or state. These new peoples are unconsciously pining for that untrammelled freedom which is the secret of the purity and success of the Catholic Church in the Republic of the United States.

The Church IN The Philippines.

SOME MISCONCEPTIONS DISPELLED.

By BRYAN J. CLINCH.

THAT there are Catholic churches and priests, and even bishops, in the Philippines is known, but the popular impression is that those priests are something quite different from Catholic priests in the rest of the world. Special correspondents have described the islands as overrun and plundered by a crowd of lazy and dissolute monks, who own most of the land and live in luxury on the tributes of their native tenants. Even some Catholics share, to a degree, these ideas. A friend of ours who served in Manila expressed surprise at the great number of priests there, not adverting to the fact that the great majority were fugitives, driven there by the events of the occupation in other parts of the country. We have heard others conclude, from the butcheries committed by savage mobs on priests and monks, that Catholic priests must be odious tyrants and hated by the population. They wholly forgot that similar massacres have been committed in the most civilized countries within the present age. The murder of Monseigneur Darboy and his priests by the Paris Commune was no evidence either of offence given by the victims or hatred of Catholicity by the French people at large. We believe the same to have been the case in the Philippines.

It has been subject to civilized laws and visited by European traders, travelers, and scientists during a longer period than the existence of any European settlement in this land of ours. Its actual condition can be ascertained as easily as that of India or Chili or Poland, if one only takes the pains to seek the same sources of information in the proper places. The impressions given by a flying visit to Manila by either soldiers or correspondents, ignorant for the most part of either Spanish or the native languages, are not such sources. The writer resided for some years in the house of a gentleman born and educated in Manila at the beginning of the last century. He is acquainted with at least one scientific explorer of the group who visited it forty years ago, and he has met and conversed freely with Spanish missionaries who had spent years there in different parts of the islands. From the knowledge thus gleaned, and from a study of the historical works published within the last ten years in Manila itself, and the official returns published before the insurrection of Aguinaldo, as well as from the records of the various Catholic religious orders available to any student, he has drawn the facts concerning the Church in the Philippines which he now offers to the reader. In this he has been materially aided by the Rev. Father Doherty, C. S. P., who accompanied General Merritt to Manila as a Catholic chaplain.

The character of the Spanish friars is a favorite theme for charges such as defamers are accustomed to make against the Catholic clergy of our own country, and equally devoid of truth. The worst of it is, that between the hostile feeling to everything Spanish which prevails so widely, and the want of knowledge of the island among ourselves, many Catholics have been disposed to give some credence to the wildest calumnies, unsupported by a shred of evidence and set afloat by men directly interested in the plunder of the church in the Philippines.

The New York *Herald* purported to give the authority of an unnamed Catholic priest for the following extraordinary statement:

"The peace treaty provides free exercise of religion in the island and a guarantee that the property which belongs to

the church shall not be taken from it. There is, however, a vast quantity of property, especially in the Philippines, which nominally belongs to the church, but to which there are many claimants. . . .

"If the islands are to be held by the United States, as is now almost certain, it is to be expected they will be placed under the hierarchy of the United States.

"The government will not look with favor on the proposition to allow the Spanish priests to *remain in power and office* in these islands. While they are cordially disliked by a large body of the natives, they are still very influential, and their presence there (though guaranteed by treaty) would be a constant menace to the interests of this country, and a hindrance to the work of Americanizing the islands,

"Two priests accompanied General Merritt when he sailed for the Philippines. One of them expressed himself in vigorous terms as to the character and habits of the Philippine priesthood. They are totally different from the priests of this country! The priests are almost all friars, being members of powerful religious organizations. As the organization never dies, they (*sic*) accumulate wealth very rapidly. In this case they have been assisted by the government, which gave the church vast wealth which had been left behind by the original owners, who fled to escape punishment by the rebels. These lands the church hold on a tentative title, and it is expected [by whom?] it will be compelled to surrender a large quantity of it either to the *government of the United States* or to the original owners."

If this statement came from any of the common run of "nopopery" lecturers it would only excite a smile of contempt. Though one of the two priests may have expressed himself in vigorous terms as to the methods of the Spanish in the Philippines, neither of them made the remarkable assertions credited to them in the context.* The vast property nominally belonging to the church needs some further definition before its non-existence can be affirmed, but the expectation that the

* This is on the authority of one of them personally, the Rev. Father Doherty.

islands will be placed under the hierarchy of the United States is grotesque in its ignorance of Catholic Church law and practice. The hierarchy of the Philippines has been organized on the common law of the Catholic Church for over three centuries, and will remain the same whatever the changes in government of the islands. The church does not submit its laws to the whims of politicians, be they Russian, German, or Anglo-Saxon. The hierarchy of Canada, of Malta, and of Ireland is not *under* the hierarchy of England, nor will the hierarchy of the Philippines be under the hierarchy of the United States, whether the two countries be joined politically or not.

As to the government of this country having anything to say as to who shall exercise the pastoral office among Catholics, the writer wholly forgets both the constitutional prohibition against establishing a State Religion, and the treaty obligation guaranteeing natives of Spain expressly their full personal rights in the islands. If a parish priest of Spanish birth, who has been regularly appointed by his bishop, has not the full right to retain his post, regardless of the favor or dislike of the administration at Washington, then indeed liberty of conscience must be a dead letter in this land of ours. As to their remaining in "power and office," an elementary acquaintance with the country would have taught that the priests of the Philippines for some years past have absolutely no official power beyond that of consulting membership in the parochial councils or juntas. The hatred to them supposed to be entertained by a large body of the natives may be true, but we would like some better authority for it when coupled with a groan over the influence they enjoy notwithstanding. That it is a menace to the interests of this country is hardly to be believed by any intelligent Catholic in America. That the majority of the Spanish missionary priests are friars is true, and also that religious organizations do not die; but neither warrants the conclusion that they are totally different from the priests in this country, or that orders invariably accumulate wealth very rapidly. There are Franciscans and Dominicans and Augustinians and Jesuits here as well as in the Philippines,

and if they are accumulating wealth very rapidly in consequence, their neighbors are not aware of the fact. The final statement of the remarkable means by which the religious organizations have been assisted by the government in the accumulation of wealth is very wide of the mark. If it means anything, it must imply that the Spanish authorities, when blockaded in Manila, confiscated the property of its own subjects opposed to the rebels and handed their lands over to the church at the moment when its priests were being massacred through the island. The hint that the United States government would grab this supposed property for itself, in defiance of treaty obligations, supposes that the administration has the morality of a buccaneer. We have dealt with this utterance at more length than it deserves in itself, because it shows an ignorance of the condition of the Philippines which may exist even in the minds of some American Catholics. We shall try to give a more accurate sketch.

The organization of the church in the Philippines is in essentials the same as in every other Catholic country. The Archbishop of Manila and four suffragan bishops have the same spiritual authority over the priests and people of their respective dioceses as the Archbishop of New York has over the priests and people of New York, or the Archbishop of Dublin over those of Dublin. The relations between the Philippine bishops and their clergy are, indeed, more strictly defined, but it is only because the general canon laws of the church are established there, which make parish priests irremovable unless for cause given and proved. The peculiarity in the Philippines is that the larger part, about three-fourths, of the regular parishes are entrusted by long-established law to various religious orders, Augustinians, Franciscans, Recollets, Dominicans, Benedictines, and Jesuits. Each order, as a corporation, has the right of presentation to certain parishes. On the death or removal of a priest in those parishes, the head of the order submits three names to the bishop or archbishop, who chooses one, and gives him canonical appointment if himself satisfied of his fitness. If not satisfied he may require other names to be submitted, but in

practice little difficulty is found in the selection. The Augustinian or Dominican priest in charge of a parish is subject to the bishop in everything relating to its administration and to his own conduct as a priest. He is not released from his vows as a religious, however, and may be removed at any time by the superiors of his order, besides being bound to the observance personally of its special rules. Such an administration of parishes is not peculiar to the Philippines. It is known in the United States, in England, the West Indies, and in other missionary countries. It is only that it is more extensive in the Philippines than elsewhere that gives a peculiar character to the church there.

To account for this predominance of religious, or friars, as the Spaniards term them, in the Philippines we must go back over three centuries. The Spanish kings of that day regarded as a duty the conversion of the savage races within their dominions. The Philippines, when Legaspi established the first European settlement in Zebu in 1564, were peopled by Malay races in about the same condition as the Hawaiians were when first visited by Cook. They had no central government nor towns, and they were engaged a good deal in piracy. Legaspi settled his first post, and afterwards Manila, without bloodshed, and in fact there has been little fighting in the whole history of the Philippines except with the Sulu and Bornean pirates on the south, or the English and Dutch rivals of Spain. Philip II applied to the Augustinians for some of their priests to instruct the natives in the Christian religion and the ways of settled life. Eighty years of experience in the American colonies recommended the choice of friars rather than secular priests for such a task, and the result has justified the selection. The Augustinians were followed by other orders, anxious to share in the work of conversion. When Manila had become a place of some importance it was made a diocese like any other part of Catholic Spain, but the friars continued to attend to the instruction of the wild natives. By orders from Rome, the districts converted were left under jurisdiction of the mission orders even when a hierarchy was established of four, now five, bishops. The last

vestiges of heathenism have long disappeared from most of the islands. A few Negritos and Igorotes in a condition like that of the Sioux of the Western prairies a generation ago are still found in Luzon. In Mindanao there is a large Mohammedan population, perhaps half a million. Through the rest of the group the whole population is Catholic, but the friars up to the present continue to furnish pastors to the descendants of their original converts.

Where sanctioned by the Holy See, as in the Philippines, there is nothing abnormal in such a condition of affairs. The majority of missionary countries in Africa, Polynesia, and the West Indies are to-day administered by religious orders or congregations, from which bodies both priests and bishops are drawn. A similar course was followed by the church in the conversion of Europe. Anglo-Saxon England is a well-known historical instance. The heathen Anglo-Saxon were converted to Christianity by the Benedictines and the Irish monks of Columbkill's order, and down to the revolt of Henry VIII the monastic orders retained the right of providing pastors for a very large part of the parishes of England, and even bishops for several dioceses. It is worth remembering that in the whole Asiatic continent and its dependencies, at the present day, the Philippines are the only country which can be called Christian, though Christian influence has been supreme in a large part of it for nearly four centuries. There are three times as many Christians in the Philippines as in the whole of British India.

It does not detract in the least from the credit of the men who have built up this Christian population that the Catholic Filipinos are different in political institutions and material civilization from European or American Catholic nations. Christianity is a spiritual not a material force. It teaches men of every race their common destiny, and the laws of conduct towards God and man which will enable them to attain that destiny; but it does not attempt to mould them on any particular political or social lines. In earlier days a common faith did not make Catholic Frenchmen the same as Catholic Germans or Italians, in social life or national character. It does not make the Malays of the

Philippines Europeans to-day. They have much in common with their fellow-Christians of other lands, but they are still Asiatic in temperament and intelligence. Christianity united Jew and Greek and Roman in a common faith and common Christian morality, but it did not give the Jewish convert the artistic temperament of the Greek nor the political genius of the Roman; neither has it given the Filipinos the energy nor the political instincts of the Indo-European races. The latter may, or may not, come in the course of time, but their development is not the task set to preachers of the Gospel by the Church and its Divine Head.

ARE THE CHRISTIAN NATIVES THEN, A CIVILIZED NATION.

The question was put to a priest who had spent many years among them in active work, and who had been born and educated in the north of Spain. "Civilization is a very elastic word," was his first answer; but after a moment he added unhesitatingly, "Yes, I can say they are." He then described briefly the points on which he founded that opinion, which we shall give as he gave them, letting our readers draw their own conclusions:

The bulk of the population, about six millions, roughly estimated, is of the Malay race, divided into three nations. The largest is the Tagal, which occupies the greater part of Luzon, and numbers about three millions. The Visayas, who occupy the islands to the south, of which Panay, Zebu, Samar, Leyte, and Mindoro are the chief, are about two and a half millions, and the Pampangos between six and seven hundred thousands. Each division has a distinct language, but none ever had a common national government. Their social organization when the Spaniards first came to the Philippines was a number of small tribes under the rule of chiefs, mostly hereditary, but none of any extensive dominions. In becoming Christians their mode of government was little changed. The friars endeavored to group them into villages to a greater extent than they had been in their savage days, but the chiefs, under Spanish names of *capitan* or *gobernadorcillo*—little governor—continued to direct the common affairs of each pueblo. A Spanish governor in each island or province controlled the general administration, and the governor-

general at Manila was practically the absolute ruler of the whole group, subject, of course, to the laws of Spain and the will of its home government. The natives are nearly all farmers or fishermen, the first class owning their own lands, subject only to the taxes imposed by the general government. Having no political traditions and little intercourse with the outside world, they have for generations found sufficient occupation for their energies and thoughts in the quiet routine of daily life in a fertile country and under a tropical sun. The parish church has been the chief centre of their social life. They have gathered around for worship on Sundays and holy-days, they have come to it for baptism, for marriage, for burials and ever-recurring periods, and they neither know nor desire political assemblies, nor the contest of parties. The schooling of the children is provided for by at least one school for boys and one for girls in each pueblo, and if any of the pupils desire to follow higher studies there are colleges in the towns, and a university at Manila which receives whites and natives alike to its courses. Some time ago the university was credited with two thousand students preparing for the different professions, law, medicine, and the church. Lawyers and judges and doctors of pure Tagal or Visaya blood are found, though not numerous in proportion to the native population. There are also rich planters cultivating large estates by hired labor, but the great majority of Tagals, Visayas, and Pampangos are small farmers. The Spanish friar stated that the proportion of the natives that can read and write is larger than in many European countries, and includes the majority of both men and women. It may be added that slavery is wholly unknown and has never existed in the Philippines under Spanish rule.

The white population is very small, not exceeding fifty thousand, or one per cent of the whole, excluding the army. The half-breeds, or Mestizos, are several hundred thousand, but the majority among them are not of Spanish but Chinese origin. From the first settlement the Chinese element was conspicuous in the population of Manila, and to-day the Chinese half-breeds form the bulk of the population there and in the other trading towns.

The character of the Mestizos is different from that of the Malay country population. In business intelligence the Chinese can hold their own with the shrewdest traders of the white race, and they have transmitted their character to their Christian descendants in the Philippines. The Mestizos have besides, the advantage of acquaintance with a European language and schooling. The Chinese are also as a people fond of forming secret societies among themselves. This trait has been inherited by many of the Mestizos. As a body they are more intelligent and less moral than the Tagals or Visayas; much as town and country populations, even of the same race, differ the world over. They furnish the largest part of the native professional men and clergy, and nearly the whole of the politicians.

It is with this class, almost exclusively, that Americans or Europeans who visit Manila or other towns come in contact, and form their ideas of the Philippine natives.

What has been said will give a clearer idea of the natives as they are than general reflections about their advancement or backwardness in civilization. They are Asiatics, and have the general Asiatic characteristics of calmness of disposition, resignation and obedience to established authority, without any thought of changing the legislation under which they have been brought up. If leading orderly lives of regular labor, respecting the lives and property of those around them, and practising the observances of the church of the largest part of the civilized world, entitles them to be called civilized, they are so. If lack of modern machinery or ways of government debars them from that name, they are not civilized; but then the same might be said of the French habitans of Canada or the early settlers of most of the United States. It is needless to discuss the point further. One thing certain is, the Catholic Filipinos, Tagals, Visayas, and others, have been a rapidly growing population under the Spanish régime. The returns of 1896 gave an annual increase, by the surplusage of births over deaths, of about a hundred and sixty-five thousand in seven millions of population, or twenty-five per cent increase in ten years. In British India the increase by the last census was about ten per cent, in

England and Canada about twelve, and in most countries of Europe lower. In our own country the increase is almost the same as in the Philippines, though at least a third of it is due to immigration.

CONTRAST HAWAII WITH THE PHILIPPINES.

In order to understand the significance of these figures, it should be noted that nearly all the islands of the Pacific, inhabited a hundred years ago by races allied to the natives of the Philippines, have been almost depopulated since the appearance of European civilization. Hawaii, which received its introduction to civilization under the guidance of American ministers, as the Philippines received it from the much-maligned friars, is a striking example. When Messrs. Bingham and Thurston were entrusted with the destiny of the Hawaiian natives by the widow of Kamehameha I, their first care was to take a census of the people. It gave over a hundred and forty thousand. Sixty years of Protestant civilization and teaching had reduced the number to thirty-eight thousand, with only a couple of thousand American civilizers to take their place. In 1750 the population of the Philippines was given at nine hundred and four thousand, exclusive of infants under seven. In 1896 a detailed census gave the number at nearly seven millions, who had grown up under the instruction of the Spanish friars, and in the Catholic morality taught by them. The Protestant missionary colony in sixty years had, by its own statement, possessed itself of nearly all the land and wealth of Hawaii, and it ended its mission by rising in arms and seizing the government on that very plea. During the insurrection over four hundred friars in the Philippines were lying in prison in tropical jails, liable at any moment to the death which had already come to more than fifty at the hands of fierce mobs, for the sole reason that these friars were natives of Spain. Yet writers in the American press do not blush to talk of the greed and laziness and immorality of the Spanish friars, even as a Hawaiian missionary in Honolulu reviled the memory of the heroic Father Damien, and hinted at personal immorality as the reason of his death in the Molokai leper settlement.

To gather together a people of seven millions out of a few tribes of pirates and uncivilized barbarians, to instruct them in the doctrines of Christianity in their own tongues, and to furnish them regularly with all the sacraments and rites which form an essential part of the life of every Catholic, is not the work of laziness, and that work has been done by the friars of the Philippines without peradventure. To pass life in almost solitary work in a tropical climate among men of a foreign race, without family, without personal property, and without the choice of even his own field of work, is not a prospect to attract idle or dissolute or greedy men. Yet such is the prospect for every member of a religious order who devotes himself to work in the Philippines. Nothing is easier for unscrupulous men than to throw out reckless charges of immorality, and few things are harder to refute when neither names nor dates are given. But why, it may be asked, should Catholic men, believing the doctrines of the church, deliberately bind themselves by solemn vow to life-long chastity, simply to gratify immoral tendencies, The records of the Philippines do not warrant the charge.

In every country the number of Christian marriages annually solemnized is regarded as a fair, if not absolutely sure, test of the general morality. It is a stronger test in Catholic countries, where divorce is unknown. General poverty and general immorality are accepted as the natural causes of a small proportion of marriages among any population. Applying this test to the Philippines, it would appear that the morality of its people bears comparison with any other land. In 1896 the official statements of the various countries showed that in the English colonies of New Zealand there was one marriage to every hundred and forty-two individuals; in New South Wales, one to every hundred and forty; in Scotland, one to every hundred and thirty-five; in France, one to every hundred and thirty-three; in Prussia and England, one to each hundred and twenty-five; and, in the Philippines, in the districts served by the friars, one to every hundred and twenty persons. Incidentally, this statement, taken directly from the parish church registries, which are scrupulously kept in every parish under

charge of the friars, disposes effectually of the common accusation that the natives are kept from marrying by the exorbitant fees required by the Spanish priests. By the ordinary church law of the Philippines, as of other Catholic countries, the priests are bound to bless all lawful marriages without fee, if the applicants are to poor to pay one. In other cases, a very moderate "right of the stole" is prescribed by the common law of each diocese.

The "swarms of lazy friars" that form a picturesque if rather unkindly feature of so many pen pictures of the Philippines are even more mythical than the exorbitant fees collected by them. We have already mentioned the reason why so many were found during the insurrection in Manila, but the official records of both the religious orders and the government, published long before Dewey entered Manila Bay, show that in no Catholic country is the number of priests so small, compared with the population, as in the Philippines. The priests are fewer than in almost any diocese in the United States compared with its Catholic population. In 1896 the whole clergy of the islands only numbered nineteen hundred and eighty-eight priests between all the orders and the seculars combined. The secular clergy amounted to seven hundred and seventy-three, of whom about one half were of the native races. These had charge of a population of over eleven hundred thousand. The archdiocese of New York had five hundred and ninety-seven priests for less than a million of Catholics, St. Louis three hundred and eighty-eight for two hundred and twelve thousand, and Chicago four hundred and fifty-nine for over half a million. The secular priests of the Philippines are almost exactly in the same proportion to the population as are the priests in Chicago, which certainly is not the happy hunting ground of swarms of idle clergymen.

The argument is far stronger in the case of the "friars." The whole number in the Philippines, Carolines, and Ladrones was only twelve hundred and fifteen, including Jesuit and Dominican professors in the colleges, those in charge of the Manila observatory, and the missionaries among the Mohammedans of

Mindanao and the heathens of the Carolines. The latter occupied a hundred and five of the hundred and sixty-seven Jesuits, the other sixty-two being in Manila in the usual scholastic work of their order. Two hundred and thirty-three Dominicans supplied the religious needs of three-quarters of a million of Catholics. That the task was not a nominal one is shown by the registration during the year of forty-one thousand baptisms, eight thousand marriages, and twenty-nine thousand interments with the funeral rites of the church. The Jesuits and Benedictines, besides their literary work, attended to the parish needs of nearly two hundred thousand Christians.

The Franciscans, properly so-called, had two hundred and forty priests in the Philippines. and this two hundred and forty attended to a population of over eleven hundred thousand. The Recollets had three hundred and twenty-one priests for a million and a quarter of Catholics. The task of the Augustinians was the greatest of all. Three hundred and twenty-seven priests, including the superiors and the general administrative force in Manila, attended to the religious wants of two million three hundred and forty-five thousand Catholics. In the year they baptized a hundred and fifteen thousand children, buried with due rites fifty-one thousand Catholics, and blessed sixteen thousand seven hundred marriages. Add to this the celebration of Mass and other public church offices for over two million Catholics, the preaching, teaching, and hearing of confessions required by them, and all the other details of the life of a Catholic parish priest, and let any discerning man say whether it was a work that left any chance for lazy self-indulgence.

The wealth of the friars is another favorite theme for our press-men. It is commonly asserted that the orders own as much of the land of the Philippines as the New England ex-missionaries have acquired in Hawaii. The actual facts are, that the only property owned by the orders are a few estates devoted to the support of hospitals and colleges. In the missions the buildings of the church and presbytery, with a garden attached, are the sole landed property held by the clergy. Their support was provided for by a salary paid by government in the

same way as in most European Catholic countries. The usual amount was five hundred dollars a year in silver, though in some large parishes eight hundred dollars were allowed. Unless a pueblo or parish had more than ten thousand people, the salary for only one priest was allowed it by the treasury. The friars in many cases employed assistant priests, generally natives, to help in the administration of large parishes; but the support and salary of these assistants had to come from the one salary, or private charity. As the friars are bound by their vows to accumulate no private property, any annual savings they might make were handed over to the superiors for the common needs. The revenue would not permit the accumulation of the fortune of a Vanderbilt or an Astor, even if an order never enforced the vow of poverty. Allowing the highest rate of salaries to each Augustinian employed on the missions, he would receive an annual revenue of ten cents a head from the people entrusted to his charge. The taxes, it must be remembered, were not collected by the friars. They were raised by the native "capitan" who transmitted them to the Spanish provincial governor, who in turn forwarded them to Manila. The total amount paid to all the missionaries for the religious service of nearly six millions of Catholics was much under a million dollars in silver annually. We think the Episcopal Trinity Church of New York could nearly equal that figure, and Trinity certainly has not the spiritual care of one per cent of the number ministered to by the Spanish religious in the Philippines.

As to the disposition of the natives of the country towards their pastors, we were assured by all the exiled Augustinians who passed through San Francisco that it was one of sincere attachment. Two of them, when arrested by the revolutionary emissaries in their residences, had been delivered by their parishioners, and another assured us that in nine different pueblos he had witnessed the general grief of nearly the whole population on the arrest of their spiritual guides. As he told the story, the arrest and murder of so many priests (there were over fifty put to death and more than four hundred held captive) was the work of small revolutionary parties, backed by the power of the

revolutionary government set up by the Manila Mestizos. In a way the course of events was not unlike that of the early days of the French Revolution under Jacobin rule. The capital dominated the provinces more by fear than sympathy. The Philippine country folk are wholly unused to arms or violence. A missioner assured us that before the revolution the number of murders committed in the island of Panay, with a population of over half a million, hardly averaged one in the year. In Manila, among the Chinese Mestizos, it was worse, but even there the amount of public crimes was much less than in most American cities. It is easy to understand how among such a population a few armed bands, claiming to be backed by the army of Aguinaldo and the American fleet, were able to pillage and slay at will. In many cases the jails were emptied and the released convicts, maddened with drink, atrociously maltreated and murdered priests and religious; but these were not the acts of the population at large. It might be asserted with as much justice that the French Catholic people sympathized with the murders of the Commune, or that the latter showed the grinding tyranny of the murdered archbishop and his priests.

One thing appears clear, and that is that the expulsion of the Spanish friars would convulse the whole social system of the Philippines to an unknown degree. Religion is intimately connected with the life of the natives, and for nearly six millions the friars are the only teachers and guides. The Philippine languages—the only ones in use—are practically unknown outside, and it would take generations to train up an adequate supply of priests from the native populations, even were vocations numerous enough among them. Spaniards or not, the friars cannot be dispensed with unless the Philippines are to risk the fate of San Domingo during the last century, and their population be thrown back into barbarism. Let us quote the editor of the *Catholic World Magazine*.

"[illegible]gard to the alleged immoralities of the friars, we have a person[illegible]nt from the Superior-General of one of the religious orders in the [illegible] term of office, which has extended over a number [illegible] grave breach of discipline has been reported to [illegible] would have been the case had any occurred. As may be sup[illegible] same high standards of conduct prevail in the Philippines as prevail among the more highly civilized nations."

Religious and Educational Conditions in the Philippines.

THE ACHIEVEMENTS OF THE RELIGIOUS ORDERS AND THE WORK OF THE AMERICAN TEACHER.

It is a striking fact that the colonists from every country maintain a higher level of education than the people from whom they spring. That this has been true of the English colonists has long been a commonplace; that it is equally true of the Spanish colonists deserves equal recognition. The Spanish-American republics, despite their enormous Indian population—often a majority of the whole—have, as a rule, as good school systems and as little illiteracy as Spain itself; and even in the Philippines, where the population is almost exclusively Malay, the ability to read is more general than in many of the provinces of Spain.

The truth of this generalization was impressed upon the visitor at the Pan-American Exposition at Buffalo, N. Y., who took the trouble to examine the educational exhibits. That made by the Chilians in particular would seem to indicate that in the line of manual training at least the "Yankees of South America" are in advance of their fellows at the North; and the exhibit sent in from the Philippines, incomplete as it was, seemed to substantiate Blumentritt's somewhat favorable comparison between the popular culture in these islands and that in Spain.

In the Agricultural Building the Philippine exhibit did not create this favorable impression. The implements exhibited were so primitive that, did we not recall the hand-plows shown among the relics of our Puritan ancestors, we might think that the people using them were but a few stages above barbarism.

But in all such collections the desire for the peculiar and picturesque is likely to get the better of the desire for the fairly representative. In the educational exhibit, on the contrary, that which was striking both in the pictures of the buildings and in the photographs and work of the scholars was the similarity of the civilization shown to that of our own people. Soon after the writer saw this exhibit, a friend told him of a conversation he had had with a cultivated woman in Switzerland who expressed her surprise that his wife was not at all "red." Another friend of mine had had an experience almost identical in Germany. His hostess had thought that an American was at least part Indian. It occurred to me that these misconceptions of America were not much more grotesque than certain prevalent American misconceptions of the Philippines. There are relatively fewer Negritos in the Philippines than Indians in America, and the entire pagan and Mohammedan population there is hardly one-seventh of the whole people. The remainder have been Christians for generations, and while the public provision for education has been slight—only one school for each five thousand people—the popular desire for education has made the most of the meager facilities.

The most complete part of the educational exhibit was that of the public schools of Manila. Here there were photographs of all the forty-odd school buildings now in use. Nearly half of them, I was glad to see, were for girls. There were also many photographs of scholars and a few of teachers—both American and Filipino. The former, I am informed, constitute barely one-quarter of the eighty-odd now employed. Five hundred additional American teachers have been sent to the Philippines, and Superintendent Atkinson is reported to desire a thousand more. But all of these are doubtless for portions of the islands where there are now no Americans. It is not probable that the proportion of American teachers in Manila will ever be increased, for the salaries paid them, I was told, range from $1,050 to $1,200 a year for ordinary teaching work. In other words, the mere salary of the teachers exceeds two months' income for all of the families represented in the schools. No people could

afford a large force of public-school teachers paid at such a rate as this, and the American people, as well as the Philippine people, would protest against the imposition of an extravagant "carpet-bag" school system. The salaries paid to the native teachers are usually less than $25 (Mexican) a month.

But it is the work done in English which deserves the most attention. This apparently is the branch which receives the most attention; even arithmetic is already in some instances taught in our language. As educated Filipinos must already learn the Spanish language in addition to their own, the acquirement of a third tongue might be thought a good deal of an undertaking, but apparently the children are mastering it with extraordinary success. The spelling was always good, and while there were some confused idioms as well as some confused thought, the precision with which English words were used was unusually remarkable. Here for example, is the English version of a letter to the teacher, which the pupils at the public school at Apatel, Luzon, were asked to write in Pampango, Spanish, and English:

My dear Teacher:

I take much pleasure in the study of the English language, but it is a thing very difficult for the Filipino's young men. Do you know your language has many rules, and notwithstanding most of these are not conformed by motive of the exceptions; and besides the pronunciation is very curious. Sometimes I think the inventor of the English language was a commedian.

In the teacher's note to the collection of letters from which the above was taken, it is stated that the ages of the children writing them varied from six to thirteen years, and that "no one of them had had more than two months' connected teaching" in English, or any help whatever from the teachers in preparing the papers forwarded. Such statements as this are well-nigh incredible, but the many compositions forwarded from various points seem to demonstrate that the Filipino children have a remarkable talent for acquiring a foreign language.

Such work as this, while to the credit of the schools which the Americans are supporting in the islands, is also to the credit of

the previous schooling which the Filipino pupils had obtained under the Spanish government, and often from Spanish priests. Since the outbreak of the war with Spain so much has been said in denunciation of Spanish rule, both civil and clerical, that we are in danger of forgetting that there are Spaniards and Spaniards quite as much as Americans and Americans. It was the unselfish work done for the Filipinos by the Spanish missionaries which constituted the basis for the power gathered by the Church, and it was the work of the Church which led the people to accept the sovereignty of the Spanish government. It is true that the successors of those who acquired power through their services to the Filipino people often used this power for their own aggrandizement and for the oppression of the people. But in yielding to this temptation they simply manifested the common weakness of human nature. While on the train returning from Buffalo, the writer happened to be reading Woodbury Lowery's excellent work on "The Spanish Settlements in the United States," and he was repeatedly struck by the high aims not only avowed by the Spanish Government but actually cherished by the Spanish priests who took part in the conquest of America. Of the latter the historian says: "Those who came to the new fields were a devoted, self-sacrificing, patient, and energetic body of men, whose confidence in their divine mission was such that no hardship or danger could appall them, and no obstacle, however insurmountable it might seem, give them pause. . . . Shod only in sandals made of the fiber of the maguey, their sackcloth gowns scant and worn, they undertook long journeys, sleeping upon rush mats, their pillow a log or handful of dry grasses. . . . While the discipline which they practice may to-day provoke the smile of a less austere generation, it cannot but awaken admiration and respect for their force of character, their singleness of purpose, their heroic endurance, and their unfaltering faith." It was priests such as these who by their self-sacrifice won the love of the natives both in America and in the Philippines, and so built up the power of the Spanish Church and State. Have we teachers animated by nobler motives or ready to make greater sacrifices?

C. B. S.

A Catholic People
Their
Country and their Customs.

PORTO RICO AND THE PORTORICANS.

By MARK W. HARRINGTON.

THE sunny seas that lie between our ports and those of Porto Rico are much more peaceful than the stormy ocean which lies between America and the Old World. The writer's voyage took him, just before the transfer from Spanish to American hands, to the southern port of Ponce, a busy, open roadstead, one of the poorest, though, perhaps, the busiest, of the island. The town is thoroughly tropical in appearance, with low, open houses, abundance of gardens, and moist, shaded streets. The capital, San Juan, next in size to Ponce and on the other side of the island, has distinctly the appearance of a south-European city, with high walls, and buildings tall and compact. Indeed, the appearance is almost Syrian, for the roofs rise tier above tier and are flat and much used by the inhabitants. The distance between the two principal towns by the fine military road is about eighty miles, and this distance we travelled a few days later by carriage in sixteen hours. The ride was a most charming one, and left the impression of both the picturesqueness of nature and the gentleness of humankind which a journey through Japan would give twenty years ago. But this is not so much a journal of a six months' residence in Porto Rico as it is a summary view of the island and its inhabitants, taken from personal observation and experience; with reference to giving some idea of the character of the island as a territory of the United States, and of the Portoricans as citizens.

This island is now American and it must remain American for ever, and its history will make the first effective test of the

capacity of the United States to absorb other states or races without harm to itself and with benefit to the state absorbed. The experiment has been tried several times already, but the territories absorbed heretofore have in no case carried a heavy population, while Porto Rico is the most densely populated rural area in the two Americas, and one of the densest in the world. Over an area of forty miles or so in breadth by about one hundred in length there are distributed nearly a million people, generally in the rural districts, never in towns of more than forty thousand people, giving a density of about two hundred and twenty-five to the square mile. This very dense population, consisting of Spanish, Indians, and Negroes—descendants respectively of the invaders, aborigines, and slaves—are now to be made good citizens of the United States, for under no other condition can we hold them.

The island itself offers a splendid opportunity for high prosperity for a people as bright, expansive, and genial as are the Portoricans of the present day. The West Indies are the higher parts, exposed above water, of a submerged mountain range, forked toward the west, and extensively volcanic in character except precisely in Porto Rico, where the fork begins. This island has the deepest known waters of the Atlantic just to the north, and very deep waters for the Caribbean to the south. It is an enormous mountain, massive in character, entirely under water except for the uppermost fifteen hundred feet or so, with an expanded, flattened top, which has been cut down to near sea-level by innumerable streams, leaving the surface in small table-lands and ridges, separated from each other by narrow, deep valleys, and from the sea by relatively small alluvial plains. This complex of hills and low mountains is freshened and kept wholesome by the perpetual eastern trade-wind and is bathed by abundant rains, except in certain sheltered areas lying to the windward of the elevations, where the rains are scanty, and may from time to time cease for a year or more.

Within this area, smaller than any State of the Union except Rhode Island, and Delaware, there is every possible variation of tropical climate from very wet to very dry, and from sea-level to

an elevation of three thousand feet or more. The climate is as favorable a one as the tropics afford, for the island lies just within the tropic, and being at the outermost bend or knee of the chain of the West Indies, it offers free and uninterrupted access to the refreshing trade-wind; but it has the serious drawbacks of a tropical climate; always unfavorable for people from the temperate zone, and especially unfavorable, as history shows, to the great race called Anglo-Saxon, to which Americans generally belong. It has no endemic yellow fever, but it has serious malarias of its own, and the much-feared fever of the West Indies may on favorable opportunity gain a foothold there when it rages as a serious plague, extending its ravages to the highest and most temperate parts of the island. White frost is a sharp and summary cure for yellow fever, but this elegant form of crystallized dew never occurs on this great island, so mild are its lowest temperatures. The winters are almost perfection in climate, though a little dry, for the winter is the principal dry season of the island; but the summers are hot and enervating, and the heats in the more arid southern and western slopes in summer can probably not be surpassed in the United States except in the terrible Mojave desert in Southern California. The endemic diseases of the island are numerous, but not especially serious. The chief disease for the immigrant is the relaxation and enervation caused by the continued hot weather of summer, when the night temperatures under cover may not for weeks together fall five degrees below those of the day in the shade, nor lower than eighty degrees on the Fahrenheit scale. This uninterrupted high temperature tends to moral disease in indolence and self-indulgence, and to physical disease in disorders of the excretory organs, or the liver and the kidneys, and to the lowering of the nervous tone until the resident becomes very delicate and easily rendered ill by things which in the tonic temperate zone would not affect him. A slight indiscretion in food, drink, or exposure, entirely without significance in higher latitudes, may cause illness in the tropics, occasioning an access of catarrh or attack of pneumonia, or a general form of low fever attributed to malaria.

The island is perpetually clothed with vivid green, and is the truest emerald isle that the United States possesses. Rocks are rarely visible, for a rich and luxuriant vegetation covers the face of nature and the frequent washings by the rains keeps the green fresh and bright. The ancient wild nature has perhaps completely disappeared, for the island has been densely populated for at least four hundred years, and probably longer by some centuries. The largest wild quadruped which I saw in my six months of residence there was a ground squirrel. Reports of larger animals, as wild rabbits and hogs, are sometimes made, but they probably refer simply to refugees from civilization. One would think that the magnificent cattle of Spanish breeds or the small ponies of native race would sometimes take the same course to escape the cruelties of their masters, for they are treated with greater lack of consideration than are our own beasts of burden in the great North, in that they are driven almost to collapse, and prodded with iron goads until the surface of the haunches is a mass of abscesses; but as a matter of fact no wild cattle or horses are reported.

Nor is there room for bands of wild creatures of any size, for the island's surface has been cultivated to the last cultivatable inch over and over again, and genuine wild tracts of any magnitude are unknown. Even the steep slopes are often cultivated, and men are seen hoeing where the plough could not run, and where a loosened rock rolls down the declivity hundreds of feet, and the hoeing goes on at the level of the head. In the roughest regions one comes unexpectedly on houses and huts perched in every nook and at spots apparently inaccessible, and the places which at a distance appear to be virgin forest are found on near approach to be ploughed fields relapsed, with perhaps the marks of the furrows still under the trees, or to be in actual high cultivation, for several of the crops in Porto Rico, as coffee and cacao, are grown under the shade of forest trees. There are no dangerous land animals in the country greater than a large spider or a small scorpion.

It is a garden spot for the cultivator who understands tropical agriculture. The soil is not of superior quality, but the sunshine

and the frequent brief showers would bring crops on the most barren soil with slight care. Though there are several wet and dry seasons through the year, some of which are more favorable than others, each for its own crop, there is no time or season when a crop cannot be planted or harvested. There are few if any crops that have but one harvest a year, most have two, some three, four, or even more, and there is a series of *cuarentanas*, or forty-day crops, which can be harvested at short intervals throughout the year. By the methods of the market-gardener most products could be made to give a continuous crop from one end of the year to the other. The islands could be made, with very small effort, the market-garden for the cities of the great North, for there lie between San Juan and New York only five days of ocean travel, and to Baltimore or Wilmington, North Carolina, only four, and during this transit the products remain undisturbed in the steamer's hold, where cold storage or other arts of conservation can be easily applied. The whole series of tropical and sub-tropical products could thus be delivered at northern ports at any season of the year, and in a condition almost as fresh as in the markets of Porto Rico.

The cheapest contribution which Porto Rico could make to the food of our poor in the great cities of the North is its tubers and other root crops. The whole series of underground crops, as potatoes, yams, batatas, and many others not less important but unfamiliar, with names often of Indian origin and changing from district to district, are produced there in the greatest abundance and at a cost so insignificant as to be fairly incredible. A cent could feed a man a day on these not-to-be despised sources of nourishment, as they are sold in the markets of the island. The cost would be enhanced in New York, but even there it would probably cost not a third what the cheapest day's nourishment now costs. This is the opportunity God gives us to alleviate the poverty of our great Northern cities, and to contribute greatly to a wholesome prosperity in our new possession.

The chief exports from this island are sugar, coffee, and tobacco, and the United States is the chief customer, as heavy

import duties have been imposed, cutting off the former large Spanish trade. Nor is the trade with the United States improved or favored; for, though Porto Rico is now our own, the bar of our import duties is still up for her, and she has not yet been admitted to the unrestricted trade with us on which she counted to gain some prosperity when she gave herself into our hands. Cut off from the old commerce and not yet admitted to the new, she is in far worse commercial condition than before, and her whole series of industries suffers, but chiefly the staples. Tobacco suffers less because of almost universal local consumption which gives it a large market at home, but the sugar and coffee industries, not very profitable there at the best, are now threatened with bankruptcy and ruin.

Spain has never been much given to publishing information about her colonial possessions, nor have the Spanish publications, such as they were, been known to the makers of the ordinary text-books and encyclopædias in English. The result is that Porto Rico and the Portoricans were almost unknown to Americans until the war, and are still little known except to those who have lived among them. They have developed a certain line of cultivation of their own, strikingly Spanish and Catholic in character, yet possessing some native features of its own, with its own authors, artists, and traditions. Its literature is small but characteristic, and its own local development of the arts and sciences is very creditable. It is in all these respects distinctly better off than Cuba or the other Great Antilles, of which it is the smallest.

The Spanish element now, in small part of Peninsular birth, is largely of Andalusian origin and has the same bright, genial, expansive, staccato character. They are most hospitable and courteous, religious to a degree among the women, but gay and fond of much speech and bright colors, generally swarthy in complexion, rather small in stature, and not possessing overmuch of the thriftiness which is a special trait of the Spanish and their neighbors. They are clannish to a degree, but their fealty is now transferred from the Peninsulars to the Americans,

and they are proud of their new great *Metropoli*. They are highly musical, and I have heard as brilliant instrumentation in a Portorican home in a small native town as I have ever heard elsewhere off the stage. They are of the artistic temperament, and are cultured to the highest point of civilization. With them is a considerable number of Frenchmen, generally occupied with the production of coffee, and a much smaller number of Germans and other Europeans, usually devoted to commercial pursuits.

These people are in the towns and in the better country places, and are the leading class of the population. They are true Portoricans, and love to call themselves Borinqueños, from the aboriginal name, Borinquen—of the island. They form the overwhelmingly leading political factor, though there are two other races represented in great numbers. The one of most interest is the *Indio*, or that of the descendants of the inhabitants found on the island at its discovery and settlement. They form the great mass of the country laborers over the island, especially in the centre and the northeastern section. They have much of the serious appearance of the North American Indian, with his high cheek bones, but their color is less red and more swarthy. They are inclined to keep to themselves and especially not to mingle with the blacks, but with the Spanish they have mingled freely. Tradition gives them the right to the soil, and they are said to still observe certain clannish and fraternal rites inherited from their ancestors. They know little of education and are generally mere day laborers. The Africans or descendants of slaves imported chiefly from the Guinea coast are very numerous and are multiplying rapidly—probably more rapidly than the other classes; and they mix freely with all. They are often very bright, ambitious, and self-educating. They form the poorest and most indigent class on the island, but they are coming ahead both in numbers and in education and with them the American government will have much to do, for they have very generally the idea that the blacks have not been well treated in the States. An element of interest to the new-comer, though of little political importance, is the considerable number of blacks from the British West

Indies who are found in the coast towns, where they are likely to become the servants of Americans, both because they speak English and because they are very serious and honest, though, not always particularly moral.

The social conditions of the people are not good in many cases. The poorer classes live in dark and unwholesome quarters in the towns, and even in the country they contrive to give a certain unwholesomeness to their huts by crowding, dirt, and absence of windows. Wages are very low and the facilities for education are much less satisfactory than appear on paper. The school-houses are ill-contrived and are not large enough to give school facilities to one-quarter of the children of school age. The system is supported by the state; but with abundant guarantees of perfection in the law, which is one of the most elaborate school laws in existence, the operation is so imperfect that the great public, the unknown majority, is almost entirely dissatisfied with it. Under this system they often do not want to be educated; for the law requires pupils to either pay for tuition, which they cannot afford, or to get from an alcalde, or judge, a certificate of poverty, a thing disagreeable in itself and causing, as is currently believed, the pupil who brings it to be neglected and subjected to indignities.

The experiments of the Spanish in governing the island had brought it to a high degree of prosperity when American ideals intervened and a spirit of unrest took possession of it. This caused an early attempt at Americanization, which was summarily extinguished by the Spanish by several executions on a field near San Juan, pointed out yet to Americans, though the event took place over half a century ago. When Cuba revolted Porto Rico remained loyal because she had to, not because she wanted to. This burdened her with expenditures for a considerable body of soldiers and sailors, mostly from the Peninsula, and this burden fairly made her writhe until she paid upwards of half her taxation for her own servitude. Then she insisted on autonomy, when her burden became greater, because she then had to support an army of her own official selection and lost not the Spanish army.

The Church
IN THE
Hawaiian Islands.

By REV. L. W. MULHANE.

THE political disturbances some years ago, incidental to the overthrow of the monarchy, and the annexation of the group of islands in the Pacific Ocean known as "The Sandwich Islands,' or "Hawaiian group," and the heroic labors of Father Damien, the leper-priest on the island of Molokai, one of the group, has attracted more than ordinary attention to this far-away ocean land—

"Where the wave tumbles,
Where the reef rumbles,
Where the sea sweeps
Under bending palm branches,
Sliding its snow-white
And swift avalanches;
Where the sails pass
O'er an ocean of glass,
Or trail their dull anchors
Down in the sea-grass."

These islands consist of a group of twelve situated in the North Pacific Ocean, midway between Mexico and China, and lie in the path of the steamers that ply between the United States and Australia, and nearly all vessels carrying passengers between the two countries stop at the chief city, Honolulu, which is about 2,100 miles from San Francisco, a voyage usually made in one week. The cable now being laid will open direct and rapid communication to the islands with the rest of the world. The history of the missions of the church and of the heroic labors of the missionaries in their efforts to evangelize the

natives is a most interesting one, and has much of fascination in the simple recital of deeds, dates, and names.

In the year 1819—the year before the arrival of the Protestant missionaries—Father De Quelen, a cousin of the archbishop of Paris, visited the islands on the occasion of the voyage of the French frigate *Uranie*, of which he was chaplain.

Among the visitors to the vessel was the chief minister of the king, who, after a conference with the priest, was baptized and the cross won its first conquest. In 1826 Father Bachelot was named apostolic prefect of the islands. He sailed from Bordeaux in November, 1826, and reached Honolulu in July, 1827, after a voyage of nearly eight months. He was accompanied by two other priests, Father Armand, a Frenchman, and Father Short, an Irishman. Boki, the chief, welcomed Father Bachelot and his companions, granted them permission to commence their apostolic labors, and by many acts of kindness filled their hearts with the most cheering expectations of success. This success was destined to be overshadowed by a dark cloud. In 1829 the natives were prohibited from assisting at any of the Catholic services; the prohibition, however, did not extend to foreigners. The American missionaries were at the bottom of the suddenly promulgated law. The natives, however, paid but little attention to the new decree and sought out the priests for instruction and baptism. The priests, supposing the opposition to them had died out, went cheerfully on with their work until the law was again published.

In the early part of 1831 the priests were commanded to leave the islands; this command was afterwards modified into entreaties for a speedy departure. Unwilling as Father Bachelot was to leave the scene of his labors, he remained until, as the Sandwich Island *Gazette*, in its issue of October 6, 1838, in its account of his death, says: "Threats, oft and oft repeated, developed into a deed at which humanity—in all breasts where its sympathies have a resting-place—has long and deeply shuddered. On the 24th of December, 1831, force, sanctioned by the presence of inferior executives, deputed by heads of government—cruel force, nurtured into action by the fostering influ-

ence of mistaken zeal—unnatural force, repulsive to heathenism, disgraceful to Christianity—was employed to drive from the shores of Hawaii the virtuous, the intelligent, the devoted, who, in the footsteps of their divine Master, had reached these shores with offerings of acceptable sacrifice in their hands and with love of God in their hearts. Their offerings were spurned. Hatred was their portion, for lo! *they worshipped God after the dictates of their own consciences!*"

The writer further says: "On that memorable day of December the proscribed were embarked on board the brig *Waverley*, Captain Sumner. They were not informed to what part of the world they were destined to be conveyed."

We quote the words of another in description of the termination of their forced voyage: "They were landed indeed, but where and how? On a barren strand of California, with two bottles of water and one biscuit, and there left on the very beach, without even a tree or shrub to shelter them from the weather, exposed to the fury of the wild beasts which were heard howling in every direction, and, for aught their merciless jailor could know, perhaps to perish before morning. No habitation of man was nearer to them than forty miles, save a small hut at the distance of two leagues. On the beach, then, with the wild surf breaking beneath their very feet, they passed a sleepless night with the canopy of heaven to cover them and the arm of Omnipotence to protect them. Forty-eight hours from the time of their disembarkation they were welcomed at the mission of St. Gabriel, and received that kindness and sympathy from their brethren of the Cross which had been denied them in this land by the professed followers of the humble Jesus."

Father Bachelot remained in California until March, 1837, when he again ventured to the Hawaiian Islands, but was again exposed to the persecutors, accused of seditious intentions, held up to the scorn of the natives; he was again forced to embark on what was called—a floating prison—the brig *Clementine*. He was there kept a prisoner until the intervention of foreign powers, especially France, caused his and his companions'

release amid the acclamations and joyful approbation of the friends of liberty. In accordance with a promise made to the government, he prepared as soon as circumstances would permit for a voyage to some of the southern islands of the Pacific. He was prostrated by a severe spell of sickness and on his recovery insisted upon taking the voyage.

The following obituary notice in the Sandwich Island *Gazette* of October, 1838, shrouded in black lines, tells us the closing chapter of his life: "Died, on board the schooner *Honolulu*, on his passage from the Hawaiian Islands to the Island of Ascension, the Rev. John Alexius Augustine Bachelot, member of the Society of Picpus, and Apostolic Prefect of the Hawaiian Islands. The exiled priest is no more; he has gone to the last tribunal to appear before the great Ruler of events—he 'who made of one blood all the nations of the earth'—in his presence to receive judgment for the deeds done in the body! May we not believe that at the hands of the Almighty he will receive that mercy which his fellow-men have denied him? May we not picture in imagination the soul of the deceased bowing before the mercy-seat in heaven, as he was wont to kneel at the altar on earth, making intercession before Omniscience for those who have willfully persecuted him? His humble tomb at the island of Ascension is the monument of his exalted character, and, though it may seldom meet the eye of civilization, it will stand beneath the canopy of heaven, where rest the souls of the pious, a mark of warning to the untutored man who may daily pass by it."

Father Bachelot was forty-two years of age at the time of his death, having been born in France in 1796. He commenced his studies in the Seminary of Picpus, Paris, was afterwards professor of philosophy and theology in the same seminary, and for a time also in the college at Tours, when on account of his well-proved virtues and talents he was named apostolic prefect of those islands in July, 1826, at the age of thirty, by His Holiness Leo XII. Shortly after Father Bachelot's death the French government took official notice of the treatment of the Catholic missionaries, as they were nearly all Frenchmen.

A frigate was dispatched to the islands; the officers were authorized to demand twenty thousand dollars as a security for the good faith of the natives to the following conditions: 1st. That all products and manufactured articles should be admitted free of duty. 2nd. That the Catholic priests should be allowed to land and pursue their labors without molestation, and receive the full protection of the laws. The articles were agreed to, and a party of Catholic missionaries disembarked from the frigate and commenced building a chapel.

One of the ludicrous events of those days was the action of one of the "Calvinistic missionaries," who introduced for the first time to the natives the mysteries of the magic lantern, and showed them pictures of priests and sisters murdering and persecuting people because they would not be baptized. It was Fox's *Book of Martyrs* done up in true regulation style by the aid of what was to the natives a great wonder—the magic lantern. With the intervention of the French government matters wore a brighter look for the church, and in the year 1840 the group of islands were included as a part of the Vicariate-Apostolic of Oceanica, and Bishop Rouchouze, titular Bishop of Nilopolis, arrived there the same year.

A writer of this year says of the island: "One of the long-proscribed Catholic missionaries, since the removal of the shameless interdict which oppressed them, has already succeeded in gaining over one thousand converts. A spot has been selected near the beach on which a splendid church is to be erected. Thus the first object to salute the voyager in the distant ocean will be the cross—and what could be more grateful to the eye of the Christian after his long sojourn on the deep? The beacon-fire of the lighthouse tells of a harbor of rest on earth; the cross is not only the sign of peace in this world, but it also points to another far more enduring. The Catholic priest, so long a proscribed and persecuted man, afraid to show his head in public, who said his Mass in a whisper and almost in the dark—who has dodged oppression for nearly five years, his life all the time in jeopardy, is now seen daily in the streets of Honolulu."

Bishop Rouchouze went to France in 1842 and, with several priests, brothers and sisters, embarked for the islands from Bordeaux. They had obtained from friends in France many valuable presents for their mission: books, vestments, farming implements, and many of the things necessary for civilized life. The last ever seen of the vessel was as she was rounding Cape Horn. After nearly five years waiting in anxiety for news of the vessel or of any of the survivors, she was given up as lost —no doubt the bishop and his companions found a grave in the waters of the Pacific—and, in 1847, the islands were made a separate vicariate and Bishop Maigret, who had been a companion in the prison-ship of Father Bachelot, was consecrated at Santiago, Chili, October 31, as titular Bishop of Arathia and named first Vicar-Apostolic. For thirty-four years this zealous bishop watched over the spiritual destinies of the islands and literally wore out his life in the arduous task. It was during his administration, in 1873, that Father Damien took charge of the leper colony on the isle of Molokai, of which the poet Stoddard says:

"A lotus isle for midday dreaming
Seen vague as our ship sails by;
A land that knows not life's commotion:
Blest 'No-Man's Land!' we sadly say;
Has it a name, yon gem of ocean?
The seaman answers, 'Molokai.'"

In that year Father Damien was present at the dedication of a little chapel on the island of Maui, and heard the bishop express a regret that he was unable to send a priest to the leper settlement on the island of Molokai. He at once offered himself. He was accepted, and, with the bishop and the French consul, set out in a boat loaded with cattle for Kalaupapa, the port of the leper settlement, where for sixteen years he labored and toiled and finally succumbed to the awful ravages of leprosy. For a time after his arrival on the island he was treated with great harshness by the authorities; permission was refused him to leave the island even to visit a brother priest on the other islands for the purpose of going to confession. The sheriff had authority to arrest him and take him back should he make the

attempt. On one occasion Bishop Maigret passed in a vessel within sight of Molokai. The bishop beseeched the captain to land, but he refused; all that he would grant was to stop the steamer's machinery for a few moments and whistle. The signal was heard, a canoe put off from the shore and drew alongside; but the ship's orders forbade Father Damien coming aboard. The bishop leaned over the vessel's side, listening to the confession that came from the occupant of the canoe. It was made in French, which penitent and bishop alone understood. February, 1881, Bishop Koechemann was consecrated as titular Bishop of Olba, at San Francisco, by Archbishop Alemany. He died in 1892, when the present Bishop and Vicar-Apostolic, Right Rev. Gulstan F. Ropert, was appointed. He was consecrated by Archbishop Riordan, at San Francisco, as titular Bishop of Panopolis, September 25, 1892.

The writer had the pleasure of meeting the present bishop while in this country, in 1895, en route to Rome. He is a charming character, simple as a child, with all the marked suavity of the French race. He speaks English with a Breton accent, and when he grows interested is a most entertaining talker, especially when conversing about his "dear islands in the Pacific." He is small of stature, iron-gray hair, pleasing face, and evidently a hard worker. He was then fifty-five years of age and had been on the islands for twenty-eight years.

He was nine months reaching the scene of his labors when he made the voyage from France in 1867. Before his consecration he was pastor at Wailuku, and established a parochial school for boys under the care of the Brothers of Mary from Dayton, O., and also one for girls under charge of the Franciscan Sisters from Syracuse, N. Y. While pastor there, in the words of one of the brothers, "he never tired." When the bishop was shown the press dispatch from San Francisco, concerning the object of his visit to Europe, he enjoyed a hearty laugh when he reached the words that "he was going to Rome to *induce* the Pope" to do certain things. He was going to make his visit to the Holy Father—what is known as *ad limina*.

While in Europe the bishop was successful in procuring the services of brothers to take charge of the Leper Home for Boys and Men on the island of Molokai, thus enabling the Franciscan Sisters of Syracuse, N. Y., already there, to devote their entire time to the Leper Home for Girls and Women on the same island. The government had requested this of the bishop, and as of late years the work has grown he was only too glad to comply. He says that the number of lepers is now 1,200—100 in the Boys' Home, 100 in the Girls' Home, and the remaining 1,000 scattered about in various houses in "The Leper Settlement" of Molokai. The boys' home is called Kalawao; the girls' home Kaluapapa. The Board of Health of the island has expended almost $10,000 at Kalawao, putting up new buildings and adding to old ones. Mr. Joseph Dutton, an American and a convert, who has been there for many years, has had charge of the work. Since Father Damien's death the care of financial and material affairs has been in his hands. The Board of Health wished at least four brothers of the same order that Father Damien belonged to, and paid their passage from Belgium to the islands. The new home for men and boys is to be a very complete affair in every way, and shows that Father Damien's efforts to interest the government in treating the lepers humanely, and in accordance with all that science and modern civilization demand, is bearing fruit even after his departure from earth.

Father Pamphile, a brother of Father Damien, accompanied the bishop on his return to the Hawaiian Islands, and has gone to Molokai to take up the work which his heroic brother laid down with his life, in 1889,—a work which Robert Louis Stevenson called "among the butts and stumps of humanity." Twice before had he arranged to go to Molokai, but each time serious illness frustrated his desire. He was then fifty-eight years of age, and his hair snow white. He had been a professor at Louvain, Belgium. Besides this heroic priest, two other priests, four brothers, and four sisters accompanied the bishop for mission work on the islands.

The story of Father Damien the Apostle of the lepers, in the Hawaiian Islands, is familiar to all readers in all languages, and illustrates the missionary spirit of the Catholic Church in all ages, and in all lands.

Catholicity in the Hawaiian Islands.

RIGHT REV. GULSTAN F. ROPERT.
Vicar Apostolic of the Hawaiian Islands

The Rt. Rev. Bishop Ropert was one of the most zealous and successful of modern missionaries. For thirty-six years he labored in the service of religion in the Hawaiian islands, and with such excellent results that at his death in 1903, nearly one-third of the population were Catholics, embracing about one-half of the natives.

Bishop Ropert built a college, founded parochial schools, introduced religious of both sexes, and left after him a growing Catholic community of over thirty-three thousand souls. Bishop Ropert was a native of Brittany, France, where he was born in 1840. He was consecrated Bishop in 1892.

HAWAIIAN ISLANDS. INTERIOR OF THE CATHEDRAL, HONOLULU.

Catholicity in the Hawaiian Islands.

FIRST CATHOLIC CHAPEL IN THE HAWAIIAN ISLANDS,—BUILT BY FATHER BACHELOT: Who, in 1826, was made Apostolic Prefect of the Islands.

HAWAIIAN ISLANDS,—FATHER DAMIEN'S GRAVE.

In the island of Molakai, where, cut off from civilization, he labored for years among the stumps and butts of humanity," lie the remains of the world-renowned [illegible] Father Damien.

First American Archbishop of Manila.

THE MOST REV. JEREMIAH HARTY, THE FIRST AMERICAN ARCHBISHOP OF MANILA

THE appointment of Rev. Jeremiah Harty as Archbishop of Manila is in accordance with the policy of the authorities in Rome for reorganizing the sees in the Philippines, and appointing American bishops over them.

Father Harty was born in St. Louis, Mo., in 1853. He received his education at the St Louis university, graduating in 1872. Afterward he took the theological course at St. Vincent's College, Cape Girardeau, Mo. He was ordained at St. John's Church 1878 by Bishop Patrick J. Ryan, afterward Archbishop of Philadelphia, and was appointed assistant pastor of St. Bridget's parish, which position he held until 1888. Archbishop Harty's suffragans will be Bishops Rooker, Dougherty and Hendrick, all Americans.

Brother Maurelian and His Co-Laborers.

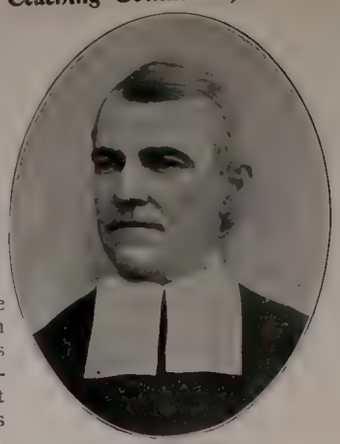
THE CHRISTIAN BROTHERS COLLEGE, MEMPHIS, TENN.

1. Brother Maurelian, *President.* 2. Brother Anthony, *Vice-President.* 3. Brother Nicholas. 4. Brother John. 5. Brother Tuperius, *Vice-President.* 6. Brother Clement. 7. Brother Abban, *Vice-President.*

THE CHRISTIAN BROTHERS COLLEGE, Memphis, Tenn., is conducted by the Brothers of the Christian Schools, the renowned religious order founded in France in 1680, by St. John Baptist de la Salle. To carry into effect the fundamental and crowning principles of an enlightened and decidedly practical education has been the chief aim and constant endeavor of the faculty and professors of the Christian Brothers College.

St. La Salle's Great Teaching Community.

JOHN BAPTIST DE LA SALLE.



BROTHER MAURELIAN.
Founder of the College, 1871.

THERE is no other instance in the history of the Church when the ceremony of a Saint's canonization excited such widespread fervor and interest throughout the entire world, as that of Saint John Baptist de La Salle, founder of the Brothers of the Christian Schools, on May 24, 1900. Nor was there ever a saint whose lifework at the epoch of his canonization had been productive of so many institutions, with so large a host of disciples, people, youths and children zealously devoted to the cause.

THE CHRISTIAN BROTHERS COLLEGE, MEMPHIS, TENN.

Catholic Institutions of Learning.

THEY TRAIN YOUNG MEN IN ALL BRANCHES OF COLLEGIATE STUDIES.
Manhattan College.

THE BROTHERS ARE IN THEIR CHAPEL AT HALF-PAST FOUR IN THE MORNING.
Manhattan College.

In the Christian Brothers School.

A TYPICAL CLASS-ROOM.

THE Christian Brothers regard the communication of knowledge as only of subordinate importance when compared to the intellectual exertion made in the endeavor to acquire clear, distinct and adequate notions of all facts submitted to the mind for reflection. They are firmly persuaded that each successive step toward advancement in scientific knowledge must result from the student's own efforts, aided and directed by methodical textbooks and experienced teachers. Hence, their whole endeavor is to bring the minds of their pupils to a full command and ready employment of all their intellectual powers.

The Christian Brothers do not look upon education as a mere automaton by which a certain complement of moral truths or scientific facts may be crammed into the memory without, at the same time, a strenuous effort being made on the part of instructors to induce the reasoning faculties of their pupils to form a clear conception of the knowledge acquired.

The Clerics of the Common Life.

From the Rev. John Talbot Smith.

Catholic Brotherhoods in the United States—an Authoritative Sketch of the Different Communities, their Reason for Existence, their Aims, their Manner of Life, and the Actual Work They Do.

Of twelve thousand priests in the United States, three thousand belong to the monastic bodies, besides some fifteen hundred novices and three thousand lay brothers; and of all these very few ever return to secular life, although it is fairly easy to do so. Of the total of seven thousand five-hundred, the Jesuit order includes more than a quarter, though its rules are among the most severe.

A CARMELITE, OR MEMBER OF THE ORDER OF OUR LADY OF MOUNT CARMEL, COMMONLY CALLED THE WHITE FRIARS—THERE ARE CARMELITE CONVENTS IN THE DIOCESES OF NEWARK BALTIMORE, PITTSBURG, ST. LOUIS, LEAVENWORTH, AND NEW ORLEANS.

Life in a clerical community is as rough and severe as that of a soldier in a camp. It is a life of poverty, for the monk and the community priest and layman get no salaries, only the most ordinary sort of a living,

The Capuchins, Instituted in 1528.

the plainest clothes, and the rudest fare. It is a life of military discipline, where obedience is the law, and disobedience meets with swift retribution. Its one material advantage is that the members live secure against sickness and old age, sure of proper support and care.

A CAPUCHIN FRIAR—THE CAPUCHINS ARE A BRANCH OF THE FRANCISCAN ORDER, FOUNDED IN ITALY IN THE SIXTEENTH CENTURY, AND REPRESENTED BY SEVERAL MONASTERIES IN THE UNITED STATES.

The first aim of the monastic life is spirituality. This is the essential reason of its existence, and the chief attraction for its devotees. In the well-ruled convent, with its appointed hours of labor and of prayer, the inmates may ward off the intrusion of the world, and in silence practise those virtues of obedience, patience, poverty, chastity, and humility which should be the excellent property of every member of a community. The secondary aim is a particular work, such as study, teaching, preaching, and looking after the spiritual and physical needs of men.

The members of these communities vary in rank and condition according to the constitution of the society. In a community like the Paulists, the members are all priests; whereas with the Benedictines they are divided into two classes, priests and lay brothers, who live under the same general law, but each according to the duties of his state. Again some communities, like the Alexians and the Brothers of the Christian Schools, are made up entirely of laymen.

Dominican Order, founded by St. Dominic, 1216.

In this country there are about forty different communities of men engaged in the double work of personal sanctification and of the instruction and sanctification of others.

From the social point of view, the reason of their existence may be considered economic; that is, the double work which they are called upon to perform is done more cheaply and powerfully by means of the community. The members of the community have the benefit of mutual encouragement and sympathy in the works of sanctification and charity. Their entire earnings are expended for the benefit of their order and for the salvation of men. They receive a good education, and are fitted with proper leisure for their vocation. Backed by the community, they can undertake any sort of work, and can serve at any point where the need is keenest.

A DOMINICAN, OR BLACK FRIAR—THE DOMINICANS (FOUNDED IN THE THIRTEENTH CENTURY) AND THE FRANCISCANS WERE AMONG THE LEADING ORDERS OF THE CHURCH UNTIL THE RISE OF THE JESUITS IN THE SIXTEENTH CENTURY.

All sorts and conditions of young Americans are won by the religious life, which is the common term for the monastic condition. For example, Father Deshon, present head of the Paulist community, was a classmate of Grant at West Point, later an officer in the army, and a non-Catholic to boot. One of his brethren, Father Robinson recently deceased, was a Confederate soldier in the Civil War, and entered the community while a prisoner on parole in New

Trappists, Branch of Cistercians, founded 1662.

York. Fathers Campbell and Pardow, two eminent members of the Jesuit community; Father McMillan, the Paulist; Father Wilson, the Dominican; Father Fidelis, the Passionist; Brother Justin, of the Christian Brothers, were all city boys who played ball with ardor, swam in the lordly Hudson, and went through the ordinary phases of American boy life.

Why these men became members of a community instead of entering a diocese would probably require a personal explanation from each. In general it may be answered that with such men the ideal life is always the sacerdotal; and in order to attain their ideal of the sacerdotal, the careful preparation and stable routine of the community life seemed the best means. These men are usually of the psychological stamp that sees and feels the end of all things almost as soon as it sees and feels the beginning. They feel the brevity of life and its importance as soon as they become conscious of it at all; and therefore they are imbued early with the necessity of making the most of every minute and of all their capacities and opportunities. Consequently, they strip like athletes for the fray, leaving aside all things that usually appeal to men, and embracing the conditions of the religious life as the best means to their end.

A CISTERCIAN OR TRAPIST MONK IN THE WHITE CASSOCK OF HIS ORDER. THE CISTERCIANS HAVE MONASTERIES AT GETHSEMANE, IN KENTUCKY, AND NEAR DUBUQUE, IOWA.

The daily routine of a community member has not an inviting appearance on paper, although the West Point cadet lives up to

The Congregation of St. Paul, New York City

a rule based upon the old monastic routine; with the difference that while the monk divides his time between the service of God and that of his neighbor, the cadet divides it between himself and the government. The rising hour is about five o'clock; from one to two hours are devoted to prayer and meditation; after breakfast and a brief rest comes labor until noon; the afternoon is filled in with recreation for an hour and some hours of labor, closing with devotions before supper; and the evening is passed in the same fashion. Recreation is usually taken in common. This feature is strenuously insisted upon by all communities for the strengthening of the brotherly ties among the members.

THE LATE FATHER HEWIT, SUPERIOR OF THE CONGREGATION OF THE MISSIONARY PRIESTS OF ST. PAUL THE APOSTLE, COMMONLY CALLED THE PAULIST FATHERS, AN ORDER FOUNDED IN NEW YORK, IN 1858, FOR MISSION WORK.

The routine is rather pleasant, though perhaps at times soporific. This quality is easily removed by the daily trials, which, if not calamitous, are a severe test of human nature. The accommodations of a monastery or convent are primitive and rude, the fare is substantial and simple, but trying to the susceptible American stomach, and the close companionship of the members brings out personal weaknesses promptly and irritatingly. The working of the rules of poverty and obedience is utterly unpoetic, and as hard on poor nature as may be. While the members get used to these things, they still suffer hardships quite unknown to us. However that is their business, and their success in it earns for them their crown.

The Franciscan Order, founded in 1223.

are conservative, have fine teaching traditions, and adopt the new only when it has proved itself worthy. Without endowment, the Jesuits have managed to establish a good university at Georgetown, and the Notre Dame institution was begun and carried on in the same way; two instances that illustrate the powerful resources of well-ordered communities.

A FRANCISCAN FRIAR—THIS ORDER, FOUNDED BY ST. FRANCIS OF ASSISI, IN THE THIRTEENTH CENTURY, AS A MENDICANT MISSIONARY ORDER, IS DISTINGUISHED BY ITS GRAY OR DARK BROWN COWL, A GIRDLE AND SANDALS

The charity work is entirely in the hands of the lay communities, for the sacerdotal bodies do not enter this field. The care of hospitals, orphan asylums, refuges, and protectories for men and boys engages the time and skill of half the entire body of community laymen. The most remarkable example of what they are able to do in fair circumstances is the Protectory at Westchester, in the suburbs of New York, which is said by experts to be the most successful of its kind in the world. In this home the Christian Brothers care for nearly two thousand boys, and give them a good training in various trades and employments.

Almost all the sacerdotal communities take their share in the parochial and mission work of the country; sometimes because it is part of their rule so to do, or because of the pressing need of the people. The Jesuits have a well-defined system in this regard. Their college and church are usually inseparable. If

Teaching Brotherhood founded by St. de La Salle.

Each community has its characteristics so marked that the well-informed Catholic easily distinguishes between Benedictine and Franciscan, Jesuit and Dominican, Redemptorist and Vincentian. For the community sense, if we may so call it, is very strong; in fact, it must be strong if the body is to hold together. The members are trained to feel keenly the importance of the common life to their own salvation and to the salvation of men, and the particular importance of their own society. Hence the society feeling is almost as intense in the members as race feeling among laymen.

A CHRISTIAN BROTHER OR MEMBER OF THE BROTHERHOOD OF THE CHRISTIAN SCHOOLS—THIS ORDER CONSISTING OF LAY BROTHERS, IS DEVOTED TO THE EDUCATION OF THE POOR.

The secondary aim of each community is some particular work, which is eagerly sought as soon as membership and preparation will permit. An examination of the statistics shows that all the communities in the United States are engaged in three departments—education, charity work for men and boys, and parish and mission work. In the field of education the work of the communities has been singularly effective. The colleges of the Jesuits enjoy a high reputation, the Benedictines have many fine institutions in the West, the Holy Cross Fathers have won a great success in their university at Notre Dame, Indiana, and the Brothers of the Christian Schools have been equally successful in the primary and grammar schools and in the college. The methods employed in these institutions are entirely their own, for the communities

The Society of Jesus.

they must choose, the college gets the preference, since the higher education of their own members and of the laity is their chief aim. Circumstances change this rule, as in the case of the Western missions, where they have only three colleges, but look after one hundred and twenty poor parishes that would otherwise lack proper care. The Jesuits are very proud of their Indian missions, as they have good reason to be. In the same way the Benedictines look after two hundred parishes through the West and South; the Capuchins also spare some members for the work, together with the Vincentians, Augustinians, and Franciscans. Perhaps the Cistercians alone, familiarly known as Trappists, adhere strictly to their own convents according to rule, and avoid parish work. Theirs is a contemplative community, whose members keep a life-long silence, practise vegetarianism on one meal a day, and cultivate the fields without and the learned studies within for the sake of the *mens sana in corpore sano*. The most peculiar work which the missionaries perform is the preaching of missions to the common people and retreats to the nuns and clergy. The communities reserve their best preachers and workers for this work.

A JESUIT OR MEMBER OF THE SOCIETY OF JESUS, THE FAMOUS ORDER FOUNDED BY IGNATIUS LOYOLA IN 1534, PREACHING, SPIRITUAL EXERCISES, WORKS OF CHARITY, AND TEACHING CONSTITUTE THEIR EMPLOYMENTS. THEY HAVE ALWAYS BEEN FOREMOST AS DEFENDERS OF THE CHURCH AND OF CATHOLIC TRUTH

The Brothers OF THE Christian Schools.

A Great Teaching Order.

ITS WORK IN THE UNITED STATES

AND THROUGHOUT THE WORLD.

By MAX MENDEL.

HAVING entered on the twentieth century thoughtful minds will naturally take count of the chief forces for good and evil which will operate during the next hundred years. Thus, some consideration of the world-renowned teaching order founded by Jean Baptiste de La Salle, whose canonization took place in 1902, seems to be eminently in season at this juncture.

In tracing the history of the Brothers of the Christian Schools we are led back to the fourteenth century, a period which many ill-informed non-Catholic writers love to depict as totally devoid of any thing like organized effort for popular education, as this much misused term is understood to-day.

Even as far back as the fourteenth century there were the "Little Schools," devoted to the instruction of what to-day are called "the masses"; and while these establishments flourished chiefly in France, where they had been founded after the University of Paris received due legal recognition, similar centres of primary instruction existed elsewhere. All these benefited by the countenance and material aid of the church, then, as now, the discerning patron of every movement calculated to elevate the people to a higher intellectual level. Much of the benefit derivable from the "Little Schools" never accrued, owing to the century of war commencing in 1350; but the intellectual evils resulting from this long period of strife were largely remedied by the labors of the society of teachers known as "maitres

écrivains," or writing masters, established at Paris in 1570, whence it spread to many other cities. In the schools of this admirable society the secular subjects included writing, arithmetic, and a little Latin, the pupils being supposed to aid the clergy in the various church services. The maitres écrivains claimed many privileges and had a practical monopoly of popular instruction.

These schools were in vigorous operation in the memorable year of 1651, when Jean Baptiste de La Salle, illustrious founder of the "Brothers of the Christian Schools," was born at Rheims.

De La Salle came of a distinguished family, his father being an eminent advocate and king's counsel, a much more honorable office then than subsequently, while both his parents could trace a long line of famous pedigree. The future benefactor of his kind early showed all those beautiful and winning traits of heart and intellect which have so often marked, as "souls apart," the man whom God has destined for great ends. So that it is not surprising to find Jean Baptiste de La Salle the canon of Rheims when but fifteen years old, though not ordained priest until 1678.

The ardent piety and tender consideration for others which had long marked the life of the young ecclesiastic, and which had made him an ideal legal guardian for his brothers and sisters, when death removed both father and mother, became, if possible, more conspicuous once he was invested with the dignity and grave responsibilities of the priesthood. So great a reputation for virtue and zeal did he acquire that he soon found himself unconsciously heading a regenerative movement, akin to what is called a mission to-day. His preaching drew vast multitudes, and he was eagerly sought as a confessor. Many conversions to a better life attended his priestly labors; and his devotion, even then, to the education of youth caused M. Roland, his spiritual director, to assign to him the charge of a school founded by the Sisters of the Child Jesus for the instruction of poor girls. Under the fostering care of De La Salle this school achieved marked success.

But perhaps more important results followed. It did not require much reflection to see that a boys' school, on similar lines, would produce equally good effects. Thus, when Mme. de Maillefer, a relation of De La Salle's, and an energetic patroness of education, commissioned M. Nyel of Rouen to open such a school at Rheims, that worthy layman found the ground broken, as it were, for the undertaking. And, naturally, a warm friendship sprang up between this enthusiastic educator and the zealous, far-seeing canon, who perceived the scope of his own work for the elevation of the people sensibly widening before his vision.

This was in the year 1680, when other good men and women also devoted themselves to the cause of popular education. The movement spread rapidly, and teachers were sent to many cities, and great seigneuries offered to provide schools and salaries. De La Salle organized about himself a chosen band of devoted co-workers, who were, like himself, all young men.

But, despite the large measure of success attendant on these efforts, the keen eye of De La Salle detected some grave defects in the system of instruction, and in the training of the teachers, such as it was. Himself one of the most systematic of men, gifted with profound common sense, and a quick reader of character, it was easy for him to see that if the popular schools were to yield their best results there must be a clear delimitation between primary and secondary instruction, and a radical departure from the individual teaching of the day, which was fast becoming impossible, owing to the great increase of pupils; while he saw also that many teachers were but ill-fitted for their important work, through either lack of sympathy or lack of proper training. Here, indeed, was a great problem to be solved; but the canon of Rheims was truly the man for the hour.

After a careful and exhaustive study of the conditions confronting him, De La Salle originated the system of simultaneous instruction in classes, and clearly defined what was to constitute primary and what secondary education. And, to insure the necessary efficiency on the part of the teachers, those whom he had already closely associated with himself, under "com-

munity" rules, and the obligations of the vows of poverty, chastity, and obedience, were to be trained in the novitiate of his now thoroughly systematized Institute; while the professors and assistant teachers, collaborating with the "Brothers," were to be trained in the normal school established by De La Salle at Rheims in 1685. Thus he was the real founder of primary schools; of simultaneous, or class instruction; and of the first regularly organized training-school for "primary" teachers in Europe—three great benefactions to his contemporaries and to posterity. The completed organization of the Institute, under its present name and rules, dates from 1684.

Previous to this De La Salle had resigned his excellent prospects of church preferment, and even his private fortune, in order to set an example of self-abnegation and trust in God to the young men whom he had gathered around him in the prosecution of his great undertaking, an effective and enduring system of truly popular education that was to materially aid in rescuing the children of the "plain people" from the clutches of ignorance and vice.

The new schools gave free tuition, and were generally day-schools, but boarders were accommodated in connection with some; and all met with extraordinary success. The saintly founder often conducted classes himself; and, as the foremost educator of his time, within his own chosen lines, was sometimes requested to re-organize, or otherwise reform, some large and famous schools belonging to other systems, notably that connected with the Seminary of St. Sulpice at Paris. In De La Salle's primary schools Latin was an optional subject. The vernacular, French, and catechism received much attention, as did writing and arithmetic. The Brothers were to be always laymen; thus differing from the teachers in the "Scuole Pie," or "Pious Schools," founded by Joseph Calasanctius in 1597, who might become priests. In these schools Latin was obligatory.

England is often supposed to have been the cradle of the Sunday-school movement; but long before England founded Sunday-schools, De La Salle had established his "école domin-

ical" at St. Sulpice, in 1699, for both secular and religious instruction. But the first pioneer in this line was St. Charles Borromeo, who, in 1580, had founded such a school at Milan.

It can be seen from the foregoing that centuries before the French Revolution—by many ignorantly thought to have marked the first foundation of primary schools for the "plain people"—there was ample and efficient provision for the education of the "masses," so-called. Since 1857 many writers in France have unearthed a mighty collection of books, documents, etc., conclusively proving the truth of this statement. The curriculum in these establishments included common prayers, religious doctrine, the alphabet, numeration, and writing. Even the much-lauded primary schools of the Moors in Spain were decidedly inferior in the scope of their instruction. As to the more advanced schools of that and preceding ages, their work and spirit are well if tersely set forth by the Rev. John Talbot Smith, LL. D., in his admirable *Life of Brother Azarias*. Says this brilliant and forcible writer:

"Very learned and very beautiful is his description of the teachers, pupils, books, studies, methods, and discipline of the most famous schools of the modern time; the schools which gave us all the great lights of the early ages, so many of our greatest saints, and kept the lamp of knowledge, in every department, burning through the centuries of civil disorder. Their discipline, many of their studies, a few of their methods, and their fine spirit, are the chief features in the Catholic colleges and convents of the present time, and in many secular schools. They trained the clergy, the monks, the philosophers, the princes, the nobles, the gifted geniuses of ten centuries."

It was inevitable that a great, good, and successful man like De La Salle should make enemies; and he had many. The envious, the unprogressive, and the merely meddlesome seemed banded against him and his salutary innovations. He had, also, to contend against years of ill health; but his faith in God, and in the future of his splendid educational system, upheld him through all adversity. For years before his death, in 1719, he had the gratification of receiving both royal and high ecclesias-

tical approval and of seeing his schools in flourishing operation in many cities and towns of France. There they have ever since continued the systematic programme laid down by their illustrious founder; for even the demon-ridden tempest of the French Revolution was powerless against the Institute of the Brothers of the Christian Schools. A bull of approbation from Benedict XIII, in 1725, made the Institute a religious congregation, which is to-day conducted on substantially the same lines as those established by De La Salle in 1684. In addition to over thirty primary schools, a normal school for the Brothers and four for other teachers, he had founded also three practice schools connected with the normal, two boarding-schools, two schools of technical instruction, a reformatory, and a Sunday-school, teaching commercial branches as well as religion. Truly a master mind and a born educator! Such, in brief, is the history of this great teaching order.

Let us now consider the character of their work, as we find it in evidence around us to-day, more especially in this country, where there are ample opportunities for comparison with other educational systems. And, so doing, we will naturally find ourselves studying more in detail, as it were, the spirit which animated their illustrious founder, and which still inspires and directs the labors of the Brothers.

Jean Baptiste De La Salle had the ideal conception of education. A fervent Catholic, his firm faith caused him to make religion at once the foundation and the all-permeating influence of his system of instruction. Above all else to be considered, the pupil had a soul to be saved. But he was *in* the world, and to a certain extent must be *of* it in order to properly fulfil his duties as a social unit. To hold his own in the battle of life, he must be mentally equipped with the best weapons for attack and defence, so to speak. To this end his education must be eminently practical; the merely ornate must yield first place to the strictly utilitarian. And it is easy to see what an immense stride in this direction was taken when De La Salle made Latin an optional subject in the curriculum of his primary schools, intended, as already said, principally for the "plain people," as

another great and good man, of towering mental stature, Abraham Lincoln, has happily expressed it. The use of the vernacular, as the chief vehicle for instruction, has completely changed the scope and character of education, immeasurably for the better, opening up as it does domains of knowledge previously difficult of access to the children of the poor and working classes. Thus, to-day we find in the United States that the Brothers devote special attention to imparting a thorough working knowledge of the noble English tongue, probably the best of all languages for the general purposes of expression. The term "thorough" is here used advisedly; for thoroughness is the key-stone of the Brothers' system of instruction. Both fundamental principles and details are taught according to the rule of "line upon line, and precept upon precept," frequent revisions of study refreshing and strengthening the pupil's memory; while, in accordance with strictly modern methods, his reasoning powers are appealed to at every suitable opportunity. And, in justice to the memory of the saintly and far-seeing founder of the Institute, it should here be recorded that De La Salle himself was one of the first of European educators, if not indeed *the* first, to perceive the great importance of constantly applying ratiocination as well as memorizing to the ordinary subjects of study.

The schools of the Brothers now include not only the ordinary parochial day-school, but also the well-appointed technical, or "trade," school, the reformatory, and the full-fledged college, so to speak, with its staff of able, earnest, and sympathetic professors. In all these the instruction cannot be surpassed, on the chosen lines, by any association of teachers, lay or clerical. And as this is eminently a "business" age, and as we Americans are essentially a "business" people, the Brothers' schools, more particularly the ordinary day-schools, devote much attention to imparting a sound and thorough business education. The average graduate of these schools can at least hold his own with him of any other similar school in the fundamental subjects of penmanship, commercial arithmetic, book-keeping, stenography, type-writing, and business correspondence; while his thorough

knowledge of the manly, "all-round" English tongue enables him to easily shine on occasions when there is demand for something outside a mere business education. He derives much aid in reaching this latter phase of his scholastic status from the great literary excellence of the text-books so carefully prepared by his instructors. The writer, who has had extensive opportunities for observation on this and other educational points, ventures to say that in this matter of literary excellence there are but few series of school-books equal to those compiled by the Brothers of the Christian Schools; while in arrangement of details, and general presentation of the subjects taught, the excellence of the Institute's text-books is equally evident. To mention one instance in particular, probably no better series of "Readers" has ever been issued or used by any other educational agency.

To be a graduate of La Salle Institute is a strong recommendation in the eyes of many non-Catholic business men. Even the most rabid anti-Catholic—a type happily fast becoming extinct in this land of broad thought and general enlightenment—seldom fails to properly appreciate the fact that for association in business and daily life it would be well-nigh impossible to find young people with more integrity, general moral elevation of character, and "all-round" business or special technical ability, than are almost invariably possessed by the graduates of the Christian Schools. The logical mind of the American public, probably the most intelligent the world has ever seen, has long since concluded that only good results can accrue from the singleness of high and holy purpose, the self-abnegation, the earnestness, and the thoroughly trained teaching ability of the members of La Salle Institute.

From the foregoing it can be easily seen that the same excellence of results obtaining in the ordinary popular schools of the Brothers is to be found also in the colleges conducted by them.

As for the technical, or 'trade," schools of La Salle Institute, it is well known that they too are unsurpassed of their kind.

In all the schools of La Salle Institute the pupils are taught to be, first, and before all else, good Catholics, which insures their

being good citizens; but although in theory, and essentially, the secular aspect of their education is properly subordinate to the religious, even the most exacting utilitarian, if but reasonable, must feel satisfied by the admirable system of instruction which in practical operation causes both religious and secular instruction to, as it were, intertwine and progress co-ordinately—each preserving its proper place and character in the harmonious and effective result.

It is unnecessary to say that the Brothers of the Christian Schools, ever adaptive and progressive, see to it that the "sound minds" of their young charges are enshrined in "sound bodies," so far as a reasonable cultivation of "athletics" can insure such a *desideratum*.

The influence exercised on their contemporaries and posterity by such teachers and such pupils must be powerful and far-reaching; one might well say almost incalculable for good. Their lives and work preach, silently but eloquently, to not only the Catholic but also the un-Christian element of the community. Where at all unbiased, and probably with more or less bewilderment and some overturning of cherished idols, the latter can see that a man may easily be at once, and primarily, a Christian, and also a man of the world, in the better sense of this much-abused term.

No wonder that La Salle Institute has had many imitators, even from its foundation. And these increase as the years roll on, wherever the Christian Schools are found. The march of these latter is ever onward and upward. From their small and humble beginning, of a little over two centuries ago, they have grown and flourished until to-day we find them with a grand total of 326,579 pupils in France, Belgium, Spain, England, the United States, Canada, Spanish America, and other countries, who are taught by 14,913 Brothers. In this country their pupils number 16,769, of whom 8,509 are in New York City, where also labor 239 Brothers.

Their most rapid increase in the United States has taken place since the Civil War; and they are now found, doing glorious work for God and the state, in nearly all our large centres of population.

And what of the daily lives of such men? Much of these is evident in the toil of the class-room, from nine o'clock until half-past three, with the usual intermissions. The Brothers themselves rise, the year round, at half past four. This early rising is necessitated by their many daily spiritual exercises, which occupy two hours in the morning and two hours in the evening. The rest of their time outside the class-room duties is chiefly devoted to study and to preparation for and examination of pupil's work.

The daily life of a member of La Salle Institute is thus that of a teaching monk. As stated, he lives all his simple, hard-working life as a member, under strict community rules, and bound by the three vows of poverty, chastity, and obedience. He owns nothing, and must resign all ownership before entering the society; and is merely permitted the use of certain necessaries. As to comforts and luxuries, these words are not found in his personal lexicon. The influence for good of such devoted men needs no comment.

In the foregoing brief *résumé* of the history, the work, the spirit, and the daily lives of the Brothers of the Christian Schools, the writer has placed their more personal aspect *last*, as well befitting these meek and humble subjects of his pen; but he has done this also because of a certain appropriateness in the application of this saying of Scripture, "The last shall be first, and the first shall be last." The Brothers of the Christian Schools in the United States, with whom this article is more particularly concerned, were among the last of organized societies to enter the field of educative effort here; but, in a comparatively brief space of time, they have taken and hold a position as educators equal to the best; and this is the unbiased opinion of the community at large.

What of weal or woe for our race the present century may hide is known to God alone; but in the light of the present and the past, this may be safely predicted: no educative influence, lay or clerical, will produce, in proportion to its opportunities, more beneficent and lasting results than those certain to accrue from the unselfish, untiring, God-directed efforts of the Brothers of the Christian Schools.

The Catholic Sisterhoods in The United States.

By Rev. John Talbot Smith.

Founding and History of the Communities Whose Members, the "Sisters of the Common Life," Have Devoted Themselves to the Service of the Suffering and the Needy, the Teaching of Children and the Care of Orphans.

THE term "sisters of the common life" may be applied to the thousands of American women who have devoted themselves to the service of the poor, wretched, and needy, in the well-known religious communities. They lead their lives in common, having one house, one table, one dress, one aim, and one salary. From the superior down to the cook, all receive the same remuneration which consists of board, clothes, and a home while in health, and care in sickness and old age.

Not less than fifty thousand women are leading the common life in the religious communities of the United States. The exact figures are not easily acertained, because the statistics have not been fully tabulated; but fifty thousand is a minimum, and the actual total may be as much as ten thousand higher. This is enough to prove the charm which convent life has exercised on so many.

THE WORK OF THE SISTERHOODS.

These fifty thousand women are scattered over the land from Maine to Alaska, and are to be found in the frontier settlements

as readily as in the centers of population. They manage or superintend seven hundred institutions of charity, six hundred colleges and academies for the education of women, and three thousand parochial schools. The charitable institutions care for about a million orphans, patients, strays and waifs, old and infirm persons; in the colleges and academies about seventy thousand girls are educated; and in the parochial schools eight-hundred thousand boys and girls receive a common school training.

To these astonishing figures a significant fact may be appended. The sisterhoods are becoming more numerous and advancing in membership. It requires exertion on the part of church and authorities to keep the increase normal, to shut out the merely ornamental, and to avoid the dangers of mushroom growth. The present condition may partly be due to the action of the French and Italian governments, whose hostile policy has driven many religious communities from their countries to England or America: but more general causes seem to be at work. Wherever a sisterhood establishes itself, it is sure to thrive, and find recruits to keep its work going and to extend its activity into other districts. When one considers the failure that has attended nearly all secular attempts to lead the common life, the success of the sisterhoods becomes a social phenomenon worthy of attention and study.

The Catholic Church takes a special interest in the formation of sisterhoods, and fosters them with great care, on the principle that a life of voluntary celibacy is superior, as a state of life, to that of marriage, when taken up out of love of God and for the service of men. When such a life is accepted by an individual, and some form of active service is adopted, both the state and the service are solemnly and formally consecrated to God by vow. These elements give the essence of religious community life, in which membership means that the member is bound by vow, either for a time or forever, to the celibate state and a certain service. Most sisters take only the simplest form of vow, from which they can be released almost at pleasure. Only to the few, and then after long probation, are

vows permitted of so solemn a character that release is well nigh impossible.

THEIR NAMES AND UNIFORMS.

Very few of the sisterhoods who live in strict seclusion, and devote themselves to a life of prayer and penance, have taken root in this country. Such are the Discalced Carmelites and the Dominicans in certain forms. Even these work at the making of vestments and other church necessities, and thus maintain themselves.

The need of laborers is so keenly felt by the American clergy that at present they care little for a sisterhood which does not teach, or nurse, or busy itself in general with some form of charity. Many sisterhoods have been compelled to change their old methods in order to meet the wants of the new situation. The most flexible in this matter are always popular, for the reason that their work is seen and their members make large acquaintance with the people. In popular art, the Sisters of Mercy in black veil and white coif, and the Sisters of Charity in the starched cornettes of Normandy, are familiar and pathetic figures. In large cities and towns the Little Sisters of the Poor, who go from door to door collecting food, clothing, and money for their sick and aged, are well-known and highly esteemed for their labors.

As corporations, the communities are proud of their past history, or at least of their present achievement, and are very scrupulous about their corporate name and their distinctive uniform. It is rather puzzling to an inquirer to find a reason for some of the names, and a proper explanation of some of the uniforms. For instance, there are the Poor Clares, the Servites, and the Gray Nuns of the Cross. Only the story of their beginning can give a meaning to such appellations. On the other hand, the Sister of Charity, of Mercy, of Divine Compassion, of the Poor, does not require an explanation of her title.

The costumes of the communities are for the most part traditional, and may be found in books of costume, either in part or entirely, as having been worn by the women of ancient days. The coif and the guimpe of white linen, concealing bosom, neck,

and head except the face, are relics of the Middle Ages. It is rather pretty to see how feminine taste has selected from these ancient fashions the effective forms; for the community costumes, as a rule, give delight to the eye, although the material is coarse, and not always are the patterns well made.

MOTHER SETON'S COMMUNITY.

It will be of deeper interest to the social student, for whom this information has been collected, to review the aims, methods, and results of the various sisterhoods. The history and development of the community founded in 1809 by Mrs. Elizabeth Bayley Seton, of New York, will afford a fair illustration of community life and methods. Mrs. Seton was a member of the famous Bayley family, and widow of one William Seton a descendant of the historic Scottish house whose present head is known as Lord Winton. Encouraged by the clergy, she founded at Emmittsburg, in Maryland, a community of five persons to carry on whatever works of charity might be required.

The new society had to take a name, and to adopt a constitution. After a well-known community in France, they took the name of Sisters of Charity, and also adopted the constitution, or rule of the same community. The constitution, in effect, requires three forms of activity from those who follow it. It binds them to devote some hours of each day to prayer and meditation; to undertake some charitable work, such as teaching poor children, or nursing the sick poor; and to train the young women who aspire to membership in the community. These three activities constitute the life of the average sisterhood.

The rule regulates every detail of a member's life for a day or a decade. Thus in Mrs. Seton's community it required the members to rise at half-past four the year round, and to assemble for the first religious exercises in the chapel at five o'clock. After morning prayers came meditation and mass, lasting until half past six, when breakfast was served, a very brief affair, eaten in silence. After a short recreation the members of the community took up the various duties of the day, some going to the schoolroom, others to outdoor duties. At noon they assembled

again in the chapel for prayer and self-examination; then to dinner in silence, where they listened to the reading of an instructive book. Before supper they again assembled in the chapel, and also before retiring at night. Half past nine was the hour for retiring.

The rule of every convent is silence, except during the hours of recreation, or when necessity and charity require conversation. The hours of recreation are spent in common, either in the grand community room, or in the private grounds of the convent, where each sister is recommended to carry a cheerful air, and to add her share to the Christian gaiety of the occasion.

Mother Seton, as she was always called, in a few years saw her community increased to twenty members. She was enabled to found a boarding-school at Emmittsburg, a hospital in Philadelphia, and an orphan asylum in New York. For the establishment of these works of charity the rule carefully provided, a certain number of sisters being detailed for each undertaking. The new institutions were ruled from the first home of the community, generally called the mother house.

THE IMPORTANCE OF THE NOVITIATE.

With increase of numbers and duties came the rise into prominence of the most important part of any successful community—the training-school for the young women who aspire to membership, or, as it is commonly called, the novitiate. Here the novice is instructed in the requirements of community life, more with regard to the spiritual life than to the every-day duties. She is taught to love the rule above all things, to observe it to the utmost, to cultivate humility, patience, submission to God's will, and devotion to the poor and wretched. The novice lives in the community, but is not yet a part of it. She has her own quarters for study and recreation, but joins the general crowd at meals and at religious services. Usually she has to pass through four degrees of probation before the community accepts her as a member of the first rank. Having examined her character, reputation, and attainments after her application for admission, the superiors admit her as a postulant. When they are satisfied

with her career in this grade, the grade and the uniform of novice are ceremoniously conferred upon her. After a year or two, her conduct having given satisfaction, she is permitted to make her first vows, for a limited term. In due time she takes her final vows, and then acquires a voice in the affairs of the community.

These various promotions are highly valued by the recipients, and are made the occasion in some communities of festive and solemn ceremonies. For example, in the community of the Sisters of Mercy, the postulant who has been advanced to the novitiate arrays herself like a bride in white silk, wreath, and veil, to take her first obligations in the presence of her relatives and friends, and before the bishop of the diocese. She then retires from their presence to remove the symbols of a worldly career, and returns in the black robe and white veil of the novice. After the ceremony she receives the congratulations of her friends, and entertains them to a simple collation.

The novitiate is really the source of a community's strength, and great attention is paid to it. Mother Seton made it a subject of close personal supervision.

VICISSITUDES OF THE SETON COMMUNITY.

There were fifty sisters in her society at her death in 1821, after twelve years of labor. Her two sisters and two of her daughters also died members of the community. Its subsequent growth has been remarkable. It now counts about four thousand members, and is engaged in hospital work, the care of orphans, and the teaching of the young. In the New York district it has in its charge St. Vincent's Hospital, two orphan asylums in Fordham, the Foundling Asylum on East Sixty-Fifth Street, and the famous academy at Mount St. Vincent's on the Hudson.

As an example of the vicissitudes that mark the history of these communities, one may note the peculiar divison of Mother Seton's original society into bodies with radical differences of constitution. Mother Seton modeled her community on the French Sisters of Charity, so well-known to popular art by their peculiar head-dress. She wished to affiliate with that famous

order, and made a vain effort to secure the aid of the French sisters in establishing her society. Some twenty years after her death a union took place between the American and the French

A SISTER OF THE COMMUNITY OF THE GOOD SHEPHERD, DEVOTED TO THE WORK OF RECLAIMING WAYWARD GIRLS AND RESCUING FALLEN WOMEN

sisterhoods, by which the supreme direction passed to the French branch, and the American sisters adopted the French costume.

The New York foundation, however, declined to enter into this arrangement, preferring to rule itself rather than be ruled by remote superiors. It became, in consequence, an independent

community, with power to choose its own superiors, though the election must meet with the approval of the bishop of the diocese; while the other branch is ruled from the mother house in France. This difference of constitution really distinguishes one class of sisterhoods from another, even more markedly than any variety of costume or purpose; and the point has long been disputed among churchmen, which constitution is the better suited to American conditions. Some like the centralized authority that controls every member and settles finally all questions; others prefer to deal with superiors on the ground, thoroughly acquainted with the American situation.

A SISTER OF THE ORDER OF ST. URSULA, COMMONLY KNOWN AS THE URSULINE NUNS, WHICH DEVOTES ITSELF CHIEFLY TO THE EDUCATION OF THE YOUNG

THE ECONOMICS OF THE SISTERHOODS.

Apart from sentimental and religious grounds, it is worth while to examine the economic conditions which have a large share in the development of these sisterhoods. While Catholic theologians teach the reasonableness and beauty of the convent life, and the church authorities take means to render it practicable for its devotees, certain social conditions, obscure and the work of the sisterhoods. If this were not so, these [illegible] would still flourish, their membership would hardly reach the thousands.

The unit of administration in the Catholic Church is the diocese, and the bishop is administrator. He must look after the poor and afflicted, the orphans, the ignorant, the neglected; and in his work he must have assistants who will devote all their

[illegible] to charity. The bishop cannot, like the state, put a [illegible] teachers, and professors. The economic burden of the question of charity falls upon the sisterhoods. For [illegible] school, college, hospital, and asylum they receive in this country, as a minimum, one hundred dollars a year, and two hundred as a maximum. This sum is paid to the community, for a sister is not allowed to keep or to carry any money, except what is allowed her by her superiors for immediate use. Her salary is paid in board, clothes, and care.

A maximum salary of two hundred a year is not large, and in consequence the church is enabled, without ruinous expenditure, to undertake and to keep up a system of education and a system of charity quite remarkable. The sisterhoods are of the heroic sort, ready to go anywhere and to attempt anything under most disheartening circumstances.

SISTER OF ST. DOMINIC, OF A COMMUNITY DEVOTED TO TEACHING, THE CARE OF ORPHANS AND THE PURELY CONTEMPLATIVE LIFE.

THEIR CHARITABLE AND EDUCATIONAL WORK.

Most communities have traditions as to their work and methods, and do their utmost to adhere to them; but the new world has often, perhaps too often, proved a solvent for the finest traditions. The tendency towards specialization has greatly affected the sisterhoods, and beneficently. In the matter of education, the parochial school is modeled on the common school, while holding to the teaching of a special religion. The academies still follow the ancient system, which trains a young lady rather for a life of leisure than of labor, but many of them have broken away from the old method. The sisterhood of the

Sacred Heart, familiarly known as the Madames, holds more or less closely to past methods; whereas the sisterhood of Nôtre Dame de Namur conducts Trinity College, in Washington, as a school for women on the best modern lines. A respectable

[illegible] NITY, A BODY OF CANADIAN ORIGIN DEVOTED [illegible]

number of sisters [illegible] take the State examinations in many States. There is a general movement to better their standards, and to [illegible] acquainted with the best methods.

The specialization of work is nowhere more visible among the sisterhoods than in the department of charity, in which their success has always been very marked, both for efficiency and originality. Thus the community of the Good Shepherd was founded for the purpose of looking after wayward girls and rescuing fallen women. One group devotes itself to maternity hospitals; another to keeping good boarding-houses for working girls. Miss Drexel, of Philadelphia, has devoted her life and her fortune to building up a community which cares for the Indians. The Bon Secours Sisters act as nurses in private homes, while the Sisters of the Assumption go about among the sick poor as free nurses. There is a community for deaf mutes, another for the blind, a third for lepers, a fourth for consumptives. Very often a single community will engage in all these forms of labor, like the Sisters of Mercy and the Sisters of Charity, who turn with ease from hospitals to colleges, from orphan asylums to parochial schools, and seem to be at home in all. In the South there exists a community of colored sisters, and in the Northwest a body of Indian sisters, devoted to work among their own people.

A SISTER OF MERCY, FROM A COMMUNITY WHICH UNDERTAKES ANY FORM OF CHARITABLE WORK, SERVING IN HOSPITALS, ORPHANAGES, PRISONS, REFUGES, AND POOR SCHOOLS.

The public appearances of the sisters, according to rule, must be made with modesty; the eyes should be cast down, conversa-

tion in the street avoided, and the beads recited; so that as a result many imagine their home lives must be of the same character, demurely cold. On the contrary, they are a vivacious body, deeply interested in their work, in their clients, and in

"AN INNOCENT VICTIM"—SEYMOUR THOMAS' WELL-KNOWN PAINTING OF THE DEATH OF A SISTER OF CHARITY ACCIDENTALLY SHOT ON A BATTLEFIELD. THE SCENE IS IN FRANCE, BUT THE UNFORM IS THE SAME AS THAT OF THE AMERICAN SISTERHOOD, WHICH IS AFFILIATED WITH THE FRENCH ORDER.

one another, and are never tired of discussing these pleasant persons and agreeable things. It is one of their rules that recreation must be taken in common, that each must add to the cheerfulness of the moment, and that the happiness of all should be sought, not the particular joy of the few. Their convents are kept beautifully, and the extreme simplicity of the furnishings is made up for by waxen neatness and homelike orderliness.

The attraction which the convent life has for women is proved by the ever increasing membership, and also by the fact that very few retire voluntarily from service.

MRS. SETON, AFTERWARD FOUNDRESS OF THE AMERICAN SISTERS OF CHARITY.

MLLE. LE GRAS.
Associated with St. Vincent de Paul in founding the Sisters of Charity in France.

ELIZABETH ANN SETON was born in New York City, of Protestant parents, August 28, 1774. She was the daughter of Dr. Richard Bayley, an eminent physician. At the age of twenty she was married to Mr. William Seton, a merchant of New York, and after nine years of married life was left a widow. She became a convert, and was received into the church on the 14th of March, 1805. Very soon after becoming a Catholic she was led by the Spirit of God, to establish a community of Sisters. In this she received the hearty approval of the leading prelates of the Church, being directed by the Sulpitan Fathers of Baltimore and other holy priests. She asked for a colony of the French Sisters of Charity, and not being able to get them, she adopted St. Vincent's rules and began the American community at Emmitsburg, Md. She died there in the odor of sanctity, January 4, 1821.

THE FOUNDRESS OF THE SISTERS OF CHARITY IN THE UNITED STATES

THE CRADLE OF THE INFANT COMMUNITY (1809), EMMITSBURG, MD.

THE growth of the community founded by Mother Seton has been remarkable. In 1821, when its founders died it numbered but fifty members; in 1903 it counted more than four thousand, engaged in hospital work, in caring for orphans, and in the teaching of the young.

In New York and vicinity it has the direction of many large institutions, and its scope and work are increasing continually.

THE ORIGINAL MOTHER-HOUSE OF THE SISTERS OF CHARITY.

The Sisters of Charity.

Their Foundation Throughout the World. Established in the United States by the Saintly Mother Seton, an American Convert.

Father Hecker once called the writer's attention to the uniform, almost invariable, rule of Providence in the establishment of religious orders and other great revivals of the Christian spirit, by which women have been associated with men both as the pioneers and as the perpetuators of the divine purposes. Not men only but men and women equally have from time to time reformed religion, advanced God's kingdom by missionary enterprises, and peopled it with new generations of saints. A glance at church history shows the truth of this view.

This rule held good in the wonderful revival of religion which was led and fashioned by St. Vincent de Paul and St. Francis de Sales in the seventeenth century. The Vincentians and the Sisters of Charity are related in the same close kinship as the first and second orders of the mediæval communities, and St. Francis de Sales would not be what he is to the church had he not been the founder and teacher of the Visitandines, the largest part of his priceless spiritual doctrine being his best thoughts given to his nuns. *

* The exceptions to this rule are more in appearance than reality. Take for instance, the Sulpitians. Women cannot be associated in their work of educating the clergy, but Jean Jaques Olier was placed in the closest supernatural association with saintly religious women, who were of essential help to him in founding his community. The Sulpitians made it possible for Mother Seton to establish the Sisters of Charity in America, and directed

As to St. Vincent, it is true to say that St. Francis alone knew women as well as he, and knew as well as he how to sanctify them. St. Vincent knew the good material among them and advanced it to the highest degree of perfection. He and his methods have made good women our angels. Bad women he reformed, not in particular cases but in great multitudes, saving the evil ones by means of the good ones. Even worldly-minded women could not escape him, for he got their money for holy charity as no man before or since ever did, and occasionally he secured their personal help.

Thus there are two men in the modern history of the female sex who are pre-eminently their Apostles, St. Francis de Sales and St. Vincent de Paul, the first being their doctor of holy living and the second the lawgiver of their charity to the poor. St. Francis is the doctor of holy living to all mankind, no less to men than to women. But there is a special attraction in his teaching for women who are yearning for the divine spouseship. In St. Vincent, however, the sex found its master organizer. And indeed, as we well remember Father Hecker insisting, an integral work for human kind must sanctify men and women equally if it is to be a mighty work, and an enduring one; it must train its heroines as well as its heroes.

But it is the peculiar glory of St. Vincent that his *corps d' élite*

her and her successors in that great undertaking. Again, if we must admit that the martial spirit of St. Ignatius is hardly adjustable to the female character, yet saintly Jesuits have been the chief means of founding various religious communities of women, especially those devoted, like themselves, to Christian education. It is well known that St. Ignatius was very unwilling to have his fathers officially associated with communities of women. Yet St. Teresa bears witness that in all her travels through Spain she found in every Jesuit college men capable of directing her nuns in the contemplative life, and the Jesuit Baltassar Alvarez was one of her best assistants in the Carmelite reform. The Exercises of St. Ignatius are the yearly spiritual renewal of all or nearly all the orders of women. Over a hundred years ago the Jesuits of Maryland rendered inestimable service to religion in this country by the establishment, under incredible difficulties, of the Sisters of the Visitation near their college at Georgetown, D. C. But it still remains true that the normal relations of men and women in the great works of religion, as seen in history, is an official one.

of heroic women, the female auxiliaries of his missionaries, the church's modern apostolate of love, were chosen from the so-called lower classes. The Ladies of Charity were destined to survive only in fitful, broken, variable forms of public charity, but the Sisters of Charity at once took root in the everlasting church, are almost as universal as that mother of all loving sympathy herself, and seem destined to continue their glorious career to the end of the world.

But what led to this was Vincent's organization of the ladies of the French nobility in the relief of the poor. He first began to organize his charity among ladies of the world in 1617, while he was curé of Châtillon-les-dombes, a large rural parish in the diocese of Lyons, to which he had withdrawn to escape the aristocratic surroundings of the Gondi family, of which he was chaplain. The rules he there drew up are so full of practical wisdom that they might stand to-day and indeed for ever—brief and yet full, clear, easily observed and practical, yet breathing devout sentiment. The best of the ladies, both married and single, of the noble and gentle families of the neighborhood of Châtillon-les-dombes were drawn into the society, which elected its own officers, took charge of all the sick poor in the parish, visiting them in person and feeding and washing and caring for them in every particular. The ladies managed everything themselves, but under Vincent's general direction, we might better say his inspiration.

Hardly had this been accomplished when Vincent returned to the Gondi family in Paris, and immediately began the formation of the "Ladies of Charity, Servants of the Poor," as they were termed, in the capital, upon precisely the same plan he had adopted in the country.

Within an incredibly short time thirty such associations of charity in as many different parishes, and composed all of ladies of quality, were in active operation, begun and supervised by St. Vincent. True Christian socialist, he always began these societies of the rich for the relief of the poor immediately after preaching a mission in the parish church, and it is hard to say whether he benefited the upper class any

less by teaching them charity to the poor, than he did the lower class by the eternal message of our Lord's pity for sinners.

The inceptive of Vincent's mighty work was thus taken among the titled ladies of France. That race of beings who were then and are yet the leaders in every frivolity, clean and unclean, of fashion and love, became under his sway the foremost of their sex, even of all human kind, in the offices of high and holy charity.

These ladies were the sisters of women who had totally forsaken the world to become Carmelites and Visitandines, and if the oblation of the contemplatives was well pleasing to God, hardly less acceptable was that of these noble visitors of the hovels of the poor and co-workers with the Lord's anointed high-priest of mercy to the miserable. Ardent love of the poor was the air these ladies were made to breathe.

Many of them were educated far beyond the average of their day, all were women of solid character and good common sense, and all were likewise wealthy, most of them, indeed, mistresses of vast fortunes, who lavishly spent large sums for the relief of human suffering, if we may use the word lavish in connection with the careful charity and systematic accountability maintained by St. Vincent in all his works of religion.

Of these ardent, enterprising, daring souls St. Vincent was the guide, even the inspiring angel. He harnessed their fiery zeal with his prudence and tempered it with his patience and his tact. In him God—they soon began to learn it—had placed at the head of their enterprises the most powerful and most saintly character of his time. He alone, after the death of St. Francis de Sales, was the most worthy to lead women who proved themselves capable of selling their diamonds and their carriages for the relief of the poor; and who begged for them by every kind of begging, from extorting hundreds and thousands of livres from dainty courtiers to picking up the greasy sous flung to them at the street-corners. History shows no parallel to Vincent's success in using women of high society for the bodily and spiritual welfare of the lowest classes.

At one crisis this organization, counting over three hundred members, all of the highest classes, collected and spent nearly two million dollars, equivalent in our money to at least twice its nominal value. "But these ladies," says St. Vincent's biographer, "were not content with collecting money and becoming the never-failing support of St. Vincent; they went in person to see the poor in the Hôtel Dieu. This is what the saint held in highest esteem. 'To send money is good,' he said, 'but we have not really begun to serve the poor till we visit them,'" And he instructed them elaborately on this point. "When going to visit the poor," he said, "you should leave off your jewels and finery, and be dressed very simply, for the contrast of luxury on the one side and poverty on the other, makes the condition of the poor all the more painful." He also loved "to point out in detail the marks of profound respect which should be shown to the poor, saying that the men should raise their hats and the ladies incline their heads as before their superiors." He would have all feel as he did himself: the poor literally represented Jesus Christ to him. If he happened to be alone with a poor person, he did not hesitate to kiss his feet. "Our dear poor and sick," he said, "are our lords and masters, for our Lord is in them, and they in him."

The visiting of the great hospital, the Hôtel Dieu, by these ladies, conducted, as were all Vincent's undertakings, with as much tact as charity, and thoroughly systematized, resulted not only in the cessation of many abuses and the full development of the institution's capacity for curing the sick, but the very first year was the means of over seven hundred conversions to the Catholic faith. The Huguenots were yet numerous in France, and the Hôtel Dieu was the receptacle of the unfortunate of every race, including Turks and barbarians. Much the same may be said of the work of the Ladies of Charity in the prisons. Their motto was always and everywhere "God and the poor," the true faith of Christ and his tender charity.

Nor did these ladies parade about as if they had renounced their state of life as wives and daughters of the noblesse. No,

they were just ladies of the world, only fully alive to the maxims of the Gospel. Of one who was, next to Mademoiselle Le Gras, Vincent's chief lieutenant, it is said:

"What was most attractive in Madame Goussault was the manner in which she united simplicity and affability with virtue. She did not pose as a reformer, but lived simply and uprightly. She thoroughly enjoyed an hour at backgammon, for she always condescended in what was not sinful. Hence she had only one regret after her stay at Angers, and that was that she had refused to allow her portrait to be taken. 'It is the custom,' she writes, 'everybody does it, and after death it is placed in the church near the tomb. Now I refused to have mine taken, and I am sorry, for it seems to me to have been false humility, and condescension would have been better.'" Yet Madame Goussault was a heroine of the highest order, and her deeds of charity would render her worthy of canonization.

As to the spiritual side of their lives, the very feeding-bed of all these fruitful plants of holy charity, St. Vincent sketched it with his masterly hand thus: "These ladies shall study to acquire Christian perfection suitable to their state, spend half an hour in meditation, and hear Mass daily. They shall read a chapter from the *Introduction to a Devout Life*, or *The Love of God* [the chief spiritual works of St. Francis de Sales], make an examination of conscience every day, and confess and communicate at least each week."

The high nobility of France was thus toned up to high religious fervor, and the women of the proudest feudal families in Christendom became the humble servants of the poor. "For more than eight hundred years," said St. Vincent de Paul to them, "women have had no public employment in the church. See here how Providence calls on you, ladies, to supply this want: the support and instruction of the sick poor at the Hôtel Dieu, the nursing and rearing of foundlings, the spiritual and temporal care of the galley-slaves, the relief of the desolated frontiers and provinces of our country, the support of the missions in the East, North, and South, these are the labors

you have undertaken and accomplished during the past twenty years." They might and doubtless did respond that it was by his courage, patience, genius of organization, and especially his supernatural sway over women's hearts, that they had been able to begin and carry on such stupendous enterprises of heavenly charity.

That all this was smooth sailing no one can imagine. The most peaceful of men, he yet was forced to fight, and in his own way did fight and win many battles with women before he prevailed. We give a notable instance. It happened once that Vincent managed, but only after a prolonged struggle, to prevent the appointment of an unworthy young nobleman to a "lucrative" bishopric, an appointment which the queen had already promised. Vincent succeeded with the queen only after incredible and persistent protest. When he called on the duchess, the young man's mother, he was received with great joy, because the lady was full sure of having obtained the prize for her son. "You come from the queen?" she eagerly asked. "Yes, madame," and then he communicated the rejection of her son, and added: "The queen counts on your religious principles, and does not doubt that on reflection you will thank her now for withdrawing her promise, and you certainly will in eternity." Upon which the noble lady snatched up a footstool and flung it at the saint. It struck him square in the face and cut a gash in his forehead, covering his face with blood. Without a word he wiped the blood off with his handkerchief and quietly left the room. As he started home he made this, his only comment; "Is it not a wonderful thing to see how far a mother's love for her son will carry her?"

Vincent must have seen from the beginning that his charities needed more for their full development than the Association of Ladies could give; his vocation was that of a great founder, and he needed a numerous and enduring and coherent organization. Their duties at home were often imperative and hindered their personal attention to charitable works; their number was limited; their whole lives, except in such rare cases as Madame Goussault, and Mademoiselle Le Gras, could not be dedicated to

the poor, and, especially, their organization could not be otherwise than partial and temporary. Vincent carefully watched his opportunities, or rather followed his providences, and little by little selected devout country girls living at service in Paris, and made them the Ladies' helpers; in time they were destined to assume entire charge. At first they lodged with the Ladies, helped them in their visits to the sick and to the prisons, and —here was an important step—Vincent finally began to assemble them at St. Lazare and instruct them on the spirit of their work—on their vocation, as he soon began to call it. And this is the origin of one of the greatest religious orders of the Catholic church.

God sent Vincent such choice souls for this new undertaking that we plainly see the divine hand in the selection of the foundation stones. We must refer the reader to Bishop Bougaud's work for the details, the study of which reveals the marvellous, and yet almost imperceptible, guidance of the Holy Spirit.

For the organization of the Sisters Vincent needed a great woman, and God sent him Mademoiselle Le Gras. She was his chosen associate for more than thirty years, and these two were like two archangels for courage, for enlightenment, for love of God and man, for harmonious action, and were rewarded with perfect success. Not the least of Vincent's gifts was his knowledge of character, and, says his biographer, "he was not slow to recognize the treasure God had sent him [in Mademoiselle Le Gras], and he cultivated it like a master. He wrote to her almost daily, and heard her confession weekly. He never left Paris without going to see her, or excusing himself if he could not do so. He directed her retreats and gave her the subjects of her meditations. He solicited her advice on all matters, and in such an humble and respectful manner that no sign of superiority, much less of familiarity, ever appeared, leaving us a perfect and enduring model of the relation of director and penitent."

Louise de Marillac (such was her maiden name) was born of a noble family in Paris in 1591. At the age of twenty-one, having lost her father, she married Antoine Le Gras. He was not exactly of noble blood, though a gentleman of the court, and hence

his wife could not be called Madame; this explains her prefix of Mademoiselle. After twelve years of very happy and very pious married life she was left a widow. Providence had already blessed her with the acquaintance of St. Francis de Sales, who had enriched her soul with many jewels of heavenly wisdom. But it was a soul from first to last very darksome, tending to doubtfulness of God's love, over-sensitive to its own faults. And her bodily health was never robust. During her whole life she bore the double burden of an ailing body (and at intervals one that was barely alive) and an anxious spirit. To these subjective trials family troubles of the most grievous kind were added after her husband's death, for Richelieu beheaded her uncle, Marshal Louis de Marillac, one of the foremost soldiers of France, and her other uncle, Michel, once chancellor of France, escaped a like fate by perishing miserably in prison. Louise loved both these men tenderly, and they loved and cherished her, and, besides, they were Christians of eminent virtue.

Overflowing thus with inner misery and overwhelmed with outer misfortunes, Louise, meantime, worked zealously with the Ladies of Charity and was guided by St. Vincent de Paul into happier spiritual conditions; these would last for shorter or longer intervals, to be succeeded always by conditions of interior distress, which again yielded to the influence of St. Vincent. And so he helped her to bear her burden, as she shared his heavy responsibilities in the relief of the poor and the foundation of the Sisters of Charity. Louise was a saint of that kind of heroism which must labor in the dark. She was like an artist whose gifts are of the highest kind, and whose eyesight of the worst. Absolutely no height of self-denial was beyond her aspiration, and the love of God was her very passion. But her providential union with St. Vincent in the formation of the Sisters of Charity turned all the waters of her sadness and all the aspirations of her heroic soul into the one absorbing purpose of her life, the solace of human misery for the sake of Jesus Christ. There were many great women those times, but to Louise Le Gras was given an honor, in her association with

Vincent de Paul only, to be compared with that of Jane Frances de Chantal similarly placed with St. Francis de Sales. When Vincent had learned to know Louise well, he found in her that Lady of Charity fitted to be the foundress of the Sisters of Charity. What more could heart of woman crave?

This great soul went to her reward on the fifteenth of March, 1660, a few months before Vincent's death.

Every one now acknowledges that God favored the formation of this wondrous community with a Providential guidance altogether extraordinary. But even a cursory reading of this life (and particularly that of Mademoiselle Le Gras) shows that even in minute particulars God guided Vincent and his coadjutrix with special light. How otherwise explain the fact that these daughters of peasants so seldom failed, we will not say of success, but of remarkable success; that it was usual to send a handful of these country girls into a large town to take over the full control of a great hospital or asylum, deal with exacting trustees about funds and sometimes with suspicious and too often with indifferent ecclesiastics about canonical affairs, and yet never, or almost never, to fail? The spiritual training which Vincent and Mademoiselle Le Gras gave the sisters accounts mainly for this; and it was singularly patriarchal. His conferences to the community in Paris, where all were prepared for their work, were held frequently, and were the family reunions, we might say, of father and mother and children. Vincent, after a short prayer, proposed some virtue, and explained it very simply. He then began asking questions, giving each sister an opportunity to apply her mind, and inviting her to express her views, he commenting on them in the most naïve spirit. Everything was very informal, full of good sense, but aimed at the highest standard of perfection. This method set the sisters thinking for themselves upon spiritual things, and caused them to know as well by personal reflection and intelligent assimilation as by instruction the virtues of the Gospel, and the application of them to their state of life and its various duties.

Pretty nearly all his dealings with the community, even the

most official, were carried on in this way. We quote a specimen from the *Life of Mademoiselle Le Gras* (pages 218–219). Having appointed a Sister Servant (as the superiors are called) for an important undertaking, "a new mission in one of the largest cities of the kingdom, he informed her in full community that Providence had chosen her. 'What shall we give Sister Elizabeth for her journey?' he asked, while she remained mute with astonishment; 'each one must give her something. Let us see. What virtue can we give her?' The first sister who was interrogated wished for her companion the love of God; another, wished her love for the poor; Mademoiselle Le Gras, the cordial support of her sisters; and M. Almeras, invited to make his gift also, wished her 'gay patience.' 'See what riches, my daughter; of which I wish you the plenitude,' said St. Vincent; 'but what I wish for you especially is to do the will of God, which consists not only in doing what our superiors require, though this is a sure way to arrive at it, but still more in corresponding with all the interior inspirations that God will send us.'"

This reveals Vincent's confident trust in the ripeness of the sisters' personal holiness, and his desire that they should turn their glances inward for the Holy Spirit's guidance, never failing to use, however, the divine test of obedience to the external order of God in the approval of superiors.

He never ceased to exalt their vocation to them, or to insist upon its divine dignity. Mademoiselle Le Gras followed this up in his own spirit and caught much of the familiar style of the saint. We quote from her life (pages 291–292): "'Your spirit, she said to the community, 'consists in the love of our Saviour, the source and model of all charity, and in rendering Him all the service in your power, in the persons of old men, infants, the sick, prisoners, and others. When I think of all your happiness, I wonder why God has chosen you. What could you desire on earth for your perfection that you have not? You are called by God to employ all your thoughts, words, and actions for His glory.' She insisted that although they were not and never could be religious, they should lead a life

as perfect as that of the most holy professed in a monastery. . . . They ought to be strong-minded women in the right sense, finding no difficulty in labor; open-hearted, cordial, and meek with every one, having nothing constrained, much less affected, in their manners. St. Vincent recommended them, and Mademoiselle Le Gras repeated to them, to keep the eyes modestly lowered, for an excess of modesty in this respect might hinder outsiders from the service of God, by frightening them, and thus prevent the good often effected by modest gaiety."

The result of all this discipline of holy love was the Sister of Charity as we know her to-day, and as men the world over know her to their heavenly and earthly comfort—womanhood according to the Gospel of Jesus Christ.

While Vincent and Mademoiselle Le Gras were thus enrolling and disciplining these peaceful cohorts of holy women, arming them with those weapons of love with which they were to win heavenly victories all over the world, Louis XIV was beginning to form those great armies of men who were to make his reign so "glorious," and so bloody. Vincent began the conquest of the world with a few little groups of peasant girls. His second in command was a delicate and scrupulous widow lady who was always longing, as she was always waiting, to die for the poor. Vincent's soldiers now garrison the cities of the world, wearing a hundred different uniforms of love, daily victors in many conflicts between pity and woe. See the contrast between the village lads of France and their sisters as disciplined respectively by Louis the Great and Vincent the Peaceful, the one using the terror and hate of war, and the other the love and patience of the Gospel as the inspiring motives. When the Sisters heard of their companions dying in pest-houses or among the wounded on battle-fields, they eagerly volunteered to take their places. At one time news came of such a death, and an old sister wrote: "Sister Marguerite is dead *sword in hand*," and hurried on to take her place. It has always been so. General Jacob D. Cox, an American Protestant, writing in *The Battles and Leaders of the Civil War*, tells what hap-

pened when our great war broke out in 1861, and the regiments which were made up of country boys suffered from epidemics of sickness. The scene was Camp Dennison, near Cincinnati:

"The Sisters of Charity, under the lead of Sister Anthony, a noble woman, came out in force, and their black and white robes harmonized picturesquely with the military surroundings, as they flitted about under the rough timber framing of the old barn, carrying comfort and hope from one rude couch to another." And this was kept up on both sides of the dreadful conflict and to the very end. During the Spanish American war hundreds of our Sisters of Charity and of the kindred communities ministered to the sick and wounded soldiers, and if the official thanks of the government were scanty, the soldiers and officers and surgeons bore abundant witness to their unassuming but heroic devotedness. Then, and before, many notable conversions were the spiritual fruit of the Apostolate of bodily charity.*

While teaching the Sisters the principles and practice of perfection, Vincent was himself slowly studying how to draw up their constitution. "That constitution," says his biographer (vol. i. p. 306), "was singularly courageous. It took our saint more than twenty years to conquer public opinion, the objections of the king and parliament, and the prudent hesitation of the pope and cardinals. It is true now, however, that that constitution, after having been an object of wonder to the world, has become an object of admiration." To perfectly adapt the new institute to its work, St. Vincent not only decided against solemn vows and the enclosure, not only passed over perpetual vows, but he asked the Sister of Charity to bind herself only from year to year. "Perhaps," says Bishop Bougaud, "if he had been free, he would have required no vows, and so

* It happened once that a poor wretch was brought to a Sisters' Hospital and died after a few days of suffering. On entering he said he had no religion and no use for religion. But the day he died he called for the chaplain. "Sir," he said, "I want to die in the religion of that lady with the big white bonnet who has been taking care of me."

have allowed their devotedness its full liberty. . . . Despite all opposition the saint created this new type of servants of God in the service of his poor" (vol. i. p. 309). Nobody thinks now that this great Christian legislator was anywise untrue to that highest ideal of the spiritual life which is secured by the solemn vows and the cloister. We suspect, however, that he was roundly accused of it during his long and patient struggle for those advantages which, under certain circumstances and for particular ends, are to be gained by a larger degree of personal liberty. "You are not religious in the strict sense," he said to the Sisters, "and never can be, because of the service of the poor. You must therefore even be holier than religious, since you have greater temptations and less security" (vol. i. p. 310).

Providence blessed this courage to an unheard-of degree. Vincent's institute, preserving intact its peculiar features, has, both in itself and in the innumerable congregations of women which pattern on it, become the wonder of the world and, we may even say, the chief glory of the Church of Christ. Thus did he create a new form of the religious life outside of what was technically termed the religious state, and this he did without prejudice to any older institute or form of religion; nay, the spirit of St. Vincent has assisted various of the older forms to reach out into newer methods without lesion to the salutary bonds binding them to ancient ways.

The work of Vincent, evidently Christian as it seems to our day, and peaceably, cautiously, we might almost say reluctantly undertaken, was yet hard of entrance into the favor of many in authority. The idea of the Sisters of Charity, to quote the author of the *Life of Mademoiselle Le Gras*, had been "unfolded under the breath of God, and yet it was in opposition to the manners and ideas of the time." A community of young girls having hardly a convent of their own, living as much among the homes of the poor as anywhere else, "having no enclosure but the streets of the city and the wards of the hospital, having no grate but the fear of God, no veil but holy modesty, was an innovation strange and bold, to

some *rash*." It was introduced, besides, at a time when the monastic life of women under strict enclosure was flourishing in a high degree. The reader will also bear in mind that St. Francis de Sales, not many years before St. Vincent began, had been compelled, much against his will, to place in enclosure and under solemn vows his own community of women, originally intended to be without either of these holy restraints. Now, we know that Vincent's relations with St. Francis de Sales were most intimate. Perhaps during their exchange of views on God's purposes in their day, Francis made Vincent the legatee of some of his own lights about the spiritual career of women.

In the founding of the Sisters of Charity love foreran the law, the saint taught the canonist. This is nearly always the case with God's greater works, for as the ordinary administration of religion needs the discipline of statutes and precedents and the orderly but too often routine mind of the official, so the renewal of the fervor of the gospel must frequently break through precedents with self-evident fruits of love, must often suffer hurt from officials, who endeavor to whip it into conformity with those legally established systems it is divinely appointed to differ from, because it must improve them, sometimes even supplant them. Only this must be noted: the saints in carrying out God's will of the renewal of souls are taught by his guidance the ways of peace and of obedience. Love does not war against law, but overcomes by persuasion, and by patience. Thus Vincent, the foremost innovator of his age, was a *festina lente* innovator.

These new movements for the elevation of the peasant class, who, as Bishop Bougaud tells us, were looked upon as little better than beasts by the nobility, could not fail to arouse opposition. The cry of novelty was raised, a cry ever at the lips of comfortable mediocrity, and that cry was heard even in high places. Let us recall an instance. When Mademoiselle Le Gras began to go about opening schools for the peasant children she always, and as a matter of course, obtained leave of the clerical authorities. Having spent two months at this work on one of her

journeys, "all at once the Bishop of Chalons, in whose diocese she was traveling, became alarmed at the unusual practices and demanded an account. 'If Monseigneur de Chalons wishes it and he is near,' wrote St. Vincent, 'you would do well to see him and tell him quite simply what you are doing. Offer to retrench as much as he wants, or to leave off altogether if not agreeable to him: such is the spirit of God.' The bishop, whose intentions are beyond all doubt, could not understand the advantage of this new form of charity; and Mademoiselle Le Gras was obliged to return to Paris. The saint congratulated her on this trial. . . . 'Perhaps you will never meet with an occurrence redounding more to the glory of God than this one. Our Saviour will receive more glory from your submission than from all the good you could have done'" (*Life of Mademoiselle Le Gras*, pp. 90–91).

We hear much in our day of the elevation of the female sex, and we hear it very gladly, for it is the weaker sex, the one that suffers most, and the one which in its grandeur of affection is the type of God's loving kindness. But we must admit that many useless and some hurtful results follow contemporary endeavors to better the condition of women. Vincent de Paul leads the world in the true advancement of the sex, always safe and yet wonderfully progressive.

Was ever a man so equal to the task of gaining women their rights as Vincent? Since our Lord emancipated the sex by his mother's elevation to the throne of the Christian world, no man, it seems to us, did so much as Vincent de Paul to broaden the usefulness of woman, to enlighten her understanding, to sanctify her affections. Yet he never gushed over women, nor relaxed his watchfulness against sexual familiarity. He never forgot, not even unto extreme old age, the danger that lurks in our fallen nature, even in the purest communications between man and woman. The influence of St. Vincent, exercised through the Society he founded, has continued to grow, for the betterment of humanity, in all lands, and was never more vigorous than at present.

The Unification of the Ursulines.

Inaugurated in America, concluded in Rome.

A Glorious Achievement of the Pontificate of Leo XIII.

A GREAT and long desired work was brought to a happy conclusion when, on November 28, 1900, the Holy Father gave his formal approbation to the work of unifying the Ursuline communities of the entire world. The new organization will be known as the "Canonically United Ursulines."

The Ursulines as a religious foundation are three hundred and sixty-five years old. St. Angela Merici is their founder. They date from that period of religious activity immediately before the Council of Trent, when Italy particularly was stirring with evidences of awakened life. The peculiarities of their organization placed them largely under the authority of the bishops, and made the various houses self-governing. They assumed as their special vocation the education of young girls, and many of the communities added a fourth vow to that effect. They were the first to cross the Atlantic, and in the very year (1639) that John Harvard started the small school which ultimately became the great Harvard University, Mother Mary of the Incarnation was gathering about her at Quebec the daughters of the French settlers as well as the maidens of the Indian tribes. Later on the Ursulines came to Massachusetts, but the spoliation and burning of their convent at Charlestown is not the proudest chapter in the history of New England. There are now in this country twenty-four communities with 998 nuns, teaching over 10,000 pupils. In the entire world there

are over 11,000 Ursulines. Two thousand nuns, wearing the Ursuline habit and following the rule, were represented in the first chapter held in Rome, November, 1900, but since the formal approbation of the Holy See many more communities have identified themselves with the newly consolidated order.

This great work of unification has not been brought about without meeting with many difficulties, but the whole matter has been handled with such tact, as well as consideration for the immemorial customs of venerable institutes, that the most harmonious relations have resulted. When the Holy Father blessed the work he reserved to himself the privilege of ratifying the choice of officers by the general chapter. The delegates chosen by the various houses met in Rome on November 15. There were nine nuns there from America. The chapter was opened by a discourse from Cardinal Satolli, who was selected for this honor by the Holy Father on account of his ecclesiastical relations with the Ursuline Community in Rome. He said to the assembled mothers that it was the desire of the Holy Father to unify, as far as opportunity offers, the various separated branches of the different religious orders. After passing some compliments to the Ursulines on account of the many illustrious members who have left a name for learning and sanctity, he said:

"It is with full knowledge that I speak of your order, having closely observed it in America during my apostolic mission to that country. I wish to salute here, in the person of their representatives, the houses I know so well there, one of which (Galveston) has recently experienced a most unforeseen and most terrible disaster. It is in America I first learned to know, to appreciate, and to love the Ursulines, as it is there also that I understood from daily example the immense strength for good even the least things acquire when vivified by the all-powerful principle of unity.

"By such study and experience I was prepared to enter into the relations with your order which have been assigned me by the Holy Father. Named protector of the group of Rome, Blois, and Calvi, I penetrated into the interior of your spirit,

and, to the glory of these three houses I wish to say here that in the living mirror they afforded me of your abnegation, your devotedness to the church and to souls—in a word, of all virtues, the esteem which I had already conceived for your holy order has grown beyond all power of expression, and with this esteem has grown likewise my affection.

"But while I contemplated in spirit, on account of the examples I had constantly before me, the marvellous strength of supernatural life hidden away in your cloisters, I deplored that this power for good was scattered, without cohesion and without mutual understanding or agreement. Remembering what I had seen in America in the order of secular affairs, I said to myself: 'What could not religious souls of this calibre effect if, thanks to unity of direction, they knew how to concentrate their powers and harmonize their efforts!'

"At this point the Pope spoke. With what joy did I make myself the interpreter of his wishes! I said, if you remember, that I hoped and almost felt certain the century would not die ere it had witnessed the unification of your glorious order. At the very moment it is approaching its decline you are here assembled to lay the foundation of this much desired union. It is a difficult undertaking, but in nowise above your intelligence, your good will, and your spirit of abnegation; especially is it not above divine grace.

"It is God who wishes this work, and everywhere his finger is seen amid the many trials it has had to undergo; these trials have only imprinted thereon the divine seal of the cross. It will be thus until the end; that is to say, until the entire order has joined you in a perfect unity. It may be that neither you nor I shall witness this happy event, but you, Reverend Mothers, will have had the glory of giving this first impulse to God's work. Your names will be engraved in golden letters in the annals of your order; and, what is infinitely better, they will be inscribed in that Book wherein is written for all eternity the things done here below for the love of God and for his greater glory.

"To the work then, Reverend Mothers, under the direction

of two men of science and of tested prudence, viz., Monseigneur Albert Battandier, protonotary apostolic—one of the most eminent consulters of the Sacred Congregation of Bishops and of Regulars—and of Rev. Father Joseph Lemius, general treasurer of the Oblates of Mary Immaculate as vice-president. Monseigneur Battandier, as president of the assembly, is fully and canonically empowered to direct the order and method of the sessions, and while from afar I watch over the progress of your labors I will beg our Lord, Reverend Mothers, through the intercession of his Holy Mother and your patron saints, especially Sts. Ursula and Angela Merici, to bless you and shower upon you the light of his Holy Spirit."

The chapter proceeded under the presidency of Monseigneur Albert Battandier. The largest liberty of thought and freedom of expression were permitted under the rules laid down for the guidance of the chapter, and when it came to the election the triply sealed envelopes containing the choice of each delegate were sent to Cardinal Gotti, to be laid before the Holy Father for papal sanction. The result of the election was read aloud: Rev. Mother St. Julien, of Blois, was elected Mother-General; Mother Ignatius, of Frankfort-on-the-Main, First Assistant; Mother Angela, of the United States of America, Second Assistant; Mother Stanislaus, of Aix-en-Provence, Secretary and Third Assistant; Mother Maria Pia, of Saluzzo in Italy, Fourth Assistant; Mother St. Sacramento, of Bazas, General Treasurer.

By the election the new generalate is fully established. Still, the details of creating provinces, erecting houses of study and novitiates, have been left to the future. The chapter, however, took care to fix the scheme of organization in the nineteen articles which have now the force of law. Many of the communities which were not represented at the chapter have since accepted the Constitution as approved in this first chapter. The Holy Father was so solicitous that all should be amalgamated that he himself designated the manner in which aggregations may be made.

Previous to the unification there were eleven congregations in

the order, differing more or less in the details of their manner of carrying out their vocation as a teaching order. Four of these congregations, viz.: Paris, Bordeaux, Toulouse, and Lyons, were very numerous, and the two first were particularly illustrious by the importance of their houses, the number of their subjects, among whom were to be found women of the noblest rank and even of blood royal, and by their history and vicissitudes. Paris antedates Bordeaux in papal approbation by six years.

When it became evident that the old Monastery of Via Vittoria in Rome was doomed, and when the work of spoliation had begun, a very eminent French house, that of Clermont-Ferrand, generously offered to go to their assistance, with money and subjects; but as the Roman sisters were of the congregation of Bordeaux, they appealed to those of Blois, who generously responded. Again the Paris branch, in the person of Clermont-Ferrand, asked for co-operation in the good work; but their generous offers were declined and Blois took the house under its protection.

Some time afterward, Mother St. Julien, of Blois, congregation of Bordeaux, finding that her position with regard to the Italian houses was uncanonical, applied to the Sacred Congregation of Bishops and Regulars for necessary enlightenment and legislation. His Eminence Cardinal Satolli was appointed Cardinal Protector, and in an interview he had with the Pope His Holiness expressed a strong desire for the unification of the whole order. The cardinal designated Mother St. Julien to make known this wish of the Holy Father to all the Ursulines of the world. This she did without delay, by means of a circular setting forth the great advantages to arise therefrom, and the rectifying of many uncanonical things that during the lapse of three centuries had crept into the very best and most conservative houses of the order; a state of things not even suspected to exist in many cases.

The response to this circular was of such a nature that eight months later an official letter was transmitted by the Sacred Congregation of Bishops and Regulars to all bishops having Ursu-

lines in their respective dioceses, directing them to ascertain by secret ballot the desires of the Ursulines on the subject. In many houses there was complete unanimity of opinion; in others, a large preponderance of those favoring it, and, in all, practically, a desire for some kind of modification of existing things. The response to this appeal was of such a nature that the Holy Father commissioned his Eminence Cardinal Satolli to make known to *all houses that had unanimously adhered, with approbation of their bishops*, that he would be much gratified by their sending their superiors or delegates to a general assembly to be held in Rome during the holy year.

Again Mother St. Julien, who had spoken on the subject with the Holy Father several times, in private audiences, was commissioned by the cardinal to send out the invitations to the above-designated communities. As she could not transcend her instructions, many who would willingly have gone to Rome received no invitation, although they would have been welcomed as spectators, but not as partakers in the capitular assemblies. This was clearly shown by a cablegram sent by Cardinal Satolli, in the Pope's name, to the Ursuline convent of Springfield, Ill., in which he stated that while other communities which had not adhered would be welcome, *they*, the Springfield nuns, were obliged to be represented as coming under the head of those indicated by the Pope's words. The Holy Father was greatly pleased with the result of the general chapter, and spoke in heartfelt praise of their obedience to his wish to the Ursulines who were honored with a private audience in the hall of Clement VIII, in the Vatican, December 7, at 12:30 P. M.

Several modifications were made in the schema at the suggestion of the American nuns. While perhaps the conditions of this country were less understood than those of Europe, there was evident a strong desire for enlightenment and full understanding of its needs on the part of the presiding and directing ecclesiastics, and a great readiness to concede any point that would render the order more efficient in its work.

The work of parochial schools will not be interfered with. The cloister will not be enforced wherever it does not already

exist or where it would hamper the higher duty of a teaching order. Practically it is done away with in the United States; and while the spirit of cloister is encouraged, its exterior symbolism of grates, etc., is no longer desired in our country. The church does not wish the Ursulines to lose the vast moral support their dependence on bishops gave them, and therefore, while Rome takes to itself several privileges which formerly belonged to the bishops, it legislates that many things must still be done "intelligentia episcopi." Subjects cannot be tranferred at the will of superiors alone; houses remain independent in money matters, only a small tax on net profits being asked to support general and provincial officers. The lay-sister question under American conditions was satisfactorily arranged; in a word, a great order, consisting of totally independent houses, of eleven different congregations, has been merged into one great homogeneous whole, as a generalate, while retaining many of their former customs and privileges, and this has been done with a unanimity, sweetness, and celerity which appear simply marvellous.

The harmonious outcome of this great work is due largely to the tactful way in which the assembly was presided over. Equal to the sagacity of Monseigneur Battandier was the broad, sweet, and conciliating spirit of Father Lemius, the treasurer general of the Oblates. The sermon that he preached at the outset produced such a profound impression on all present that its spirit seemed to pervade every gathering, and to animate the discussion of every question. It is to this sermon as much as to any other one thing that is due the happy result. We print the sermon in its entirety.

OPENING SERMON

delivered by Rev. Father Lemius, General Procurator of the Oblates of Mary Immaculate, at the Ursuline Assembly convened in Rome for the purpose of Unifying the Order, November 14, 1900.

"Let them be one as we are one" (St. John xvii. 22).

REVEREND MOTHERS: God, who in the government of the world embraces alike the great and the small, the general and the particular, nevertheless fol-

lows with a more attentive regard and conducts with a more paternal hand those beings that are more dear to him and closest to his heart. First of all the church, after Jesus Christ, and through Jesus Christ the center of his works; next, in this church, souls who devote themselves to him without reserve, and among those souls such as make of this devotedness a profession and form associations for better practising it—that is, the Religious Orders; and even among these orders, those who must promote his glory by the sublimity of their vocation and the fecundity of their works.

Yours is among the very first. Illustrious by the name of its foundress, a virgin renowned among those whom the church honors and who do honor to the church; illustrious by its antiquity of three centuries; further distinguished by the most fortunate alliance possible of the contemplative and active life, continuing by the former even in our agitated times the mode of life of the ancient solitaries, and appropriating to itself by the latter the ministry most dear to the church, that which has for its object childhood, especially among those classes of society called by their rank itself to exercise a dominating influence in human events. This ministry of the education of childhood was inaugurated by the Ursulines; others have followed them, but never have they surpassed or even equalled them.

With what watchful care has Divine Providence surrounded this venerable order during its long course of existence. While institutions solid in appearance, resisting many a storm, have gone down before the pitiless despotism of time or have been swept away by furious tempests of persecution, yours has not only defied the iniquity of men and braved the injury of time, but has moreover drawn from opposition a new growth of strength; in testimony whereof your four hundred houses stand to-day an admirable net-work spread over the whole earth.

An essential property of Divine Providence is to bring all things into unity, and the words of my text illustrate this tendency because the most jealous care of the Holy Trinity is to place its mark (of unity) upon all its works. Not that eternal Wisdom does not know how, according to beings and times, to relax this unity, for it belongs essentially to Divine Providence also to harmonize things according to their nature and the surroundings in which they have been placed, but nevertheless its habitual tendency and constant effort are towards unity, and it is usual for this watchful Providence to take advantage of favorable changes in times and circumstances to erase lines of division and tighten the bonds of union.

What marvellous changes have been wrought in the relations among men! In proportion as these relations were beset with difficulties in former times, have they become easy in our own. We have subordinated to our use, I may say, the most powerful forces of nature; we have bent them to our service, we have taught them to transport from one place to another ourselves and our thoughts with a rapidity that is simply marvellous. These utilized forces have annihilated distance, and produced a nearness that would have seemed

incredible in former times, and thus united, so to speak, the whole human race. Unity is in itself a force. *Vis unita fortior:* it grows by little things. *Concordia res parvæ crescunt:* and increases those that are already great by giving them greater development and strength of action. The wicked know this only too well, and to speak but of the inventions of hell, the secret of their power lies precisely in unity. Should the good, then, disdain such a force? Is it right that their most commendable respect for the past, and for venerable traditions, should blind them to the advantages the new order of things offers for promoting God's honor and glory. If throughout centuries these same good people have lived isolated, is that a reason to remain in this isolation when ancient conditions have passed away, when all things tend to unity, drawing therefrom new strength and energy.

You here present, you have not thought that the past traditions of your order were reasons for rejecting what Providence itself was offering you in the present. The Past: let us take it in its entirety, not in certain places; does it not plead most eloquently for unity? Allow me to sketch in a few words the philosophy of your history, and the profound thought of that wisdom which in the course of ages has brought about its successive phases. You did not come into existence as members separated one from another on the face of the church, but as a compact body, solidly attached to one head, your mother St. Angela; and after her, her successors took the title, written in your first constitutions, of "Mother General." It was like a first sketch of your holy institute; but God, who wished to make of it in all respects one of the most illustrious parts as well as one of the most active and fruitful forces of his church, resolved to raise it to the highest conceivable degree of perfection, and to unite in it highest contemplation with active ministry; in such a manner that the Ursuline Order became one of the most notable examples of that form of apostolic life which gives out to the world in works what it has drawn from heaven in prayer. Then it was in the designs of God to isolate you and he did so, for a time seeming to obliterate the tie that had bound you in his first design; but this was only a temporary measure. Those who understand the admirable logic of Providence and that spirit of wisdom which animates all its works, could foretell that when the isolated members had become sufficiently permeated with this double life of contemplation and action, when it had reached that point where action was but the corollary and, if I may use the expression, the overflow-pipe of contemplation, then the order was to return to its primitive unity at an hour clearly marked by a profound change in the conditions of human society, and in response to the voice of him who is here below the interpreter of the divine will. In this way the two first phases of your history should meet, and form by an admirable synthesis a new embodiment of the past.

No it was not in the designs of God to abandon the primitive form he had given your order, but during a period when, on account of the difficulties in the relations among men, that form was ill-adapted to the perfection required

in its varied elements, God suspended the mark of unity until the difficulty had ceased to exist. And as he conducts things to their end with as much sweetness as strength, he took care to infuse into the bosom of the order itself a vehement desire for union as soon as there seemed a possibility of its realization. Many of its most illustrious members, and greatest among them the Venerable Mother of the Incarnation, contributed to increase, as she tried to realize this desire. You all here present must remember the grand movement of 1875, when one hundred houses affirmed the necessity of and the desire for this unification without one dissenting voice. Why, therefore, have those very houses, the originators and most ardent directors of this movement, combated and opposed with all their might the unification about to be formed?

It is without doubt that God wishes every work of his hand to bear the seal of the Cross of his Son. Be that as it may, this first movement remained sterile and without immediate result. Nevertheless it gave the impetus and prepared the scattered elements of your holy order for a fusion which was in the designs of God, who waited only the fit instrument—the man of his right hand. What man, Reverend Mothers, has more than Leo XIII been the man of God and of his times? The man of God by a sanctity, a wisdom, and a goodness which appear more than human; the man of his times, by a clear view of the imperious needs of modern society and a profound knowledge of that century which has almost completely passed beneath his eyes; knowing besides that it is prudence to bend as much as possible to circumstances, and that the church, immutable in doctrine and morals, should nevertheless place itself in harmony, in its institutions and discipline, with the conditions of different periods of time. Leo XIII has understood that the prime need of the present is unity. Already, in many instances, he has established and encouraged it among religious orders. How many stones dispersed over the face of the church has his hand gathered, and with them built those superb edifices which are the glory of the church and the edification of men. Now it is to the Ursulines he turns and says: "Ut sint unum—Let them be one."

That the Pope desires this unification is a fact that needs no demonstration. After the solemn affirmation of a prince of the church whom we know to be especially beloved by Leo XIII; after the official letter of the Sacred Congregation of Bishops and Regulars, in which were sketched the great lines upon which this unification would be based, a letter which was in itself the expression of the Holy Father's wish, without even taking into account that this desire on the part of His Holiness was apparent in the wording of the final formula "De Mandato SSmi,"—after all that, unless some personal interest exists, doubt is no longer possible. To-day, which brings you together in a convocation made in the name of Leo XIII, such a doubt would argue incurable blindness; and to what lengths goes this desire of the Pope, before leaving Rome you will have, I hope, the opportunity of seeing and knowing for yourselves, without need of any go-between.

It is not possible for a Pope to manifest publicly any desire which has not for its object the greater good of the church; then it follows that every desire of a Pope is a counsel, and for souls tending to perfection every desire becomes a command, because every desire, every counsel, every command of a Pope is a desire, a counsel, a command of Jesus Christ. It is not necessary for me to repeat to you that the Pope is indeed what St. Catherine of Siena was wont to call him—Christ on earth; Christ having hidden himself in the silence and solitude of the tabernacle in order to remain on earth, to multiply himself, and to bestow himself upon his creatures; and seeing himself thus bereft of human appearance, has borrowed that of the Pope: the lips of the Pope with which to speak, the hand of the Pope to bless. In a word, Jesus in his full integrity is for the Catholic soul, and still more for the religious, the Jesus of the Tabernacle, but completed, rendered visible, and given a voice through the Pope. If it is thus, Reverend Mothers, and we do not doubt it, and not an Ursuline in the world doubts it, how do we explain this reasoning: "The Pope indeed *desires* the union of the Ursulines—but a voluntary union; let it then take place, but without our taking any part in it." Is it not apparent how we kill by such reasoning what is best and most delicate in obedience—the very flower of this virtue? A superior of a house is not greater than the Pope; therefore, if the above reasoning is at all valid, what would prevent a religious from saying in her turn, and with a better right: "My superior desires such a thing, but she leaves me free; therefore I will *not* do it." Woe to the house in which such reasoning prevails!

It is true that all desire by its very nature leaves freedom of action; but let simple and generous obedience (and it is by these qualities obedience shows itself refined and delicate) transform the desire of a superior into a command, and a command binds.

The Pope has at the same time given and taken away liberty—he has given it by his word, he has taken it away by his desire, at least from those who fully understand the spirit of their profession. The contradiction is only apparent, and, in a word, what the Pope has done is only a characteristic of the heavenly prudence of the church, which takes into account human infirmity.

All praise be to you, Reverend Mothers, for having responded with perfect simplicity of soul to this desire, this invitation of the Pope, and praised be your houses in you. My praises, as myself, are nothing; but I am authorized to express the approbation of the Pope himself.

Last Sunday—pardon me for mentioning myself—I had the happiness of being at his feet, and he said to me, with an august gesture that spoke louder than words: "Tell the Ursulines that I bless them and express to them my satisfaction that they are here!" This praise of the Pope does not end here. No, it does not limit itself to you, Reverend Mothers, who listen to me, nor to the houses represented through you; it goes abroad over the whole face of the church to all those Ursulines whom fetters have restrained but who are

here by the deepest wishes of their hearts. Their feet are bound, but their desires have not been strangled. Fear nothing; this desire will grow until it bursts forth from its broken chains.

After having commended your simplicity of obedience I must now praise your clear-sightedness. You have indeed understood the necessity of this union. Without speaking of the elevation of the educational plane in your houses—elevation which is possible only by uniting—I will refer to the exchange of subjects, which is so imperiously demanded in certain contingencies that it actually takes place and the necessity of which you all understand. But how does it take place? First in a vague, uncertain manner, after long and at times painful applications and delays, during which vital interests are at stake. Secondly, and this is far more serious, outside of Canon Law and, to speak more accurately, contrary to Canon Law, as will be demonstrated to you in the course of the sessions with greater competency and authority than I myself can bring to such a task. Objectively, therefore, these changes take place illegally and illicitly. Two things are necessary in these exchanges: 1st, a regulating principle to facilitate and enlighten: to facilitate by a certainty of indication that avoids tiresome and useless bungling; to enlighten by precise directions as to the rights of subjects, thus preventing precipitancy and regrets; secondly, a principle of authority to sanction them. This double principle can only exist in a union.

There is still another thing to be considered. With the greatness of heart which ennobles you, what should animate these sessions is not only simplicity of obedience and clearness of view, but moreover a profound sentiment of solidarity, the true name of which is fraternal charity.

You do not know—you who here represent flourishing houses, or at least houses that are self-sustaining, facing the future without misgiving or fear; no, you do not dream of the sharp pain, the bitter anguish hidden away in certain Ursuline convents. I have said in the hearts of Ursulines, your sisters, daughters of the same mother, members of the same family. You have never known what it is to see, with agony of soul, the death of your house approaching, with slow but certain step, as an inevitable necessity. Not one's own death, that would be invoked with all the strength of grief; no, but the death of one's house—of that house in which one was born to the religious life and where one had passed long years in a sweet intimacy with God and beloved sisters. The death of that house where, without stint or grudge, the best part of her energies have been spent; of that house of which she loves every nook and cranny, because they have been marked by some silent visitation of the heavenly Spouse; of that house, in a word, from which she hoped to take her flight to heaven. Alas! it is condemned by an inflexible law. Upon such a day, at such an hour, it must perish. What torture, what agony! The hour strikes—a rude cart is at the door. Throw in, poor victims, with those hands trembling with emotion, whilst your eyes are dimmed with tears—throw in the few objects that the rapacious cupidity which dig-

nifies itself with the august name of Law has left you. Bid adieu to that house which, already violated by sacrilege, will henceforth be devoted to profane use and may become the home of sin; bid it adieu and silently follow that poor cart. Oh! what would you wish in such an hour? Would you not prefer to ascend that cart yourselves and, as in another infamous epoch, make of it your ladder to God?

But where will they go? What matters it indeed whither they go, since they have left for ever their well-beloved home, the roof under which they had hoped to die? There are other sacred wrecks scattered around; they will increase their number, until sorrow, that sapper of life's foundation, will have killed them. At a later day it will be said of their home: "You remember that ancient monastery which had sheltered princesses and had been the honor of the church—it lived its life and now it is no more. A few living stones of the edifice dragged out a feeble existence in a corner of yonder strange house, where they awaited the summons of death. Death came and carried them off in its turn; it is finished—the tomb is sealed!"

What! you exclaim, had they no sisters, no family, no friends, no kind heart to pity their lot? They had. There exist in the world convents of the Ursulines who enjoy highest prosperity. Vocations abound, their boarding-schools are full to overflowing, everything is flourishing in the present, there are no fears for the future. Are they, then, dead? Yes they *are* dead—to the needs of their unfortunate sisters. Alas! blame not the hearts of men, blame rather the condition of things. It is the fatal law of isolation that on the same trunk some branches superabound in sap, whilst others dry up and die. Oh, no; do not blame the hearts of the Ursulines. I know them; they resemble the heart of Jesus their Spouse, who was moved and is still moved by the miseries of those whom he has called and made his brethren.

The Ursulines! What have they not tried to do to stop this work of destruction and of death? Almost immediately after the promulgation of the infamous laws condemning your convents of Italy, the movement for unification began. An intense sentiment of fraternal pity was the soul of the movement. And that same sentiment is found again in the first steps taken towards that actual unification which has brought you together. Fraternal pity—I proclaim it aloud, for I have closely followed the whole history of this movement—has created the group of Rome, Blois, and Calvi, which in its turn has been, not the cause exactly, for that is to be found in the Pope's wish alone, but the occasion of all the rest. Decidedly God wills that in some respects we break with the old organization, how venerable soever it may be, which by its form has held the Ursulines in check and centred upon themselves, and that new ways be opened up for the overflowing of the kindly sentiments of their noble hearts. No, it is no longer allowable that in presence of the great changes that have so profoundly revolutionized human relations, and especially in view of such great calamities, your holy order should persevere in an isolation which so closely resembles, for those who do not know you, a cold and unfeeling egoism.

But what am I doing, Reverend Mothers? I appear to be urging upon you the necessity of this union, when you have undertaken such long and perilous journeys only to be united. I am now at that by which I should have begun; that is, it now behooves me to point out to you the kind of union you are to labor for and the dispositions you should bring to this labor.

You are too profoundly penetrated with respect for the present form of your order, so venerable by its origin, which is pontifical; by its antiquity, which is of several centuries; by its fruits, which are admirable, for me to tell you that it is precisely with this feeling of respect that you should be filled. Not one of you assuredly came here to do a work of destruction and to break with so glorious a past. It is true some have failed to come, fearing such a result. Why have they not better understood the guarantee against such a thing that exists in the very city of Rome to which you have been summoned—Rome, so jealous of tradition, and which engenders respect for the past by its very appearance. And more than that: why have they distrusted that prudence of the Holy See, full of delicacy and of sweetness, to which it appertains in last resort to judge your deliberations, and to place its seal upon your new Constitutions. No more than the church do you wish, or could you destroy that which has been determined in and transmitted to you from such ancient times. Your work is one of adaptation alone; the obtaining of certain advantages, the eliminating of certain inconveniences; behold the just measure of the contemplated union—as this union is precisely in its requirements the exact measure of the modifications to be introduced into the actual organization. Must we cast aside our dependence upon bishops? I do not think so. Each house has, I may say, its individuality and its own features; let each one preserve them. Each subject has the right to live and die in the house of her choice; let her keep it. Houses and subjects have special relations with diocesan authority, so that Ursulines have been called the daughters of their bishops. Let these relations remain unbroken; what is needed is simply to modify all these things in such a way as to render a real union possible—I say a real union, not one in name alone, but a union in deed and in truth which will exactly respond to the end proposed.

Such is, if I mistake not, the principle, the rule, the fundamental maxim you ought constantly to have before your eyes, to enlighten your discussions and recognize the lines, often exceedingly fine, where should end your very natural instinct of conservation and begin the work of re-formation. I have before me the *élite* of your order, in point of intelligence and of virtue. Helped by God, who wishes this union and who has so manifestly brought about its beginning, you will, I am convinced, easily perceive those lines of which I speak, where the past and the future meet. You must bring two dispositions to the work, both of which are absolutely necessary; a supernatural spirit and a spirit of sacrifice.

It seems to me that your sessions should assume the character of meditations. We must not think, Reverend Mothers, that there are silent and solitary meditations only, where each one weighs in the bottom of his soul, and in virtue of supernatural principles, the reforms to be brought about in one's own life. There are meditations which may be termed of the House, of the Order. Yes, true meditations, although made by several; since deliberations of the needs of houses and of the order, as well as those of the individual, should be viewed from a supernatural stand-point. All meditation, strictly speaking, has a triple aspect; it demands, 1st, attention to the subject as matter of deliberation; 2d, directing of the intention towards God as its end and aim; and, 3d, supplication to God for light and help. Thus, while you follow attentively the debates and take part in them, you will have God before your eyes and God alone that is, his glory through the personal sanctification of the Ursulines, and through the salvation of the children entrusted to their care. Therefore, perfect disengagement from earthly and human views; none of those self-seekings, often so subtle, regarding certain points to which one is attached, and which, if we know ourselves well, seem right and proper and just only because they minister to the human interests still dwelling in the bottom of our hearts. Had I before me saints ready for canonization I would hold the same language to them, in right of the authority of my priesthood, so deeply rooted is self-love within us, and so much is vigilance needed to preserve us from such self-seeking, even when we sincerely believe it thoroughly uprooted from our hearts.

The intention thus purely directed to God, you will pray ardently, and even during the sessions, thus prolonging the Veni Sancte with which they will be begun. The work you are about to perform is essentially divine; and it can only be accomplished by God and by the divine principle with which he will animate you. Think you that he will abandon this order, so venerable, that came forth from his hand and from his heart,—that he will abandon it, I say, to the decisions of your minds, so small, so short-sighted, because so human? You do not think it. No, you do not think he will permit other hands to touch a work he himself had formed, you know with what infinite love. What, then, are you, Reverend Mothers? Only simple instruments holding yourselves in readiness for his interior illuminations and inspirations, which are the two means by which God moves the human soul. In these dispositions sacrifice will seem easy to you.

Acts of abnegation will certainly be demanded of you, Reverend Mothers. To pretend to create a union without changing existing things is a simple contradiction. It is not to create an empty name that you have undertaken distant voyages, but to found a powerful and fruitful reality. And it is for this the Pope has called you. Yes; but to touch the established order, to touch the ensemble of things that up to the present has constituted the life of an Ursuline, is to touch your very selves. Not only because this life is yours, but because it has penetrated into you, into your habits and into your hearts, and has become, in a certain manner, your very selves. What is asked of you is a work of self-renunciation. Do you not see here the great symbol-

ism of all religous life—Sacrifice and the Cross? Doubtless you must study well in order to understand them, the new paths by which Christ wishes to lead you; but once they are recognized, you must follow them boldly, the cross in hand.

"Perpetual standard" (the cross), said Leo XIII, in his last encyclical, "of all those who wish, not in words but in deeds and in reality to follow Jesus Christ."

I have only, Reverend Mothers, put in words what I know is in your souls, and each one of you, while I spoke, has but recognized her own sentiments in my words. May God be praised for having inspired in you such generous abnegation at a time when we have so much to deplore: the cowardice of men bearing the name of Christians! In God's name begin your work. Lay the foundations of that edifice of which you are the first stones; an edifice which, with God's blessing, will increase in dimension and solidity: a temple from which shall ascend to God most harmonious praise; a fortress from which shall be hurled with certainty and precision deadly weapons against the enemy of God. In all the houses of the order, what views soever they may entertain, some souls are praying ardently for you. The Pope blesses you, as he has commissioned me to tell you. Nothing is lacking, neither in yourselves, nor around you, nor above you, that can hinder you from accomplishing a work wise and prudent, as well as strong and fruitful. You will accomplish it; and without speaking of the glory of this work, which counts for nothing in your eyes, you will gain a special glory in heaven; it will be due to those souls who owe their salvation to the work you are about to do. You will say to them eternally, in the words of St. Paul, "Vos enim estis gloria" (1. Thess. ii. 20): You are my glory. Amen.

The Ursulines were the first religious who established themselves in the northern parts of America. Before the close of the seventeenth century, there were in Canada six communities of women, among whom two were of the Ursuline order; the House of Quebec, founded in 1639, and Three Rivers, founded in 1697.

In the United States, New Orleans was the first of all the cities which obtained a community of Ursulines. This convent was founded in 1727. At that period Louisiana belonged to France.

In 1730, the community of New Orleans numbered seven Ursulines. Devoted to education and charitable works, they directed a school, an hospital and an orphanage. There were in 1903 some thirty Ursuline convents in the United States, engaged in the education of many thousands of pupils. There are also several communities in Canada.

The National Conference of Missionaries to Non-Catholics

WE ARE AT THE OPENING OF A DIVINE MOVEMENT FOR AMERICA'S CONVERSION.

By REV. WILLIAM L. SULLIVAN, C. S. P.

It always takes time, it often takes vicissitudes and disasters, for a great practical truth or a great hope to influence mankind. There are two reasons for this: one in the speaker of the truth or oracle of the hope; the other in the generation which he addresses. As to the prophet himself, his obstacle is in proving his idea to be workable; in finding ways and means of convincing men that his enthusiasm can be harnessed to achievement, and that his private illumination is a public and providential breaking of light on pathways to new duties and new successes. For rarely has it happened that to one given the vocation of announcing such a truth or hope has the further blessing been vouchsafed of so presenting his message to the world that his own times will accept it at his appreciation, and enter upon the line of conduct which that message requires.

And this consideration points to the second obstacle, namely, on the part of the generation of men to whom the prophet appears. Because he has merely shed light, they do not follow him. Though with his truth, speculatively stated, they agree; though with his hope they sympathize; still because he has not shown signs and wonders they hold off. They possess ideas and expend their energy—and they may expend it unselfishly—on lines that are settled, safe, respectable. To risk this safety and

respectability in a mere venture, however inviting; to hazard failure, possibly to appear foolish—this they will refuse to do because this is the part of enthusiasts who are daring; and the bulk of men are enthusiasts only when there is no special call for daring. But show them that the truth spoken has the support of the truth acted on; that the hope which has cast into their hearts the spark of aspiration needs for realization no more than the support of willing hands, and then the new idea from an opinion will become a cause, and will succeed in proportion to the devotion back of it. The pity is that when it has become a cause, the noble spirit whom God elected to fling the light of it into the world is already dead, resting from the tardy understanding of men and the consuming of his own heart. Still, on the grave of such a man the dust will not too long be allowed to deepen, and some day there will be raised above his tomb a fit temple to the truth he lived and died for.

A generation has passed since a man of this sort urged upon the world what God had first inspired in him as a hope, and later confirmed in him as a vocation—the conversion of the United States to the Church of God; the making of a Catholic America. How he wrought and prayed for that; how for that

Note.—A photograph of Members of the first Conference was published at the time. The group included:

1. Rev. Peter McClean, of the Hartford Apostolate; 2. Mr. J. A. Blount, Anniston, Ala.; 3. Mr. N. F. Thompson, Birmingham, Ala.; 4. Rev. Michael Otis; 5. Rev. Thomas F. Cusack, of the New York Apostolate; 6. Rev. W. S. Kress, of the Cleveland Apostolate; 7. Rev. Joseph F. Busch, St. Paul, Minn., Apostolate; 8. Rev. W. S. Sullivan; 9. Rev. H. E. O'Grady, Missionary in Alabama; 10. Rev. Bertrand Conway; 11. Rev. F. B. Doherty; 12. Rev. Edwin Drury, Missionary in Kentucky; 13. Rev. T. F. Price, Editor of *Truth*, North Carolina; 14. Rev. Michael A. Irwin, of North Carolina; 15. Rev. John Marks Handly; 16. Rev. Xavier Sutton, Passionist; 17. Rev. Dr. Guinan, of New York Apostolate; 18. Rev. John P. Michaelis, of the Cleveland Apostolate; 19. Rev. John T. Burns, Huntsville, Ala.; 20. Rev. William Stang, D. D., of the Providence, R. I., Apostolate; 21. Rev. T. V. Tobin, Chattanooga; 22. Right Rev. Thomas S. Byrne, Bishop of Nashville; 23. Rev. Walter Elliott; 24. Right Rev. Edward P. Allen, Bishop of Mobile; 25. Rev. A. P. Doyle.

he was worn by labors without and wasted by zeal within, only those who lived with him may know, and even they inadequately. But the great hope was then, as even now it sometimes is, dashed hard against the stones of indifference, or against the perhaps rougher rack of that sort of sympathy which is as remote from active co-operation as it is uncolored by enthusiasm. Nor could men be blamed if they took this attitude. No definite working-plan for the great idea had been put in operation, and the practicability of the whole scheme, so far as the human side of it went, could be fairly debated by the prudent, the cautious, and the calculating.

And so it came to pass that with a mind absorbed in the outlines of a mighty campaign for God, but with a heart made heavy because he faced the forlorn hope almost alone, Father Hecker died.

But his idea lived, for it is divine. And now, in the blessed providence of God, that idea faces this generation in far different equipment than when first it was addressed to the generation just passing. The conversion of America may still be a far-off realization of our present hope; a harvest out of seeds now sowing of which no man can foretell the day of the gathering. But the conversion of America is now more than merely a hope. It is become an enthusiasm—a passionate vocation for some of the fairest lives in the priesthood of the United States. It is now more than the chance scattering of the seed of the word of God. It is already a harvest. For already there have been gathered into the barns of the Master thousands of souls that have grown out of the priestly labors and the holy intercessions sown in this divine apostolate.

The great idea needed enthusiasts, who feared not failure nor the charge of folly, and, thanks be to God! it has them. It needed lives exclusively consecrated to it, and it has gloriously obtained them. It needed successes in the way of conversions, and by the grace of the Saviour Christ, who alone can give the increase, it has won them. As a result, the present position of the work of winning our country to the church may thus be summarily presented:

1. The work is permanently, systematically, and efficaciously established in the missions to non-Catholics.

2. It received the special commendation of Leo XIII in his letter of September 28, 1895, to Apostolic Delegate Cardinal Satolli.

3. It has the warm sympathy and active support of the American bishops. In about thirty dioceses non-Catholic missions have been given, and in about a dozen have priests, and almost always diocesan priests, been set apart for these missions as practically their exclusive work.

4. Regular pastors in fast-increasing numbers are giving non-Catholic missions in their parishes, and following them up with steady work for non-Catholics.

5. A Catholic Missionary Union has been incorporated under the laws of the State of New York for the important matter of financing the movement in needy parts of the country. This Union, in which the Archbishops of New York and Philadelphia are directors, has the charge of supplying a sufficient income for support, and also missionary literature to missionaries to non-Catholics in poor districts of the South and West. For this purpose it is legally empowered to receive, invest, and disburse whatever sums may be given or bequeathed to it.

6. A quarterly review—*The Missionary*—is the organ of the movement, and reflects every phase of it.

7. In seminaries and in the novitiates of religious orders the future priests of the country are zealously entering into the spirit of the work in a way that insures its perpetuation.

Last of all, and best of all, a great tide of intercessory prayer for this Apostolate is breaking against the throne of God. In convents and in seminaries, at the altar and in the world, holy souls are beseeching God that He may accept their prayers and sacrifices for a Catholic America.

For all this there cannot be a Catholic heart in America that does not exclaim "Thanks be to God!" The hope that once men feared to speak, so mighty was it; the vocation lived for and died for by a predestined vessel of election, is at last a Cause, with its lovers openly professing it, and with Heaven's best gifts

of mind and soul, of nature and grace, enlisted in it. God has blessed the work. He will yet more richly bless it. As it has had its prophet, it will have its apostles and its doctors. It will have its share of prayer and sacrifice, of suffering and sanctity. It will have all that any work of God has ever had, and in the Providence that has already fostered and directed it, we cannot doubt that it will have ultimate success in the achievement of its supreme design.

A notable advance in the progress of the movement was the organization of the workers in the field, effected at the Conference of Missionaries to non-Catholics held during the last week of August, 1901, in the Paulist Convent of St. Francis de Sales, at Winchester, Tennessee. Two bishops, Byrne of Nashville, who presided, and Allen of Mobile, and twenty priests were present at every session. In all respects it was a Catholic gathering: Catholic in the character and nationality of the missionaries, for names like Kress and Stang and Michaelis and Busch are sandwiched in between names like O'Grady and Doherty and McClean; Catholic in the sense of œcumenical, for all sections of the country, except the extreme West, were represented; Catholic in composition, for priests of religious communities touched elbows with the diocesan clergy, and the presence of two convert laymen gave still further emphasis to the note of Catholicity; Catholic, finally, in the scope of its deliberations, for no missionary interest, from an apostolate of prayer to the foreign missions, was left unconsidered.

Indeed, nothing about the movement may make us more hopeful than this universality of the persons and the interests concerned in it. For not being exclusively identified with one man or one set of men, it avoids the animadversions of that perverse element in human nature whereby those who have a real or an imaginary ground of complaint against an individual or a society carry forward their hostility to every possible act that emanates from that individual or that society. Because, as wise Joubert puts it; "Men are almost always led on from the desire to contradict the doctor, to the desire to contradict the doctrine." The doctor in this case being practically the whole hierarchy and

priesthood of the country, we hardly need look for any serious contradiction of the doctrine.

The first hour of the Conference was given over to the reading of letters from the American bishops and the superiors of religious orders. And of the entire convention no hour was more full of gladness and encouragement. To listen to the blessings and commendations sent by Cardinal Martinelli and over a score of bishops and provincials, gave the little company of missionaries a sense of solidarity and support that will make mightily for efficient work. Holy though the cause, and passionate the loyalty behind it, the one was made holier and the other more absorbing by those kindly encouragements of our leaders in Israel.

The scope of three days' discussions will best be outlined by giving the subjects of the papers read, and the names of those who treated them: "The Work of a Diocesan Band of Missionaries to non-Catholics," by Father Cusack, of the New York Apostolate; "The Missionary and His Topics," by Father Elliott, C. S. P.; "The Work of a Diocesan Band in its City Parish," by Father Kress, of the Cleveland Apostolate; "The Use of Missionary Literature," by Father Xavier, C. P.; "An Apostolate of Prayer for Conversions," by Father Younan, C. S. P.; "The Question-Box," by Father Conway, C. S. P.; "The Eucharistic Mission," by Father Michaelis, of the Cleveland Apostolate; "The Personal Influence of the Missionary," by Father Doherty, C. S. P.; "The Work in the South," by Father O'Grady, of Alabama; "Localized Work in Country Districts," by Father Price, of North Carolina; "The Educational Side of the Movement," by Dr. Stang, of Rhode Island; "The Outlook among the Scandinavians of the Northwest," by Father Busch, of Minnesota; "The Relations of a non-Catholic to a Catholic Mission," by Father McClean, of Connecticut; "The Catholic Missionary Union," by Father Doyle, C. S. P.

Besides these, Bishops Byrne and Allen discussed work among the negroes; Father Drury, the Missions in Kentucky; and Messrs. Blunt and Thompson, of Alabama, spoke from the standpoint of laymen and converts.

These were the subjects treated; but how inadequate is the mere mention of them to tell of their spirit and their effect! One would have to be present to know how our hearts leaped at sentences like: "Before God we take the Church's foreign mission heroes for our inspiration and our models"; or at the modestly spoken story of the complete and self-effacing sacrifices of some Apostle of the South. Priestliness and the priestly passion—zeal—were phrased in every sentence read and voiced in every utterance delivered. In nothing was this so well illustrated as in the frequent and affectionate mention of the foreign missions. There is the test of the genuine missionary spirit. Given an instinctive love for the heathen apostolate, and a spontaneous reverence that is almost worship for the heroes laboring in it, and you have the forever unshakable granite bed-rock of the missionary character. Now, in almost every session there was some touching reference to our brothers of the cross in heathendom. The project of a Seminary for the Home and Foreign Missions are ardently talked over in an informal way, and every heart prayed to God for the hastening of the day when in some American city we shall have a house like the home of heroes in the Rue du Bac, with all its glorious traditions, even, if God may so bless us, to the *Salle des Martyrs*.

To the members of the Conference it mattered little that the task they are attempting is gigantic. Not that they blind themselves to a single obstacle or hypnotize themselves with an enthusiasm which overreaches prudence and destroys judgment. The conversion of America is a mighty labor, and none know that better, or acknowledge it more calmly, than these missionaries to unbelievers. Nevertheless, in their minds, neither the conversion of the country nor the supreme usefulness of non-Catholic missions is for one instant fatuous or problematical. "Non-Catholic missions are of no use" may be the sentiment or the expressed opinion of some men, but those who have given themselves to the work for one year, for five, for ten, absolutely reject such a view, and, to a man, will declare this work for non-Catholics to be the grandest work now before the Church in this country, and the sublimest labor to which a priest can

consecrate his life. They, better than other men, have seen the appalling destitution of souls outside the bursting granaries of God's kingdom; have heard the "Come over and help us" that brought St. Paul to Macedonia; and know that the religiously-minded millions of America can be made to see that their spiritual needs—now clamorous for the satisfaction of truth and grace—must lead them to the holy household which is the ancient sanctuary of Truth and the unfailing treasury of grace.

The non-Catholic mission movement, then, is now not of debatable, but of certain and immense usefulness. It is no longer the transient outbreaking of irrepressible enthusiasm, but a systematic work of consummate prudence as well as of eager zeal. It has risen unto the dignity of an organized movement depending on no one man or group of men, but a great movement as broad as the church, with the hierarchy behind it and the approbation of Rome smiling on it. Some of the immediate needs of the work, as discussed in the Convention, are these:

1. That the missionaries engaged in it meet regularly for the perfecting of mission-methods and the securing of more unified co-operation.

2. That an Apostolate of Prayer for conversions be spread everywhere, among priests, seminarists, convents, and the laity.

3. That the number of missionaries be augmented both by the forming of bands of diocesan missionaries, and by the co-operation of the religious orders.

4. That resident pastors should everywhere try to have missions for non-Catholics in their parish churches at regular intervals, and should make special sermons for non-Catholics a constant feature of parochial ministration.

5. That the laity, and especially organizations of men, be brought into active co-operation with this work.

6. That the Catholic Missionary Union be given the material assistance absolutely indispensable for the carrying on of the work in destitute parts of the country.

At the end of the Conference friendships had been formed, methods of work suggested, and mutual encouragement given, which will confer a thousand-fold increase of vigor and efficiency to this great work for God. *Vivat, florcat, crescat.*

A Notable Group of Churchmen.

OF the accompanying noteworthy group of eminent ecclesiastics, four have been converts to the Catholic Church. The late Rev. Alfred Young was a native of New Jersey, and subsequent to his conversion joined the Paulist Congregation. He was a man of broad and deep scholarship, and a writer of extraordinary force. His book: "Catholic and Protestant Countries compared, in Civilization, Popular Happiness, General Intelligence and Morality," the New York Sun did not hesitate to pronounce "the strongest piece of controversial literature upon the Catholic side that has been put forth in recent times."

Rev. Alfred Young, Paulist. Father Hecker, Paulist. Archbishop J. J. Keane. Father Augustine Hewitt, Paulist. Rev. Clarence Walworth

1, Rev. Alfred Young, Paulist. 2, Rev. Father Hecker, Founder First Superior General of Paulist Order. 3, Right Rev. J. J. Keane, D. D., Rector Catholic University. 4, Rev. Augustine Hewitt, Superior General of Paulist. 5, Rev. Clarence Walworth of Albany, Son of Chancellor Walworth of N. Y., who was a convert.

Few men have excercised a more beneficent influence on the Church in America than Father Isaac T. Hecker, the founder of the Paulist Congregation. His life and work are a portion of the present day history of American Catholicity. Of his able and zealous supporters none held a more conspicious place than Rev. Augustine F. Hewit, who succeeded him as Superior of the Paulist Society. Rev. Clarence A. Walworth, son of Chancellor Walworth, of New York, and Most Rev. Archbishop Keane, of Dubuque, and formerly Rector of the Catholic University, Washington, are familiar names to American Catholic readers.

CONFIRMATION DAY AMONG THE CATHOLIC INDIANS AT THEIR MISSION HOUSE.

RIGHT REV. J. B. BRONDEL, D.D. VERY REV. JOS. CATALDO. FATHER PRANDO, S.J. SAINT FRANCIS XAVIER MISSION SCHOOL—CROW INDIAN AGENCY, MONTANA.

A Divine Movement for America's Conversion.

IN the year 1896, the late Archbishop Corrigan requested the superior of the Paulist Fathers to have some one delegated to inaugurate the missionary work to non-Catholics in the Archdiocese of New York. Father Elliott was selected for this special duty. The success of the movement has been phenomenal, throughout the greater part of the country.

NATIONAL CONFERENCE OF MISSIONARIES, AUGUST, 1891.

1. Rev. Peter McClean, of the Hartford Apostolate; 2. Mr. J. A. Blount, Anniston, Ala. 3 Mr. N. F. Thompson, Birmingham, Ala.; 4. Rev. Michael Otis; 5 Rev. Thomas F. Cusack, of the New York Apostolate; 6 Rev. W. S. Kress, of the Cleveland Apostolate; 7 Rev. Joseph F. Busch, St. Paul, Minn., Apostolate. 8 Rev. W. S. Sullivan, 9. Rev. H. E. O'Grady, Missionary in Alabama, 10 Rev. Bertrand Conway; 11. Rev. F. B. Doherty; 12 Rev. Edwin Dimes, Missionary in Kentucky; 13 Rev. T. F. Price, Editor of *Truth*, North Carolina, 14. Rev. Michael A. Irwin, of North Carolina; 15. Rev. John Marks Handly; 16. Rev. Xavier Sutton, Passionist; 17 Rev. Dr. Geenan, of New York Apostolate, 18. Rev. John P. Michaelis, of the Cleveland Apostolate, 19. Rev. John T. Burns, Huntsville, Ala.; 20 Rev. William Stang, D.D., of the Providence, R. I., Apostolate, 21. Rev. T. V. Tobin, Chattanooga: 22. Right Rev. Thomas S. Byrne, Bishop of Nashville; 23. Rev. Walter Elliott, 24. Right Rev. Edward P. Allen, Bishop of Mobile: 25 Rev. A. P. Doyle.

MONSIGNOR DENIS J. O'CONNELL.

Former Rector of the American College at Rome, and in 1903 appointed Rector of the Catholic University of America, Washington, D. C.

VERY REV. CLEMENT M. THUENTE, O. P.

A great Dominican Preacher, Pastor of St. Mary's Church, New Haven, Conn. Father Thuente is widely known for his eloquence and scholarly attainments and is much in demand as a preacher and lecturer.

GROUP OF MASTERS, ST. IGNATIUS MISSION.

Flathead, Indian Reservation, Montana.

CATHOLIC MISSIONARIES AT THE SIOUX CONFERENCE.

Servants of God who devote their lives to the salvation of the Red Man.

FIRST STUDENTS OF THE AMERICAN COLLEGE AT ROME.

Included in the group are Archbishops Corrigan of New York and Riordan of San Francisco, Bishop Northrop, Monsignor Seton, Father Poole of Staten Island, Dr Reuben Parsons and Father Merriweather, S. J., of Macon, Ga. The Senior and the first Prefect was Dr. Edward McGlynn, then a deacon. The college was opened Dec. 8, 1859.

TEACHING THE CATECHISM IN A RAILROAD SHANTY.

The young Priest shares the hardships of the men who build our railroads, in order to minister to their spiritual wants.

The Missionary and His Topics.*

By REV. WALTER ELLIOTT, C. S. P.

THE OPPORTUNITY AND THE MOTIVE.

A PATIENT study of existing religious conditions in America should convince one that the people are famishing for the truths that Catholicity alone can teach. The manifold religions which sprang from the Reformation merely mock their divine appetite; and too often scepticism is the result.

The American people crave to know the truth. Seldom does a kindly invitation fail to draw an audience of earnest seekers after Christ and His salvation. There is no part of America in which a Catholic priest may not have non-Catholic hearers for the asking, men and women sincerely searching for the truth. This missionary opportunity fires our hearts with courage.

Who can doubt that this eagerness to hear the truth means the conversion of America? And who can doubt that with America will be converted England and Germany, forming with our nation that mighty North into whose hands the world has been delivered by its Creator, in order that the name of Jesus may thereby become "great among the gentiles." Win America for Jesus Christ and all is won.

Now, the appreciation of this missionary opportunity is part of our inspiration; and it should be made highly practical. That means that the missionary should realize that as yet this people belongs to the world and not to Christ, and needs to be saved, just as a man in a burning house needs to be saved from being burnt alive. Let us realize that the men and women about us are under the empire of sin and error, and that they are to be saved only by the grace of Jesus Christ as it is committed to

*A paper read at the First Missionary Conference, August, 1901.

His Church and is by her dispensed, because no other church whatever has any divine mission to save men, or is, as an organization, anything but false and spurious.

The question in each missionary's mind is, therefore, whether or not he can save any of these poor souls from sin and hell, souls longing to be saved, dependent on him for their knowledge of the means of salvation. This, therefore, is the main question of our vocation: How can I shut the gates of hell to these immortal souls, and open to them the gates of heaven? I am a preacher of salvation, an enemy of damnation.

It is for that reason that I am an advocate of the truth of Christ and the Church of Christ, and for that reason alone. An apologist defends Catholic doctrine. A controversialist assails error. A missionary makes converts.

Practically viewed, the most important of our topics is that of church authorities; for the main difficulty of our hearers must be the main topic of our missions: and that difficulty is the Church itself. Non-Catholics, as a rule, accept particular doctrines more easily than they accept the great dogma that all of Christ's doctrines are committed to a society—one, exclusive, independent church.

Prove that this is so—that it is necessary, that the Church is divine in its origin, rights, gifts; prove the Church's claims, and you prove the main thing for making converts. That must be done; whatever else is proved must help prove this essential doctrine and essential fact. Prove any truth you please; it helps, as long as you prove that it is linked to the dogmatic and disciplinary supremacy of the Church. Any argument on any theme is effective *for making converts* in proportion to its leading the hearer finally to accept the Church as his spiritual mistress and guide.

This is the essential way: Christ is divine and teaches through his Church; the inner divine life of man is indeed the real life; but it is had in and by the external Church, which is the body of Christ, the Holy Spirit's bride. The practice of virtue is God's life on earth, but it must be had in the Church; the pardon of sin is to be had securely only there; the perfection of union

with God through Christ is to be had only in the Eucharist, and in the Church which has the priesthood and the altar of Christ; communication with the angels of God and with our glorified dead, and with our departed but still suffering brethren, all this is our privilege only because we are of the Church of the New Jerusalem, and have come thereby to the company of many thousands of the angels and of the spirits of the just made perfect.

Keeping this missionary pole star ever in view, one can treat of any topic of natural or revealed religion, and thereby retain a due sense of proportion in doctrinal matters.

The missionary, while exhibiting a perfect allegiance to all truths, should show himself deeply impressed with those the knowledge of which is most necessary. For example, in treating of confession, we should show how the sacrament reveals to the penitent the hatefulness of sin, involves the necessity of heartfelt sorrow, and imparts the tender mercies of God; not confining ourselves to the standard arguments for the divine institution of the sacrament. In treating of the blessed Eucharist, besides showing its divine institution, we should dwell on the unspeakable desire of Jesus Christ for union with us, and the constant yearning of souls for union with him. The incalculable worth of the certain truth, as against the delirious agony of doubt, should be carefully explained while expounding papal infallibility.

Besides the logical and practical necessity of thus revealing the intrinsic notes of Catholic truth, this method has evident dialectic advantages; especially this: we are enabled to start on common ground with our non-Catholic hearers. Happy the advocate whose cause finds an ally in the breasts of his hearers! By displaying the interior worth of the Catholic faith we arouse the religious interests of our audience. The most eager longing of the guileless soul is the longing for God. That is what we must appeal to. Learn how to speak well of God and of divine things, and if the men and women you address have hearts of stone you will sooner or later melt them into floods of religious emotion.

If an appeal for God is made with candor, intelligence, and especially with genuine fervor, it can hardly fail to establish in guileless souls the positive side of religion, and also its most spiritual side associated with the appeal for God's Church. This, furthermore, would seem the easiest method, as it is the most direct. Appealing to the spiritual motives awakens the most widespread interest, and it goes to the root of all religious questions—God, and Jesus Christ His Son, God and the Holy Spirit in His Church.

But to many of us the temptation to confine ourselves to attacking error, to proving that Protestantism is absurd, unscriptural, self-destructive—in a word the temptation to assail and rout the enemy is almost irresistible. This is the instinctive way. It is more natural to rout an enemy than to make him a friend. But as the latter is our ultimate purpose, it should be made, if possible, our immediate, our continual one.

Again, the externals of the Catholic religion are so attractive that they sometimes allure us to too exclusive a consideration of the outer glories of the Church. Let us remember that there are few who will bend to the yoke of Christ, that is to the authority of the Church, because you prove that she founded modern civilization, that she is the only enduring institution among men, that Catholic life conduces to ideal citizenship. I do not say that there is no room for all this, but I insist that such topics are not the best convert-makers; they have their uses; they prepare the way; they should not be entirely omitted; but they should not absorb the missionary's zeal.

Everything helps the truth; but to awaken a deep longing for divine union and a profound sorrow for sin are essential to conversion; these must be the final motives for entering the Church. And they are often the very beginnings of the convert's approach to the church. Non-Catholics must be convinced that they are sinners, they must be made to long for confession. They must be made to long for the great Roman certitude, "the Church of the living God, the pillar and the ground of the truth"; they must hunger and thirst for Jesus Christ in Holy Communion as men famish for food and drink in a desert.

When they begin to listen to us, as a rule non-Catholics are convinced that the Church stands as an obstacle between souls and God, and our task is to show that the Church brings souls nearer to God. They want God. But mostly they would rather have God without any church. Our purpose is to show that such is not God's will. When shall we realize that to non-Catholics the extreme unity, universality, and perpetuity of the Catholic Church make up a spectacle of power calculated to arouse distrust? These notes of the divine origin of our religion, having first been fully proved, must then be shown in their spiritual aspect, in their reference to the most personal of the Church's notes, her holiness.

A powerful organization is not attractive to the religious souls around us except it be proved to be a powerful means of personal sanctification. The men with whom we deal are not naturally religious imperialists. They fancy we want to make them mere religious machines. Let non-Catholics know the Church in its personal relation, namely, a divinely given means for the union of the individual soul with God. The Church is vast, indeed, but for the sake of vast numbers of men and women, each separately to be saved and sanctified. It is one for the sake of the unity of the spirit in the bond of peace for all men and for every man. The priceless boon of the certain truth to each man and woman is the reason of infallibility.

Earnest souls may admire a church with a splendid hierarchy or a glorious history; but they long for God—God leading their minds out of the babel of Protestantism into the tranquil fellowship of the saints; God saying to them through his ministry, "Be of good heart, son, thy sins are forgiven thee," a message so different from the Protestant assurance of election—subjective, gloomy, censorious, fanatical; they long for God in the sweet joy of Holy Communion, in the Catholic interior life and love of the Holy Spirit: God, in a word, perpetuating the work of Jesus Christ through His Holy Brotherhood, the Church, through His blessed Sacraments, through His ever-abiding Paraclete, through His Church.

To begin the conversion of a Protestant is to remove the

delusion that our religion is wholly or mainly a matter of observances and formalities, hierarchies and uniformity. Oh, if they but knew the interior side, the faith and hope and love that we enjoy; the witness of the Spirit, the nearness of Christ, and the strength against sin,—if they knew these divine gifts, if they but knew Catholicity as we know it, how very many more of them would gladly give up all things to become Catholics. That, we repeat, is only showing them what the Church practically is to ourselves; and yet it is the spiritual line of argument.

Earnest natures long to lead virtuous and spiritual lives; they will not consider seriously any other claim for a religion than that it helps them to do so; whatever else is proved, that claim must be manifestly proved. Do we not know that it is dread of externalism that sets men's minds most strongly against our faith? —the dread that we are for church ritual and church authority rather than for the Spirit of God? Abate no jot or tittle of the rights of eternal religion, nay, advance these rights to the uttermost by showing them to be divine, and by revealing the inward spirit.

Teach this: the Catholic religion is the dwelling of the Holy Spirit in the souls of men, begun and perpetuated by Jesus Christ through the ministry and ordinances of his Church. "Why I am a Catholic," is a topic which in a detail way discloses this inner worth of Catholicity. But all discourses, all answers to questions, should smack of this deep meaning of the Church. As the actual life of a true Catholic is the union of the interior and the external life of God among men, so should be the presentation of the Church to our separated brethren.

The perpetuity of the Church, her apostolic identity, is indeed a glorious theme. All history bears witness to the splendid fact that this is the same society that the Lord founded when He chose the Twelve, when he chose them as the first bishops of His one only society. But what for? Ah, dwell upon that question and give it full answer, frequent answer: what was His prophetic purpose in regard to your audience, the very persons here and now listening to you? Show that the Church is the mediation of Christ between earth and heaven. Let your

thoughts of the Church and your thoughts of Christ blend inseparably together, and so let your utterance be.

This being the mind of the missionary, he will of course teach in all things the common doctrine of the Church: and his purpose to do so should be publicly claimed by him in his opening discourse. He should quote from catechisms, from the councils of Trent and of the Vatican, from the decrees of pontiffs, everywhere from Scripture, especially from the New Testament. His doctrine is such as to sound familiar to the bishops and priests. It will past current instantly with practised theologians. He adds nothing and omits nothing.

He has no theological fads, no devotional eccentricities to advocate. Although the newest of all novelties to non-Catholics, to the faithful it is good, old-fashioned Catholicity, familiar and beloved.

There must be no minimizing. Of all the felonies known to man or God none is worse than that of obtaining converts under false pretences. And it should be borne in mind that one may minimize by omitting to mention certain doctrines as well as by belittling the importance of others. The missionary must stand for an integral Catholicity, doctrinal and devotional. Nor does this hinder a right sense of proportion in doctrines, as already noticed; rather it opens the true perspective among Catholic teachings.

The message of salvation and the messenger must be of a piece. "I knew nothing among you," said St. Paul, "but Christ, and him crucified"; and he would let no man be troublesome to him, for he bore in his body the marks of the Crucified. No topic is so interesting to non-Catholics as the missionary himself. He himself should be his best discourse. No cause can be so hopeless as a religious one which has an incompetent, shall we say an unworthy advocate? No cause is so favored as one championed by a saint.

To gain the personal esteem of a non-Catholic is often the first step towards his conversion; frequently it smooths the last step, that which is across the threshold. An inevitable question in the soul's question-box is, What kind of a man are you? Is it

rightly answered by, I am very eloquent; or, I am awfully sharp, you can't catch me; or, I am extremely witty—I can raise roars of laughter at your expense; or even, I am deeply learned?

So much depends on the man, that one who teaches with the Apostle's "spirit and power" cannot fail of making converts, even though his style be faulty and his delivery awkward. Himself transformed into Christ, his teaching is the same. He that dwelleth within him teacheth by him, namely, the spirit of Christ that is in him.

Yes, they will certainly ask, What sort of a man is this Catholic priest? Let the answer be, He is a kindly man, very patient with you; he is one you would like to talk with privately; he is evidently in dead earnest; there's nothing perfunctory about him, nor any cant; there is no parade of learning, yet he is familiar with Scripture, and quite at home in religious questions; he has a well-trained mind, yet he is modest, straightforward, and open; he impresses you as a really pious man; he may be homely enough in his manners, but he has no airs; rather a spirit of gentle authority, as if conscious of a divine mission.

The secret of the Catholic missionary's success throughout the world (a very open secret) is the kind of man he is—that as men, our missionaries win reverence for themselves even before they win conviction for their religion. They advance their cause by personal holiness; by a love for Jesus Christ too profound and pervading to be hidden by the most ingenious humility; by a love of souls that never knows fatigue in their service, never cares for danger or privation, that positively courts martyrdom; by contempt for money and all the world's luxury. All this is not too much to purchase the pearl of great price.

The best that the Catholic religion can do in forming character must be manifest in the Catholic missionary. If he will disarm prejudice, arouse souls from spiritual torpor, recommend a religion, nay, impose the yoke of a religion so self-denying as ours, he must be a model priest. Our task is not so much to win assent to Catholic faith as to extort it. And then we have to push on yet further; we have to compel repentance for sin and confession of the same to a fellow-man. How often have you

not seen those intelligent faces in your audience averted from you, their very looks turned away from you as they hear your arguments. They are saddened at your power, reluctant to admit it. They listen to Catholic truth like men walking through a pelting snow-storm.

How sincere must be the virtue of a missionary to meet such conditions. Says the *Imitation of Christ* (ii. 12): "No man is fit to comprehend heavenly things who has not resigned himself to suffer adversities for Christ." According to this doctrine even to know religion well involves suffering for Christ. How much rather shall this be said of teaching the faith, and that to unwilling souls, nay, to hostile ones. How can we preach Christ and him crucified unless we know what crucifixion is?—and this is a science learned mainly by experiment. However, upon this ascetical side of our vocation it is not my office to dwell.

Our lives are not without labor, but they are full of ease and luxury, compared with the lives of our brethren of the foreign missions. Side by side with our attack on error among civilized races is the vast and sublime apostolate for the conversion of the pagan nations; and that apostolate is at once our wonder and our reproach. The missionary to the heathen is the ideal Catholic missionary. We are indeed missionaries; but our blood-thirsty heathen are kindly Protestant friends; our perilous journeys are in comfortable railroad coaches; our deathly solitude is the copious supply of daily papers and the company of our brethren of the parish priesthood; our hunger and thirst for the sake of Christ's Gospel is our table plentifully supplied with food. The rich and fertile field of this noble and gentle and intelligent people is in vivid contrast with that tilled by the real heroes of the Gospel of Christ, in far-off China, in darkest Africa, in plague-stricken India, even at our very doors among the degenerate remnants of the American Indian tribes. Can we even claim fellowship with these glorious apostles of Christ? If so, let us make ourselves worthy of such an honor; and let us every way aid in their support by assisting the Society for the Propagation of the Faith.

All hail to our brethren of the heathen missions! They are

indeed great souls; they have given up all things to save men and women redeemed by the blood of Christ—given up home and country, language and civilization, ready to die for Christ and His little ones, as many of their brethren and of their converts have already gloriously died. We declare before God that we take them for our models; that if we are not naked, nor hungry for Christ's sake, we are at least simple and frugal and unostentatious in our lives, we are disinterested, we aspire to be heroic. And we would, if God willed it, suffer all things and even death itself to save souls.

If we have no barbarous jargon to learn, we are at least diligent students of our holy themes and of the dogmas of the Church; if we are well housed, yet we ungrudgingly give ourselves early and late to the service of all the people, to hearing the sinner's sorrowful tale, to persuading non-Catholics—great throngs of them, or one by one, patiently devoting ourselves to instructing converts.

We are at the opening of a divine movement for America's conversion. We can fail only by our failure to be true Catholics and true missionaries—the very truest. We might fail by trusting to human aids rather than to God and to God alone. But we have anchored our hopes in God's blessed favor, we trust in Him alone; in our interior vocation to be missionaries, which we know to be the call of the Holy Ghost. To that we shall be faithful unto death.

We shall be faithful to the external order of God. We shall be absolutely obedient in word and work and spirit to God's appointed rulers, the Bishops of the Church: we are only too glad of their notice and their guidance. We shall be wholly one in doctrine with the Vicar of Christ and absolutely subject to his discipline. We shall feel honored to serve in submission to our brethren, the local and parish clergy. And we shall endeavor to deserve the good will and co-operation of the faithful laity.

God grant us the grace to realize our high ideal!

Note—On page 163, will be found an article in relation to mission work to non-Catholics, by Rev. A. P. Doyle, C. S. P. which will repay perusal in connection with this interesting subject.

A Catholic College FOR Training Negro Catechists

FOR THE INSTRUCTION OF AFRO-AMERICANS IN THE CATHOLIC FAITH.

By VERY REV. JOHN R. SLATTERY.

St. Joseph's Society for Negro Missions now numbers twenty-one priests, who labor in seven States: Alabama, Arkansas, Delaware, Louisiana, Maryland, Mississippi, and Virginia. They have a seminary, apostolic college, churches, schools, industrial institutes, and orphanages. At present St. Joseph's Seminary has thirty-one divinity students on its roll, and its feeder, the Epiphany Apostolic College, over sixty students. The former sent out seven priests during the scholastic year 1898–99, and the latter in June, 1899, advanced fifteen graduates to the seminary. With the spread of missions a new departure has become necessary for the missioners, arising from the need of helpers who will live in the various missions and take, as far as possible, the place of the missionaries while absent. In a word, catechists, officially and publicly appointed, are now in demand. To understand this let us recall the

RELIGIOUS STATUS OF THE NEGRO RACE.

Of this people 144,536 are given as Catholics in the official report for 1898 of the venerable Commission in charge of the Negro and Indian Fund. This is a very small percentage indeed of eight million American blacks. On the other hand,

the various Protestant sects in their official reports claim less than four millions. "Of the eight millions in this country a very large proportion belong to Christian churches; one million six hundred thousand are reported to be members of Baptist churches, about the same number are enrolled in the Methodist churches, and besides these there are Presbyterians, Congregationalists, Episcopalians, and others" (*Negro in America*, by Thomas J. Morgan, D. D.) Hence, four millions may be looked upon as beyond the pale of any religious denomination. Furthermore, in the South negro Catholics, like white Catholics are bunched, if we may use the term.

Maryland (Diocese of Baltimore) has	37,000	Negro	Catholics,
Louisiana (New Orleans and Natchitoches) has	83,000	"	"
Kentucky (Louisville) has	6,000	"	"
Alabama (Mobile) has	3,425	"	"
In these four States,	129,425	"	"

In other words, Louisiana has more than one-half the negro Catholics in the United States, and Maryland more than one-fourth, both together six-sevenths of them. That is to say, of every seven negro Catholics in this country four live in Louisiana and two in Maryland. Thus there are left a trifle over 12,000 Catholic negroes in the other Southern States, and 3,000 in the Bahama Islands (Diocese of New York), which belong to Great Britain.

Again, it is noteworthy that the States in which negroes are most numerous are the very ones having the fewest Catholics of that race; as, for example:

Virginia (Diocese of Richmond) has 650,000 Negroes, of whom 1,200 are Catholics;
South Carolina (Charleston) has 690,000 Negroes, of whom 800 are Catholics;
Georgia (Savannah) has 900,000 Negroes, of whom 1,300 are Catholics.

To reach these millions, as yet alien even to the sight or

voice of a priest, is the work appointed to St. Joseph's Society for Colored Missions. It is of the true nature of the apostolic vocation to make use of the people themselves for whom the vocation is divinely granted. As the farmer needs the earth, the astronomer the heavens, the sailor the sea, so does the missionary demand the people, the Josephite the negro. But quite unlike the earth or sky or waves are the negroes. For men are they, able to co-operate, not alone by their presence and submissiveness, but also by their action in personally working with the missioners as well as in their influence over their fellows.

No wonder, then, that the common experience of the missionaries of St. Joseph's Society proves that to win and convert the negroes an indispensable means are the blacks themselves. Appeals, therefore, have come to St. Joseph's Seminary from different fields of labor, urging that negroes should be trained for the work both as priests and catechists. Now, from their foundation, St. Joseph's Seminary and its feeder, the Epiphany Apostolic College, have had as students negro boys as well as whites in preparation for the apostolic priesthood to labor among the blacks. At present there are three negroes in the seminary, and four more in the college. The colored boys, very few in number are at once introduced among a disproportionate number of whites. Some of them rise to the occasion and equal and even outrank the whites, *v. g.*, two of four negro seminarians won the A. M. at St. Mary's Seminary, of whom one carried off prizes in both years of philosophy, gaining eight out of ten all round in his studies.

The College for Catechists now under review will tend to increase the number of priestly vocations among negro youths, although primarily intended to establish a system of negro catechists. Moreover by its means the bulk of the negro youths will be trained apart. In this matter we have before us the example of the Protestant sects, which, although throwing open their universities and colleges to the negro race, have, however, almost all their negro students in separate institutes.

The need of native catechists and priests has been recognized

always in the Catholic foreign missions of Asia, Africa, and Oceanica. We have been in correspondence with Eastern missionaries as well as with the superiors, general and local, of many missionary societies. It will help our readers to understand better our proposed College for Catechists if we give some of the results. The Very Rev. A. Lightheart, Provincial of the Mill Hill Missioners to the Maoris, thus writes:

"The idea of training catechists is a good inspiration. If it were not for the catechists on our missions in New Zealand and elsewhere, our work might not only be a trying one but very unsuccessful in many cases. On missions like mine, for example, the priest is nearly always on the tramp from village to village. He visits the same villages about four times a year, sometimes more, sometimes less; it all depends upon distances. Now every village has two or three catechists who conduct public prayers, morning and night, and on Sundays read the Mass prayers, sing Vespers, and teach catechism. We choose men of good character only, and good speakers also. As a rule they acquit themselves faithfully of this duty, for they consider it an honor to be appointed as catechist. They have the good will of the people, who, with perhaps a very few exceptions, would not dare to stay away from Mass prayers and the instructions even of a catechist. So, you see, they are a great help in our work. Furthermore, as most of our people cannot read, the catechist reads the catechism out to them, night after night, until it is remembered. It does not, however, take long, as the Maoris have magnificent memories and intellects. Then when the priest comes round he explains the more obscure parts. The Maoris, on the whole, are very well posted in their catechism, children and all" (Whangaroa, Bay of Islands, New Zealand, October 10, 1898).

The Right Rev. J. U. Gendreau, Vicar-Apostolic of Western Tonquin, under date "Hanoi, Western Tonquin, September 4, 1898," sent us the synodal decrees on the question of catechism, which cover the practices of that part of Asia since 1670:

"THE HOUSE OF GOD."

"Our first missionaries very soon saw the necessity of having some one to help them in their labors, especially in catechising the natives. In order to fill this want they chose young men whom they trained in piety and knowledge, so that later on these might perform the same offices as the clerics in the early days of the church. In this way was established our 'House of God,' where our catechists receive their training. All are supported from the common purse and none receive a salary. Moreover these young men are in nowise

bound by vow or contract, and any of them may return to the world whenever he wishes to do so. Applications are as a rule very numerous; but we accept only such as are promising subjects and belong to good Christian families. According to the rules adopted in the Synod of 1795, each priest is supposed to bring up a certain number of boys of twelve or thirteen years of age. These boys are first taught Chinese, and when they are about fifteen or sixteen they are given in charge of a catechist, who initiates them in rudiments of Latin and plain chant. At the age of seventeen or eighteen they enter the preparatory college, where they remain for six years. The fathers are urged to recommend only such subjects as are truly good and who can be really useful on the mission. Once their classics are finished, they are examined, and, if found proficient enough, are placed as catechists either with some native priests, or else employed in teaching the catechumens, according as circumstances demand. Each parish has ordinarily three catechists; one who acts as procurator, whose duty it is to look to the material needs of the mission, a teacher for the children, and a third who accompanies the priest on his missions among the Christians. Missionaries in charge of districts also have three or four catechists, whose duties are to preside at prayers, instruct the children, and help the Christians prepare for the reception of the sacraments. Hence, the true and devoted catechist has always enough to do. After five or six years' trial as catechist, those who have shown by their exemplary conduct that they are worthy of a higher state enter the seminary to make their theological studies for the priesthood. The catechists are, in a special manner, precious auxiliaries for us. I would even dare say that they are, under the missionaries, the principal agents of all the good done throughout the vicariate."

Passing from the Eastern missions, let us return to the missions in our own land. Arizona and New Mexico received missionaries about the same time as Western Tonquin. In far-off Asia we have seen catechists in vogue; so were they also in the Western world. We quote from an article by the learned Father Dutto:

"As a rule he (Rev. Eusebius Kino, S. J.) had a number of converted Indians, from the mission of Dolores or from those further south, to accompany him. These drove herds of cattle, sheep, and hogs, some of which were to be left in the care of the Indians at the different pueblos to multiply. His first visit to a new territory was usually for the purpose of exploring it and to impart the first notions of Christianity. On the second, the foundations of a mission were laid; that is, catechists (one or more Christian Indians) were appointed, who at the same time acted as mechanical and agricultural instructors. Thus the first steps were taken to insure not only a civilized mode of life, but also to provide a permanent support for the mission, with a

resident priest whenever that might seem advisable or possible. In the meantime visits were frequently made for the purpose of confirming the catechumens and rendering them steadfast in their attachment to the Christian religion. Such were substantially the methods of evangelization followed by both the Franciscans and the Jesuits during the seventeenth century, all along the line from the Gulf of Mexico to the Pacific Ocean" (Jesuit Missions in Arizona," by Rev. L. A. Dutto, *American Ecclesiastical Review*, July, 1899, p. 50).

The methods of the seventeenth and eighteenth centuries, in both hemispheres, have continued on to our day in the foreign missions of Asia, Africa, and Oceanica. In the spring of 1899, during our trip to Rome and other places of Europe, we interviewed the superiors of several missionary societies, viz: The superior of the Foreign Missions of Paris; of the African Fathers in Lyons; the superior of the Procure of the White Fathers in Rome; the Right Rev. Vicar-Apostolic of North Uganda, Africa, is a "White Father" of the late Cardinal Lavigerie, and whom we met at the Procure of his society in Rome. As there is at bottom a substantial oneness of view and practice among the various missionary societies in training catechists, and the differences are only in their development and details, a summary of our interview with Monseigneur Streicher, Vicar-Apostolic of North Uganda, will give our readers a fair idea of the way in which the Foreign Missions of Holy Church foster native catechists and priests:

The White Fathers in his vicariate have not as yet the seminary proper, only an apostolic college, in which the course of studies covers four years. The opening year is passed in studying the vernacular language; the next year in mastering a language which is used by the better classes throughout Africa. It plays the same part in the Dark Continent that French had in Europe at the beginning of this century. The next three years the young negroes spend in poring over Latin and the Christian doctrine. When advanced enough, the boys begin to teach catechism, even while following their own studies; they give morning and evening instruction to catechumens; they also assist at the priests' instructions which follow their own. Of these instructions they take notes and have to rehearse them to one of

their professors. To understand this, it is well to add that in Uganda the catechumens, to the number of 3,751 (*Missions d'Afrique*, January–February, 1899, Tables), assemble at appointed places at the beginning of the week, returning to their homes at its end, bringing with them enough food for the week. While thus assembled they are instructed partly by the students, chiefly by the missionaries.

At the Apostolic College the daily horarium is simple. They rise at five-thirty, and after fifteen minutes' prayer, vocal and mental, Holy Mass follows at six. Classes fill up the forenoon, and class divides the afternoon with manual labor of one hour and one-half. For catechetical work, however, several catechisms are in use during the four years' course. A very simple one of about forty pages in the vernacular is first mastered; next a larger and fuller, in preparation for the sacraments, and lastly the catechism of a Frenchman, Père Pacifique. It is taught daily till it is learned by rote. In the year 1898–1899 Monseigneur Streicher himself explained to the highest class St. John's gospel. After finishing, the young men selected for that purpose by the authorities are sent forth as catechists, who numbered on January 1, 1899, in the vicariate, one hundred and one; and these teach schools as well as catechise. Every catechist is paid for his work, and should he marry does not lose his place. Every year for one whole month every catechist, married or single, has to come to the preparatory college for a retreat, fresh instructions, etc. While on the missions the catechists are entirely subject to the local missionary, who pays the salaries, gives daily lessons in theology, trains, corrects, and where necessary discharges them. Upon him also does the preparatory college depend for pupils. The seminary had not then been started, but Monseigneur Streicher looked forward to see it in work at no distant day. His plans made no provision for Greek or philosophy, while for dogmatic theology the Catechism of the Council of Trent, and in moral, the catechism of Père Pacifique, will serve as text-books, which competent professors shall explain and make practically applicable to the needs of the heart of Africa. The entire burden of the support, clothing, books, etc., of these boys falls

upon the White Fathers. It must indeed be very heavy and trying for the generous sons of Lavigerie.

Among missionaries of our day, Cardinal Massajo, who had spent thirty-five years in Ethiopia, was one of the most eloquent and emphatic advocates for native catechists and priests. His memoirs, printed at Propaganda, Rome, fill eleven volumes folio. While he had in his journeys a number of native youths, a kind of walking seminary, he also left catechists at all mission stations, who taught the people. Some he kept longer under instruction than others—one lot as long as seven years. The teaching was chiefly oral, and conducted by Massajo and his assistants, while the only Bible they had was a Protestant edition. Without hem or haw, he attributes the success of his apostolate to the native catechists and priests.

Again, three of the bishops of Japan, writing February, 1891, to M. l'Abbé Marnas, of Lyons, a priest devoting himself to the work of educating and supporting native catechists in Japan, declare:

"Aujourd'hui hèlas! les catechists sont, en effet en nombre insuffisant dans tous nos vicariats. Les multiplier équivaut, dans une certaine mesure, a multiplier les missionnaires eux-mêmes."

We know not a better way to close our references to the work of catechists in foreign fields than by giving the summary of it from the *History of the Foreign Missions of Paris*, by l'Abbé Adrien Launay:

SUMMARY OF INSTRUCTIONS TO CATECHISTS.

"The catechist on the missions is called to fulfil the duties of secretary, sacristan, physician, and teacher; he is, in a word, a necessary aid to the missioner, and one of the principal instruments of the apostolate. Without his assistance the most ardent zeal would be barren; with him, the work of the missioner is rendered comparatively easy. The priest is the head of the mission; the catechist is the arm, but an intelligent arm, one who knows how to adapt himself to circumstances. The catechist is in a position to know thoroughly the manners, customs, and weaknesses of his compatriots; and it is from him ordinarily that the missioner receives that information which enables him to act discreetly and to judge the people whom he may be called to guide.

"As the duty of the catechist is to teach others, he should be well instructed in the doctrines of his faith, so that he may transmit them pure and unadulterated to the catechumens. His constant warfare will be against the errors of the infidels; hence he should be thoroughly acquainted with their writings; he should study their fables, stories, and superstitions. It were useful also to know the principal points of the pagan religion which bear a resemblance to the Christian religion. With this preparatory training he will the more readily refute the objections of the infidels by arguments drawn from their own works. He should be clear and precise in his explanations of the mysteries of religion, and be prepared to answer the difficulties which may arise in the minds of his hearers. . . .

"A man who possesses the requisite qualifications should not be engaged in this ministry unless he have a particular district in which he may labor under the direction of a missioner or an older catechist" (*Histoire de la Société des Missions Étrangères*, par A. Launay.)

PROTESTANT NEGRO CHURCHES: THEIR CLERGY, THEIR MANAGEMENT.

In Eastern lands Catholic missionaries deal with pagans; we, however, who labor for the negroes in the United States are dealing with a people who cannot be classed as pagans even if in great part unbaptized. Whatever religious sentiments and ideals, training and education the American negroes enjoy, the vast bulk of them have imbibed from their Protestant white neighbors, whose slaves they and their ancestors had been for two and one-half centuries. The "African Methodist Church" has its bishops, ministers, itinerants, deacons, elders, exhorters, class-leaders, as well as congregations fully equal to if not more than one million and a half. Likewise the "African Baptist Church" has the same officers, except bishops, and perhaps a larger number of followers—all black also, in every case.

In the hands of these negro churchmen are the finances of their respective congregations, which are never laggards in the support and maintenance of their clergy and churches, having a uniform yearly tax, besides Sunday offerings and special efforts, *v g.*, lectures, concerts, bazaars, etc., not to speak of help from the royal generosity with which their Protestant white countrymen pour out money in supporting them.

The white Protestants, ministers, lay men and women, labor-

ing for the negro race in our Southland are to be seen in the black people's universities, seminaries, colleges, normal and industrial schools. Not a corporal's guard of white ministers can be found in charge of negro churches. Moreover in those institutes are twenty-five thousand negro scholars—forty thousand, some say—of whom the seminaries alone have over a thousand preparing for the Protestant ministry. *Fas est et ab hoste doceri.* If we have not as yet attempted on the negro missions the work of catechists, which has stood the test for two centuries on the Eastern missions, our Protestant countrymen have done so very successfully. In fact, what are all their efforts but the work of catechists? Even those of the ministers can be nothing more in our eyes than such, since the Catholic Church refuses to recognize any valid orders among them.

The object and method of training negroes is, in part, to keep alive the faith among our Catholic negroes, scattered up and down, here and there, like the few grapes left on the vines after the vintage. It is, however, chiefly to meet and offset the influence among negroes generally of the Protestant negro preachers and elders, class-leaders and exhorters, that we need negro catechists, who should be solidly grounded in Christian doctrine and morals and thoroughly trained in a good course of studies. The influence of the Protestant negro clergy over their church members and people generally should not be pooh-poohed or set down as trivial. The priests in the negro missions have too often felt its strength. And we were not surprised to receive urgent appeals from our missionaries in five different dioceses urging that this long-thought-of college for negro catechists be started. True, in nearly every mission and station the missionary finds some one—an old "uncle" or "mammy"—who acts as catechist, baptizes the dying children, visits the sick, argues for his or her religion, announces the visit of the priest, and gets things to rights for his coming. But such help is precarious, without the proper fibre and especially without official standing. Catholic catechists should be put in a position which would make them in the eyes of their black countrymen as important officially as the Protestant negro ministers.

In the efforts about to be made for training catechists the following tentative plan will be followed till experience and time enable us to develop and improve it:

1. Negro candidates for the catechetical school will live under the watchful eye and care of the various missioners, who after trying them for some time will send the selected ones to the school itself.

2. At this college for catechists the course of studies will include:

a. Course in English, mathematics, kindred branches, Christian doctrine, and Latin, about three years.

b. Course of philosophy in last year of preceding course.

c. Three years' course of theology and Sacred Scripture. In the former the Catechism of the Council of Trent, and in the latter the Douai and Rheims Testaments, especially the four Gospels, will be used as text-books, the professors by their explanations making them text-books for the catechist's use in his future career among the negroes.

3. Throughout the whole course manual labor for about two hours daily will be a feature. All work about the house and premises shall be done by the students.

4. When graduating those fitted will be received as catechists by an appropriate ceremony, and then sent to the various missions for work, getting in return a fair salary.

5. Those of the catechists on the mission who persevere will be advanced step by step to the priesthood, while they who marry may remain as catechists. Mission schools will also be taught by these catechists.

St. Joseph's College for Negro catechists will require a farm of a few hundred acres of land, from which should be raised most of the support needed. The buildings, large enough for a hundred inmates, should be simple and plain, so that the catechists on returning to their homes would not fancy it a disgrace to associate with their old companions. Again, the college must not create wants in the catechists ill-suited to the tobacco, rice, and sugar plantations upon which their fellows live. When visiting Booker Washington's institute at Tuskegee, Ala., we

were struck with the plainness of the buildings, the meagreness of the food, and the simple appearance of the scholars. No doubt poverty plays some part in this, but at bottom the real reason seems to be not to wean the scholars from their native surroundings, for we must remember that Booker Washington receives from his white Protestant countrymen about one hundred thousand dollars yearly.

The foregoing pages are based upon a memorial which, in April, 1899, we submitted to the Sacred Congregation de Propaganda Fide. Armed with testimonials from Cardinal Gibbons to Cardinal Ledochowski, Prefect of Propaganda, and from Cardinal Vaughan to Cardinal Ciasca, then Secretary of Propaganda, we first discussed the question with these prelates, and then, at the suggestion of the Cardinal Prefect, embodied the scheme in a memorial. Our plan was received very cordially and a hearty "God Speed" was given us on our departure from Rome. Furthermore, we have consulted several archbishops, bishops, and various priests, who, one and all, look upon this movement as a development of vital necessity for the evangelization of the negro race, several adding that a similar college for catechists for the whites is also needed. In fact, when in Rome, in an interview with the Very Rev. Father David, O. S. F., consultor of some Roman congregations and a high official in his order, he assured us that the Franciscans are thinking of establishing a school for training catechists in England in order to reach the masses of Englishmen.

Unless fortified by negro catechists and negro priests, we shall always be at a disadvantage in dealing with the negro millions beyond the pale of Holy Church. The negro looks with suspicion upon white men. The impression left from slavery; the many dishonest tricks upon them; unpaid wages; "store pay"; bad titles to land; unjust mortgages upon their crops; prisoners' stockades—these and countless other wrongs make the negroes suspicious of the whites. During two-and-twenty years we have been in the closest relations with the black race, have had their confidence in countless ways, are now steadily consulted by them in their little troubles, financial

and otherwise; yet we are not afraid to say that there is no white man living has a negro's full confidence. We are told by those who know nothing of this poor people that they do not trust their own, that they prefer white priests. How that can be said in the face of the millions belonging to Protestant churches, every mother's son of whom, from bishop to the latest baptized infant, is black, goes beyond our comprehension. Chiefly is this true of negro priests. How can any one say the negroes do not want their own priests, since the experiment has never been tried, for we have had but two, one of whom is dead? And to our own knowledge, at every big marriage or funeral among the Catholic colored people of Baltimore, they want the colored priest. From all parts of the country they are ever inviting him. Human nature is human nature in a black man as well as it is in a white man.

In conclusion, the Third Council of Baltimore speaks with no uncertain sound in favor of negro catechists: "Finally, we must not pass over in silence that the establishment of catechists of both sexes would not be more difficult among us than in heathen countries, if missionaries would diligently attend to it. The aid of such co-workers should be made much of. For they will prepare the way for the sacred ministers by gathering together the negroes in the neighborhoods of churches, and by teaching them catechism and religious hymns, so that the hard labor of the priest will produce richer results" (Tit.viii. §240).

The twentieth century, on which we have entered, looms up before us. Leo. XIII, the illustrious Pontiff, blessed the opening age in proclaiming a universal Jubilee, and called upon the whole world to consecrate itself anew to God and Him whom He sent, Jesus Christ.

The various sects, too, look forward to the era before us; the Methodists of the British Isles are reported as about to raise a million pounds sterling for their Foreign Missions.

Let St. Joseph's College for Negro Catechists be the offering of our white Catholics to the cause of Christ and His church in this land of ours.

Surely the Negro race may hail the twentieth century in a happier, better, state than the progeny of Ham have ever known in the annals of mankind. What they lack is the true Faith of Mary's Divine Son.

The nineteenth century brought them emancipation, right of ownership, education, citizenship. Let the twentieth century crown all by imparting to them the truths of our Holy Religion, in which glorious task, with God's blessed help, no small part shall be played by Saint Joseph's College for Negro Catechists.

St. Joseph's Seminary for Negro Missions, Baltimore, Md.

The evangelization of the negro in his original home is progressing successfully. The scramble for Africa is almost now a by-word. The nations of Europe have deliberately divided the Dark Continent among themselves without as much as saying, "By your leave" to the natives; the soldiers, too, of the Cross, in the peaceful way of Christ, have divided the country into spiritual kingdoms. Along the shores of the Mediterranean are the Franciscans; in Abyssinia the Lazarists; in Senegambia and Senegal, the Fathers of the Holy Ghost; the African missionaries of Lyons are in Guinea, at the Cape, and in Dahomey; the missioners of Verona are in the country south of Egypt, formerly overrun by the Mahdi; the Jesuits are in the island of Madagascar and neighboring islets; the Oblates of Mary at Natal.

Pius IX, as he stood on the brink of the grave, gave the impetus to this outpouring of the Spirit. His eyes were weary in beholding the rising tide of irreligion in Europe, but they lit up with ardor and enthusiasm at the prospect of the great conquests to the Cross to be made among the one hundred million souls in Africa. Among the obstacles enumerated by the late Cardinal Lavegerie to the success of the evangelization of Africa pre-eminent mention is given to Mahommedanism, for in its train follow the evils of polygamy and slavery. With the efforts to stamp out the latter the name of the great Cardinal will ever be identified.

The Bureau of Catholic Missions

FOR THE PRESERVATION OF THE FAITH AMONG THE INDIANS.

By REV. H. G. GANSS.

THE Indian question has at all times been a most vexatious one; has been a problem full of perplexities. It has been one; and although it has enlisted the most consummate statesmanship, the highest judicial opinions of the nation, the most lavish expenditure of philanthropic endeavor, and, again, the whole United States army, it has not even at this day been solved. It has baffled all solution.

The Catholic work among the Indian people began four hundred years ago, and it has gone on without cessation or interruption to the present day. In this work we have the most heroic efforts that the Church has ever made to establish the faith on the American Continent. More than thirty martyrs have crimsoned the American soil with their blood and consecrated it by their labors in this great work. And at the present day, on our frontiers, the same heroic self sacrifice that characterized the labors of Las Casas, or of a Fra Junifero, or the labors of a Father De Smet are revealed to us in undiminished vigor.

The problem is a most perplexing one. It involves points which we cannot discuss here, especially that of the comparative merits of Anglo-Saxon and Latin civilization. Both may be briefly summarized, that the one, the Anglo-Saxon civilization appears to be always that of extermination, whilst the Latin civilization is that of amalgamation.

In Mexico we have 7,000,000 Indians who enjoy all the privileges and prerogatives of full citizenship. The highest offices in the State are eligible to the Indian; so that at present we have a President of the Republic who is proud and boasts of his

Indian blood. In the episcopate likewise we have splendid examples of the possibilities of the Indian when lifted up spiritually on the higher plane of true Catholic civilization.

In our Republic here we have, at the present day, 270,000 Indians, the last remnant of a rapidly disappearing race It is known what we did with the Indian and how we dealt with him. How we drove him from the Deleware to the Ohio; from the Ohio to the Mississippi; from the Mississippi we entombed him in the Black Hills, and there we thought we could bury him; but in an unfortunate moment the white man discovered gold there, and even that living tomb was no longer an asylum for him. So we drove him on and on, until to-day he stands on the shores of the Pacific Ocean, lifting up his hands to heaven, not in the attitude of a supplicant begging for mercy, but outstretched, appealing to the Great Spirit seated on the White Throne for justice.

Was our policy, our national policy, a policy of extermination? I cannot say that it was; I will not say that it was not. It is a problem that the future historian must unravel. We behold, on the one hand, the Board of Indian Commissioners, saying that the policy of the United States Government in dealing with the Indians had been a policy of "outrage, of spoliation, and of murder." On the other hand, we have the Government making every effort, in its own way, to lift up the Indian to civilization. It spent $240,000,000 from 1869 to 1902 to educate and civilize him. It now spends $3,000,000 each year to bring him up into citizenship. But what was our policy during the past? Gen. Grant summoned the different representatives of churches to Washington to inaugurate a new policy. The old policy had been that of the force of arms. We had to fight the Indian inch by inch. And be it said to the eternal credit of the Indian—and in it he reveals himself to us, the exponent of the highest and the loftiest manhood,—he would never yield unless he cemented every inch of ground by his blood. He knew he was the owner of the land by God-given title, and in his own mind he realized that he could not relinquish it and remain true to himself, true to his past traditions, and true to his posterity.

Gen. Grant, in 1869, inaugurated what we call the peace policy. He summoned the representatives of the Episcopal, Methodist, Congregationalist, Unitarian, Presbyterian and other denominations to Washington to work this new policy. He confessed then that our national policy in dealing with the Indian had been bootless and fruitless in molding the character of the Indian, and abortive in all its bearings. He addressed them, in effect: "Gentlemen, we adopted the wrong policy; we have been unjust to the Indian. Now, you go out there and convert the Indian to Christianity, aud through Christianity, bring him into citizenship." In other words, what the Catholic Church had been doing for nineteen hundred years—first to Christianize, then to civilize—now flashed through the mind of that sturdy and gruff old soldier. He then made a stipulation; it was a compact as sound and as sacred as any two right-minded men can enter upon. He told them; "You go out West, build your schools, equip them; send there your teachers, and I pledge the word of the United States Government that we will support those schools; that we will give you a *pro rata* payment for each child you educate."

On the strength of that promise *we* went out West. We erected our schools. We sent there our most zealous men and our most devoted workers and consecrated nuns. The results of that work are apparent in the records of the nation, and especially in the reports of the Commissioners of Indian Affairs.

The work progressed successfully and triumphantly. Our success was our crime. Other denominations saw that they could not compete with Catholic zeal.

We worked until 1895. An epidemic swept over the country then, especially in the Middle States. An epidemic of devilish malignity and insane bigotry and Satanic hatred. This undemocratic organization saw that it could on longer antagonize us, because the Catholic Church was no longer a disintegrated mass, an unimportant factor. The Catholic Church was one of the most potent and one of the most potential factors, and it had to be reckoned with in this great republic.

But on the frontier they saw the poor Indian ready to receive Catholic teaching—saw how he flocked to the Catholic schools. They saw the reverential awe with which he looked up to the black gown. They saw likewise the docility with which he listened to the meek and tender voice of the nuns, and therefore they intruded themselves into Congress, and there they clamored that the appropriation given to the schools should be withdrawn. And, be it said to the eternal shame of the American Congress and Senate, and we must hang our heads in mortification when we do say it, in a moment of weakness, vacillation and alarm, panic-stricken and terrorized, yielding to the pressure, they revoked the appropriation given to our Catholic schools.

We found ourselves in a most awkward predicament, a most perplexing situation, and a crucial moment in the history of the Catholic Church in the United States. What was to be done? How was it to be done? From whence was the help to come? In that moment when counsel was dear, when help was not in sight, there stepped into the midst of the Archbishops, assembled in Washington, a meek and modest woman, and in words breathing the very soul of humility, said: "Fathers in Christ, if the Government will not support those schools, I, by the help of God, will support them until such a day when the Church can make provision to support them."

This woman, and her name is enshrined in the heart of every Indian—this woman, and her name should be uttered in perpetual benediction by the lips of every one who claims to be a Catholic—this woman was Rev. Mother Katherine Drexel.

Since that day she has been supporting our Catholic schools. True, we had to abandon some schools. True, we had to send adrift 1,600 children from Catholic influences. Since that day she has virtually carried the Red Man's burden. In one year she gave no less than $230,000; in another year $140,000; in fact, the amount is never looked after. Every year she is willing to make good the shortage to keep those schools wielding the influences of Catholic civilization and Catholic religion.

Of the 276,000 Indians, 106,000 are Catholics.

Distinguished American Converts

The Intellectual Reaction of the Age Against Sectarianism

"ALL ROADS LEAD TO ROME"

HONEST seekers after truth will find many eminent American Protestants have trodden various paths leading to Rome. It would require many volumes to tell the stories of the thousands of converts Catholicity has won in this country.

Probably the most illustrious name on the roll of the American Catholic Church's conquest is that of ORESTES AUGUSTUS BROWNSON, who was brought up in the Presbyterian fold, left that for Universalism, then became a Socialist, a Unitarian and a Christian Unionist, and finally found the truth he sought for so long in the Catholic Church.

Let us put next the name of ISAAC T. HECKER, whose life story has been so admirably told by Father Elliott and whose death caused universal sorrow. From Brook Farm to Rome the road seems long, but Father Hecker found his way over it, and those who have followed his progress, as that is told in Father Elliott s biography, know how great was the happiness he experienced when his wayfaring was done. To Father Hecker the American Catholic Church owes a great debt. He it was who gave us the PAULIST ORDER, that religious body which has done so much for American Catholicism in various ways, and whose members are still carrying on the work which Father Hecker inaugurated. With him, and through him, too, how many more converts were led into the church! There is FATHER HEWIT, his successor in the order, born of Congregational parents, the erudite *litterateur* and profound theologian, the skillful controversialist and reviewer. There is FATHER GEORGE M. SEARLE, class-mate at Harvard with John D. Long, able mathematician and astronomer, and now lecturer at the Catholic University at Washington. There is FATHER WALWORTH, formerly a Paulist, then chancellor of The Albany Diocese, of one of whose books,

an eminent authority, said that "it has the solidity and elaborate finish of a work executed with care and diligence by one who is both a strong thinker and a sound scholar." There are Fathers DESHON, class-mate at West Point with Grant, ROBINSON, WYMAN and other members of the Paulist community, and to all of whom American Catholicity is indebted for many signal services.

Protestant ministers almost without number have abandoned their pulpits to embrace Catholicity, and one Protestant bishop laid aside his ring and robes to do the same thing. That was LEVI SILLIMAN IVES, a native of Meriden, Ct., who was at first a Presbyterian, then became an Episcopalian and sixty years ago was consecrated the Episcopalian bishop of North Carolina. In 1852 he visited Rome, and there his eyes were opened to the truth of Catholicity. Seeking an interview with the lamented Pius IX., Dr. Ives drew from his finger his Episcopal ring and offered it to the Holy Father as a pledge of his submission to the Holy See, but with that graciousness that was always characteristic of him, Pius IX. refused to accept it personally, and told Dr. Ives to go and lay it on St. Peter's altar, where it was accordingly placed by the submissive convert. His "Trials of a mind in its Progress to Catholicity" has smoothed the path for many another convert, and in it he declares that although it cost him much to leave his former position, "the sacrifice has been repaid ten thousand fold in the blessings of present peace and in the certain hopes of eternal life."

Then look at the many eminent converts who are or were to be found in the ranks of our religious orders; at FATHER FREITAG, the Redemptorist, the legal head of the illustrious House of Witikind, who was received into the Church at Baltimore and who did heroic duty during the war in the camps and hospitals around Annapolis. Look at JAMES KENT STONE, now FATHER FIDELIS, the Passionist, president formerly of Hobart and Kenyon colleges, afterwards a Paulist and now a missionary, with another eminent convert, B. D. HILL, now Father EDMUND, the poet, in South America. Look at FATHER BARNUM, the Jesuit, now doing duty on the banks of the Yukon, who forfeited a fortune when he became a priest, and the scores of other devoted relig-

ious priests who became Catholics only after experiencing the hollowness of Protestantism in this or that form.

And the Catholic Church which makes no distinction of persons and regards alike the eleventh hour laborer and the toiler from the dawn of day, has often advanced to her highest offices and trusts converts to her creed. Witness ARCHBISHOP BAYLEY, who, formerly an Episcopalian minister, became the metropolitan of Baltimore, and who, before attaining that dignity, had been Secretary and Chancellor of New York and bishop of Newark. Witness again ARCHBISHOP WOOD of Philadelphia, BISHOP YOUNG of Erie, BISHOP GILMOUR of Cleveland, BISHOPS ROSECRANS of Columbus, WADAMS of Ogdensburg, CURTIS of Wilmington and others; look at the late MONSIGNOR PRESTON of New York; MONSIGNOR DOANE of Newark, and the many other ecclesiastical dignitaries who were formerly enmeshed in the errors of Protestantism. There is scarcely any diocese in the country, now, which does not count converts of Catholicity among the priests, and to name such clergymen would require more space than the limits of this article.

In every walk and condition of life are to be counted Catholic conquests of the faith. The church has won her way with the rich no less than with the poor; with the learned as well as with the poorly educated, with scientists of every description and men and women of all professions. And in this universality of her victories, which argues her adaptability for all, is seen a striking evidence of her catholicity and divine mission. No other church in this country can point to such a long and illustrious line of converts as she. When this or that form of Protestantism gains a new recruit, she counts her additions by the scores and hundreds. Making no boasts of her triumphs, pursuing the even tenor of her way, and welcoming all who come to her in quest of the truth, she rejoices, of course, over each new convert, but the cause of her joy is because another soul has been shown the light and the wanderer has returned to the fold.

In New England, Catholicity has won many conquests. From the day when FATHER THAYER, himself a convert, received into the fold, at the old church on School street, Boston, MRS. MARGARET

JACKSON, *nee*,-TALENT, who enjoys the distinction of being the first convert of Boston, down to the present time, Catholicity has every year added to the list of her converts, and multiplied her conquests. It was Dr. Cheverus, Boston's first bishop, who showed the way of truth to MRS. ELIZABETH BAYLEY SETON, whose family has since given such illustrious sons to the church. It was his successor, Bishop Fenwick, who saw the notable Catholic movement that followed the conversion of the HOYTS and the BARLOWS in Vermont; Bishop Fitzpatrick was consulted by Father Hecker and many another earnest seeker for truth, and his successor has welcomed many a convert to the Catholic fold. New Hampshire gave the Canadian Ursulines a nun, as early as 1699, in MARY ANNE DAVIS, a convert, and who can tell how many more like her have found shelter and peace within conventual walls! GEORGE PARSONS LATHROP and his wife, Hawthorne's daughter, have recently found the truth they sought for so long, in the bosom of the Catholic Church and how many have entered the same fold unheralded, content with the knowledge that their feet were at last in the right way, and that they were within their Father's dwelling.

Nor is America the only English-speaking land wherein Catholic conversions have been many of late years. A more notable Catholic movement has taken place in England, bringing into the fold such men as MANNING, NEWMAN, and the hosts of Anglican ministers who have followed their lead. One can hardly take up an English paper, now, without finding recorded therein the conversion of some prominent Protestant layman or ecclesiastic. Converts find themselves at home in the goodly company preceding them into the Catholic pale wherein MANNING, NEWMAN, PARSONS, DE VERE, DIGBY, FABER, CHALLONER and MARSHALL, with hosts of others, found all they sought, and which counts among its conquests the names of SCHLEGEL, STOLBERG, HARTER, LALOUR, RATISBONNE, LUCAS and WARD and in this country numbers among its converts a BROWNSON, IVES, HECKER, STONE, HILL, HECKER (GEO. V.), HEWIT, PRESTON, DOANE, BAYLEY, SETON, CURTIS and many others of renown and merited fame.

The Progress of Catholic Education In the United States.

In no sphere of her activity, has the Church in the United States, been more earnest and successful than in promoting and fostering the cause of Catholic education.

Thus the Catholics of the United States are educating over a million of Catholic children free of cost to the State, and saving the tax payer some twenty millions of dollars yearly, besides bearing one-seventh of the burden for public education in the United States. Unprecedented sacrifices have been made by our Catholic people for Catholic education. Our Catholic schools are multiplying and becoming more efficient from year to year. And despite the efforts made by the enemies of the Church to discredit our schools, wherever in recent years the pupils of our Catholic schools have been allowed to compete with those of the public schools, they have shown equal, or even superior, proficiency in the secular branches of learning, in spite of the fact that, owing to financial conditions, they must in most places labor under great disadvantages. The increasing confidence of Catholic parents in our Catholic schools is therefore well founded. We have every reason to be thankful and even proud of their present efficiency.

A glance at the annual reports of our Catholic colleges and universities reveals very satisfactory results in higher Catholic education as well. The standard of studies is generally of a superior character. Our better colleges are acknowledged to be

at least on a par in scholarship with the great non-Catholic universities of the country while the test for graduation in some of our Catholic colleges is decidedly higher. And this notwithstanding the fact that with one or two exceptions, our colleges have no endowments; they have to subsist on the fees paid by the students and some small charities offered by the faithful. Were not their staffs in most cases made up of religious, who profess poverty and consequently draw no salaries, they could not subsist at all. What is saved in salaries has to go towards outfit and improvement of the institutions. We have not been taught, says a well-informed writer on the subject, * to expect better treatment and better patronage for our Catholic colleges, and, such as they are, we are not only satisfied with them, but we cannot help admiring them. They are doing a noble work, and they are doing it well against great odds. They do not, as a rule, make appeals for personal support. They are satisfied with the patronage of Catholic parents, and act on the principle, that those who would give a higher education to their children should also bear the expense of it; that the children of wealthy Catholics are not objects of charity.

All they ask, then, for the present, is the patronage of well-to-do Catholic parents. If they do the same work, and do it as well as the great non-Catholic universities, which have millions yearly at their disposal, they have a right to expect that Catholic parents will send their children to them in preference to Protestant or secular colleges. The more they are patronized by Catholic parents the more efficiently will they be able to do their work.

Yet we regret to say that thus far they have not been adequately seconded in their efforts. They have a goodly number of pupils, it is true; but there is a great number they ought to have and have not. We are not able to quote complete statistics in this matter, but making a rough estimate from what we have learned from private sources we judge that in the three great non-Catholic universities of New England alone (we take them as an illustration) there are not less than 1000 Catholic students in the

* Messenger of the Sacred Heart.

Arts Department alone, to say nothing of professional and special students. On the other hand, in the Catholic colleges of New England, which are in every way equal to these, from a secular point of view, there are not quite that number. There were, in 1901, 1,452 Catholic students in six per centum of the non-Catholic colleges of America, and very many of these will lose their faith, and all will be weakened in that faith, because our people look upon their collegiate institutions as the property of educational corporations which can be left to take care of themselves.

This is phenomenal, and we are inclined to ask the cause of a fact so abnormal. The first cause, we regret to think, is the ignorance and pride of wealthy Catholics. Many of those good people have had no education, or at most a very imperfect education, themselves. Consequently they do not see the danger to faith and morals that their children are incurring in these Protestant institutions. A course, or a few sessions, at Harvard or Yale is, in their estimation, the highest ideal of an American education. They have the worldly ambition to have their sons educated in the same schools as the sons of Doctor and Lawyer and Senator So-and-so. That gives them social standing, they think. So to Harvard they shall go, whatever may be the consequence. Of course, money is no consideration, and they are willing that their sons should spend from one thousand to two thousand dollars a year at Harvard, while they might have a better education for them at from three hundred to five hundred dollars in a Catholic college.

There is another class of wealthy Catholic parents who contribute largely to the number of Catholic students at Protestant and secular universities, and who are more to be pitied than blamed. It is those whose boys, from defective home education, have proved unmanageable in Catholic colleges. For these there is nothing to fall back on but the Protestant college with all its academic freedom, or the house of correction. Their parents cannot leave them altogether without an education. So hither they will go, where they will have ample freedom from religious and moral restrictions. We are inclined to think that

not a few of the Catholic students at Protestant universities are drawn from this unfortunate class, who do little honor to the Catholic cause, and to the institutions from which they had to be removed.

There is, however, another cause, probably the most potent, for the great concourse of Catholic young men at Protestant universities which we approach with some reluctance. It is the unreasonable and fulsome laudation of these institutions by so-called "distinguished" Catholics—lay and clerical. These well meaning men, are never done commending the liberal spirit of our great American centres of learning. A short-sighted or liberal Catholic press looks upon any notice from them as a tribute of honor to the Catholic religion. Articles are written on "Catholicism at Harvard," the "Catholic Sons of Harvard," and what not. And the country is made to believe that Harvard (we speak by way of illustration) is the place for our Catholic young men. There they have their Catholic club, or their own Greek-letter fraternity. They can have their own co-religionists, the most eloquent in the land, to address them within the very precincts of their college. Harvard, then, is the place for our young men, and to Harvard they shall go.

Of course, the university authorities look on all this with favor, and give a courteous and a cordial reception to our Catholic prelates and other ecclesiastics, if invited by the Catholic fraternities of their respective institutions. In the administration of President Elliot of Harvard, we would venture to say that there has been no more diplomatic move than the invitations extended by him to Catholic speakers to deliver addresses at Harvard, and the great courtesy he has shown to such speakers. From his own standpoint he deserves great credit for it. He has decidedly gained his object. It is a well-known fact that since this policy has been inaugurated, the attendance of Catholics at Harvard has increased at least four or five hundred per cent.

Is it true, then, that our Catholic young men are safe at the Protestant universities? The answer is plain. They cannot but suffer in many ways. First, they suffer by defect. If religion is ignored altogether they are deprived of those

elements in education and true culture which are most important, and without which no education can be complete. What is science without God? What is the knowledge of the creation without the Creator? How can true intellectual culture and refinement exist without any knowledge of, or belief in, things spiritual, moral and supernatural, which form the highest element in human knowledge? How can true strength of character be obtained if the highest standard of morals is public opinion, or the sense of the majority?

But to say nothing of religion, the most important element in secular education is philosophy and history. Now, the fact is that there is hardly any serious attempt made to teach philosophy outside our Catholic colleges, and if there is, what is taught is not philosophy which is from a Catholic standard truth itself, but speculations and theories, based on atheism or agnosticism, and leading to materialism.

Parents who have boys ripe for college, and all Catholics interested in education, should also be impressed with the unique educational advantage of a solid course of religion and philosophy as given in our better Catholic colleges. Apart from the practical religious and moral aspect of the case, this opens a new intellectual field for the student, which for the pupils of non-Catholic colleges, from a Catholic point of view, must remain forever an unexplored territory.

Experience shows also that history has never been understood nor taught, and is not impartially taught, by Protestants, as a class. A few individuals among them it is true, have risen above the prejudices of Protestantism; but these individuals are few indeed. Thus Catholic students in Protestant institutions, in the best case, are deprived of the best elements in education, whether religious or secular.

Moreover, if we consider the study of art and literature, what can it be without religion? Divest the poetry of Dante, Milton, Shakespeare, or even that of Homer and Virgil, of the religious or supernatural element, what remains of it? Dry bones, and nothing more. The very essence of it is lost. The same is true of painting, sculpture and architecture, all of which are

religious in their origin and development. For the Agnostic there can be no true art. Art has no meaning for him. Art has no soul, no substance to him, because, according to his principles, he cannot rise to the contemplation of what is unseen in it. Every piece of art must be to him an empty sound, a mere form, or a meaningless structure. And if this is not always the case with infidels, it is because their instincts are better than their principles. How much, then, is lost to the student of art and literature from the neglect of religion in his special department! What a gaping void exists in his education!

But this is only the negative view of the matter. Shall we suppose that the university professor will confine himself within the strict lines of secular instruction? Shall we imagine that he will never trench on religious topics? Will he ignore in history and literature the most powerful motives that have ever actuated the conduct of man? Can he abstract from or ignore religion in philosophy? If so, he must be a poor specimen of a teacher.

The historian who does not enter into the causes of facts is no historian; the literary critic who does not search into the motives of characters and actions in literature is no critic; the philosopher who does not inquire into the last causes of things is no philosopher.

The fact will be, then, that the university professor cannot help discussing religious topics, whether he will or no, and that he will, consciously or unconsciously, impress his own peculiar errors and prejudices on his pupils, and ten to one they will return from the Protestant university with their minds full of errors which they can never correct, and doubts which they cannot solve. If a student has gathered any ideas of philosophy from his college course, they are sure to be wrong. He has been taught to venerate as sages those who, basing all philosophy on doubt or nescience, ignore the data of common experience and common sense. He has learned that creation is a myth, that man is the descendant of the ape. His ideas of Christ have been taken from Renan, Strauss and Schoppenhauer. He has heard that the Church has been the foe of enlightenment and the fosterer of slavery. He has listened to the recital of

gruesome horrors of the "Dark Ages." He has been taught that Protestantism brought enlightenment and culture and progress into the world. He has heard the history of every Catholic country misrepresented. He would be more than humanly wise or brutally stupid, if all this made no impression on him. Add to this the entirely Protestant environment, pride and human respect, from which very few are altogether free, and the many other frailties to which university students are not strangers, and then say, what is the probability that your Catholic young man at twenty-two, after spending four years at a Protestant university will come forth unscathed? He would be an angel if he did.

But is it generally angels we send up to those institutions? Angels, indeed; but rather of the fallen kind. They are, as a rule, youngsters who never set foot in a Catholic school, who never had any religious instruction except what barely fitted them to make their First Communion, whose home education has been in many cases flagrantly neglected—the plastic stuff of which perverts are generally made.

With this condition of things before us, we may be permitted to submit two questions: First, can Catholic parents entrust their children to be educated at American Protestant universities? Secondly, can Catholic orators and writers, with a good conscience, continue to panegyrize those institutions as a safe and proper place for the education of our young men? We leave the answer to the wisdom of those whom it concerns.

Catholic parents, it seems to us, should be exhorted, in season and out of season, to send their children to those Catholic colleges, which are officially acknowledged to be at least on a par with the great universities of the country. There is no lack of such Catholic colleges, as we could easily point out, did we wish to discriminate, as we do not. These colleges, it is true, have not the same facilities as the great universities that have millions to back them; but with all their disadvantages they do the same work in secular education and do it just as well. Besides, they give a sound course of philosophy, which, from a Catholic point of view, in a secular or Protestant university is simply an

impossibility. This should be brought home to ignorant parents. Education, high as well as low, is a part of our Gospel; and woe betide us, if we fail to preach it! Catholics must be made to understand this, else Catholic education in America is a lost cause, financially and otherwise. Make our Catholic population understand the importance of Catholic education, and, as in days of old, we shall soon see amongst us noble institutions proudly rear their spires toward heaven, and their halls crowded by the youth and genius—the hope of our country and our Church.

It is not, however, for the sake of their superior efficiency in the secular branches that parents entrust their children to Catholic schools, but on account of the one thing needful—religious training. It will not do to train the head and the hand at the expense of the heart and the spirit. To separate religion from education, to use the words of Leo XIII, is to execute the judgment of Solomon upon the child—to cut him in twain. The advocates of secular education say to the parent. Take you the trunk, let us take the head of the child, and we care not whether God or Beelzebub takes the soul. The child is divided; there is no harmony in its development. Such a system of education is necessarily imperfect, and objectionable.

In our Catholic Colleges and schools not only are our children taught to know their religion, but they are taught likewise to practice it. They are brought up in a Catholic atmosphere. Religion and its practice becomes natural—as it were, a second nature to them. They are taught religion and Christian virtue not only by word and precept, but chiefly by example, which is the best teacher. They continually see in their teachers the highest exemplar of Christian virtue—the poverty and obedience of Christ, and angelic purity, strengthened by religious vows and consecrated by the sanction of the Church. They see before them the highest ideal of heroic self-devotion, contempt of the world and union with God, as far as it can be realized in this life. Hereon are based the convictions of Catholic parents, who refuse to sacrifice their children to the Moloch of secular education and procure them a Catholic education.

Leading Catholic Institutions of Learning In The United States.

The Catholic University of America.

THE corner-stone of the new Catholic University of America was laid at Washington, D. C., May 24, 1888. The President of the United States, several members of his Cabinet, and a large number of distinguished prelates, priests, scholastics, and seminarians were present. After the conclusion of the ceremonies, Right Rev. Bishop Spalding, of Peoria, delivered an address.

The site of the university is the old Middleton property, and it is about a mile and a half from the city. It has an extensive acreage, and the land is high, dry, and rolling. The grounds face the North Capitol Street gate and front on one side of the Soldier's Home estate. From the new building a view is had of the city of Washington, with the Capitol, the Washington Monument, and a stretch of the Potomac as the most prominent features.

The project of establishing an American Catholic university is not of recent date. Twenty-one years previously the Second Plenary Council of Baltimore, treating of the all-important subject of Christian education, devoted an entire chapter to the question of the founding of a Catholic university. Finally, the Third Plenary Council, held in 1884, deeming that the time had come, appointed a committee to take practical measures looking towards that end. The project was advanced by the munificent offer of $300,000 by Miss Mary Gwendolen Caldwell, of Louis-

ville, Ky., as a starting fund. Bishop Spalding, of Peoria, Ill., an old friend of the Caldwell family, was chosen to present the offer to the Council, and as no conditions were coupled with the gift, it was accepted, so far as the Bishops were concerned. Miss Caldwell's sister gave an additional $50,000.

After the acceptance of Miss Caldwell's offer the Bishops of the Council found that the decisive, vivifying word of the Pope was alone needed to give the project shape and life, and this they obtained without delay. Not only was the brief readily granted, but His Holiness took a personal interest in the work, which showed that from the outset his heart was set on its realization. He also expressed his desire that the university should be and should remain thoroughly American. "I wish," he said, "that it should be founded by American means, and that it should be conducted by American brains; and if at first you have to call in the help of foreign talent in your faculties, it must be with the view of developing home intellect, of training professors who will gradually form indigenous faculties worthy of the name the university bears."

And in his brief approving of the university he says: "We, therefore, moved by a desire for your good, and consulting the best interests of the Republic, most willingly indorse your intention of founding a university. But that this university may be happily completed, and that day by day it may grow, it is necessary that it should be under the authority and protection of all the prelates of the United States, and that the administration be held by the prelates, whose duties it will be to mark out the line of studies, to enact the proper laws, to choose the professors, and to put in order whatsoever may pertain to the best government of this university. But when these things are completed it is proper that they be handed over to the examination of the Apostolic See, in order that they may receive its approbation." And a short time afterwards, in an audience given to the representatives of all the colleges of Rome, addressing his remarks to the Rector of the American College, Pope Leo earnestly said: "About the university at Washington, it is my desire that all the bishops should work together with unity and

with energy. I have confided the care of the university to them, and it would greatly grieve me did I suppose that there could possibly be among them any want of agreement and of earnestness in regard to it. Let them at once push this work to completion, and they will win for the university the support of public opinion in the United States. The honor of the American Episcopate demands it—yes, the honor of the Church in the United States and the dignity of the Holy See, which has so solemnly given this university its approval."

From these earnest words it is evident that Leo XIII. manifests more than an ordinary interest in the American Catholic University. He also warmly endorsed the action of the great majority of the bishops in deciding that the university should be located at Washington, being convinced that from no other centre could it exercise its beneficent action as from the National Capital. This was why the bishops chose Washington in preference to any other city, in addition to the fact that the students in that city would have the advantage of consulting and visiting the Congressional Library, the museums, art galleries, and other places of instruction.

The University will not in any wise interfere with the other Catholic colleges or institutions of learning. It will belong to a higher sphere, and will begin where they leave off. On any lower level there would be no reason for its existence. It started with the faculty of divinity, and will develop by degrees, and will add on the other faculties as circumstances and popular appreciation make it possible.

The branches outside of divinity that will be taught in the new university will embrace philosophy, law, medicine, natural science, mathematics, *belles-lettres*, history, and ancient and modern languages.

It was recognized that philosophical studies must constitute the essential characteristic of the University work; but, in order to meet the practical demand of the American people, it was decided that especial care should be shown in the organization of the School of Science, and this particularly in regard to its practical reference to engineering in its various departments. It was

concluded that in a few years, the School of Science would be so organized as not only to form specialists in mathematics, physics, chemistry, and natural sciences, but also to turn out men thoroughly equipped in civil, electrical, and mining engineering.

The committee on organization was constituted a standing committee with whom the Rector is to confer in regard to the selection of professors, the final approval being always given by His Eminence Cardinal Gibbons as chairman of the board of directors.

The institution will not be closely modelled after any other university, but will aim to combine and incorporate the best features of all. It will take the highest standards and the best systems that experience has devised and adapt them to American needs.

The University is open to all who are able or anxious to profit by it. Students who have graduated from colleges can there listen to the most eminent lecturers that can be secured, who will treat not of the elements of learning, but of the philosophy of the various sciences. The professorial chairs will also be open to all, laymen and clerics—no other condition being imposed than the test of merit.

The divinity building cost $175,000, but it will require a million dollars to wholly establish and equip this department. The total cost of the University is estimated at $8,000,000. Not a dollar of debt will be contracted. Neither is the University to be built with the pennies of the poor. It is intended to make the rich build it. They will especially profit by it, and the Bishops think the poorer portion of the Catholic community have calls enough upon them for other purposes.

When completed the edifice will consist of a centre building 55 by 57 feet and five stories in height, with wings on either side 105 by 45 feet each and four stories in height. The total frontage will be 265 feet, and, with the return wings at either end, the total depth 160 feet. The interior of the divinity building, is thus described: The public rooms are located on the first floor, and consist of an entrance hall 15 feet wide, a corridor 14

feet wide the whole length of the building, which opens into four parlors *en suite* in the centre building, a lecture-room seating 300 persons, three class-rooms, a prayer hall, refectory kitchen, recreation-room, reading-room, and library. The latter is in the basement of the chapel. The latter consists of a nave 26 by 60 feet and semicircular sacristy 18 by 26 feet. The ceiling is ribbed and barrel-arched. Ten side altars are placed in alcoves on each side of the nave. The library contains shelving for 10,000 volumes, which can be doubled in capacity by adding cases in a gallery. The second, third, and fourth floors are devoted to the living accommodations for the professors and students, two rooms being allowed to each—sitting-room and bedchamber.

The total accommodations are: For the Rector and professors, twelve double rooms; students, sixty-four double rooms; and three rooms for guests. The grand staircase in the centre of the room ascends in double and return flights in a hall twenty-nine feet square, and at the ends of the wings is a fireproof staircase of stone and brick. The building is designed in the Romanesque style of architecture, and is built of red brick, trimmed with brown sandstone, on a basement story of granite.

We cannot more appropriately conclude this sketch of the new Catholic University of America than by quoting the following extracts from Bishop Spalding's admirable address on the occasion of the laying of the corner-stone.

Of the Catholic Church in America he said:

"All observers remark its great development here—the rapid increase in the number of its adherents, its growth in wealth and influence, the firm yet gentle hand with which it brings heterogeneous populations under the control of a common faith and discipline, and the ease with which it adapts itself to new conditions and organizes itself in every part of the country. It is not a little thing, in spite of unfriendly public opinion and of great and numerous obstacles, in spite of the burden which high achievements impose and of the lack of easy and supple movement which gathering years imply, to enter new fields, to bend one's self to unaccustomed work, and to struggle for the right to

live, in the midst of a generation heedless of the good and mindful only of the evil which has been associated with one's life. And this is what the Catholic Church in America has had to do and has done with a success which recalls the memory of the spread of Christianity through the Roman empire. It counts its members here by millions, while a hundred years ago it counted them by thousands, and its priests, churches, schools, and institutions of charity it reckons by the thousands, while then they could be counted hardly by tens. And public opinion, which was then hostile, is no longer so in the same degree. Prejudice has not, indeed, ceased to exist; for, where there is question of religion, of society, of politics, even the fairest minds will not see things as they are, and the multitude, it may be supposed, will never become impartial; but the tendency of our life and of the age is opposed to bigotry, and, as we lose faith in the justice and efficacy of persecution, we perceive more clearly that true religion can neither be defended nor propagated by violence and intolerance, by appeals to sectarian bitterness and national hatred. And by none is this more sincerely acknowledged or more deeply felt than by the Catholics of the United states."

THE CHURCH IN THE FUTURE.

Of the Church in the future he said:

"But, like the old, the Church can look to the past; like the young, she can look to the future; and if there are Catholics who linger regretfully amid glories that have vanished, there are also Catholics who, in the midst of their work, feel a confidence which leaves no place for regret; who well understand that the earthly environment in which the Church lives is subject to change and decay, and that new surroundings imply new tasks and impose new duties. The splendor of the mediæval Church, its worldly power, the pomp of its ceremonial, the glittering pageantry in which its pontiffs and prelates vied with kings and emperors in gorgeous display, are gone or going, and, were it given to man to recall the past, the spirit whereby it lived would be still wanting.

"But it is the mark of youthful and barbarous natures to have eyes chiefly for the garb and circumstances of religion; to see the body only and not the soul. At all events the course of life is onward, and enthusiasm for the past cannot become the source of great and far-reaching action. The present alone gives opportunity, and the face of hope turns to the future, and the wise are busy with what lies at hand, with immediate duty, and not with schemes for bringing back the things that have passed away. Leaving the dead with the dead, they work for life and for the living."

The Catholic University of America, at Washington, D. C., desiring to encourage good work among the students of Catholic colleges, has established a number of special scholarships and assigns to each college which grants the degree of A. B., one of the scholarships thus established under the Faculty of Philosophy, the Faculty of Law, or in the School of the Technological Sciences.

GEORGETOWN UNIVERSITY, D. C.

Geokgetown University consists of the College, the School of Medicine (which includes a school of Dental Surgery), and the School of Law. The College comprises three distinct departments, viz.: The Graduate School, the Collegiate or Undergraduate Department, and the Astronomical Observatory. Each School or Department is under the direction of its own Dean, and each Faculty has the power of legislating on its own affairs, but this power can be exercised only in subordination to the President and Directors of the University, and subject to their approval.

The foundation of Georgetown College was projected as early as the year 1785, when the Rev. John Carroll, afterward the first Archbishop of Baltimore, formed the plan and proposed it to his associates. On November 13, 1786, the Corporation of Roman Catholic Clergymen, in the Chapter held at Whitemarch Md., took action in the matter. In 1788 the erection of the first

building was undertaken. Students were not received before 1791. Upon the reorganization of the Society of Jesus in Maryland, in 1805, the College was transferred to the Fathers of that Society, under whose control and direction the University still remains. On March 1, 1815, the power of granting degrees was conferred by an Act of Congress; and in 1833 the Holy See empowered Georgetown College to confer, in its name, degrees in Philosophy and Theology. The next step in the development of the College was the erection and equipment of a complete Astronomical Observatory, in 1842. In the following year the formal incorporation of the Institution was effected by Act of Congress. The School of Medicine was opened in 1851, and the School of Law in 1870. The Graduate School was in existence as early as 1856. The Dental School was opened in 1901.

Georgetown College is situated on Georgetown Heights, two and one-half miles distant from the Capitol, overlooking the City of Washington, and the Potomac River, and commanding one of the noblest views in the world. The site is singularly healthful, and the climate exceptionally soft and mild. The College buildings are seven in number, exclusive of the Observatory, and present an aggregate frontage of about eight hundred feet. They are surrounded by grounds comprising seventy-eight acres, a large part of which is occupied by the "Walks" whose sylvan beauty has made them famous.

The exacting and comprehensive nature of the course of studies pursued are seldom equaled even in the larger colleges of the country. This is especially true of the Scientific department. The Library contains nearly one hundred thousand volumes, among them being many rare, curious and unique works.

In its location at the Capitol of the nation, Georgetown University enjoys advantages, which can hardly be over estimated, and which must necessarily increase with the growth of the country, in the unparalleled educational equipment in the great scientific collections and libraries of the Government. By the authority of Congress all such facilities for research and illustra-

tion in the Governmental collections are made accessible to the scientific investigators and students of institutions of higher learning in the District of Columbia. The system of studies is based on that followed by the Society of Jesus, and sustained by three centuries of experience and success, by that greatest of teaching bodies.

The educational system of the Society of Jesus, as elaborated in the *Ratio Studiorum*, is thus briefly summarized by one of the Fathers of the Society: Education is understood by the Fathers of the Society in its completest sense, as the full and harmonious development of all those faculties that are distinctive of man. It is not, therefore, mere instruction or the communication of knowledge. In fact, the acquisition of knowledge, though it necessarily accompanies any right system of education, is a secondary result of education. Learning is an instrument of education, not its end. The end is culture, and mental and moral development.

Understanding, then, clearly, the purposes of education, such instruments of education, that is, such studies, sciences or languages, are chosen as will most effectively further that end. These studies are chosen, moreover, only in preparation, and in such numbers as are sufficient and required. A student who is to be educated will not be forced, in the short period of his college course and with his immature faculties, to study a multiplicity of the languages and sciences into which the vast world of modern knowledge has been scientifically divided. If two or more sciences, for instance, give similar training to some mental faculty, that one is chosen which combines the most effective training with the largest and most fundamental knowledge.

The purpose of the mental training given is not proximately to fit the student for some special employment or profession, but to give him such a general, vigorous and rounded development as will enable him to cope successfully even with the unforeseen emergencies of life. While giving the mind stay, it tends to remove the insularity of thought and want of mental elasticity, which is one of the most hopeless and disheartening

results of specialism in students who have not brought to their studies the uniform mental training given by a systematic college course. The studies, therefore, are so graded and classified as to be adapted to the mental growth of the student and the scientific unfolding of knowledge; they are so chosen and communicated that the student shall gradually and harmoniously reach, as nearly as may be, that measure of culture of which he is capable.

It is fundamental in the system of the Society of Jesus that different studies have distinct and peculiar educational values. Mathematics, the Natural Sciences, Language and History are complementary instruments of education to which the doctrine of equivalence cannot be applied. The specific training given by one cannot be supplied by another.

Furthermore, Language and History have always been held in esteem as leading factors in education. Mathematics and the Natural Sciences bring the student into contact with the material aspects of nature, and exercise the inductive and deductive powers of reason. Language and History effect a higher union; they are manifestations of spirit to spirit, and by their study and for their acquirement the whole mind of man is brought into widest and subtlest play. The acquisition of Language especially calls for delicacy of judgment and fineness of perception, and for a constant, keen, and quick use of the reasoning powers. A special importance is attached to the classic tongues of Rome and Greece. As these are languages with a structure and idiom remote from the language of the student, the study of them lays bare before him the laws of thought and logic, and requires attention, reflection and analysis of the fundamental relations between thought and grammar. In studying them the student is led to the fundamental recesses of language. They exercise him in exactness of conception in grasping the foreign thought, and in delicacy of expression in clothing that thought, in the dissimilar garb of the mother-tongue. While recognizing, then, in education the necessity and importance of Mathematics and the Natural Sciences, which unfold the inter-dependence and laws of the world of time and space, the Jesuit system of education

has unwaveringly kept Language in a position of honor as an instrument of culture.

Lastly, the system does not share the illusion of those who seem to imagine that education, understood as an enriching and stimulating of the intellectual faculties, has a morally elevating influence in human life. While conceding the effects of education in energizing and refining imagination, taste, understanding and powers of observation, it has always held that knowledge and intellectual development of themselves have no moral efficacy. Religion only can purify the heart, and guide and strengthen the will.

The Jesuit system of education, then, aims at developing, side by side, the moral and intellectual faculties of the student, and sending forth to the world men of sound judgment, of acute and rounded intellect, of upright and manly conscience. And since men are not made better citizens by the mere accumulation of knowledge, without a guiding and controlling force, the principal faculties to be developed are the moral faculties. Moreover, morality is to be taught continuously; it must be the underlying base, the vital force supporting and animating the whole organic structure of education. It must be the atmosphere the student breathes; it must suffuse with its light all that he reads, illumining what is noble and exposing what is base, giving to the true and false their relative light and shade.

In a word, the purpose of Jesuit teaching is to lay a solid substructure in the whole mind and character for any superstructure of science, professional and special as well as for the building up of moral life, civil and religious.

On February 20, 21, and 22, 1889, Georgetown College celebrated its first centenary, with marked *éclat*. The President, members of his Cabinet, representatives from the diplomatic corps, delegates from other institutions of learning, and a host of distinguished visitors and alumni attended the splendid festivities, the success of which elicited unqualified praise and admiration. Everything betokened prosperity, active and zealous effort to raise the course of studies, and the means of inculcating them to the highest point of excellence. Many practical proofs

bespoke the increasing attachment to their *Alma Mater* of those who, in by-gone days, enjoyed her care; and everything gave earnest of the general confidence felt in Georgetown University as the oldest and greatest Catholic educational institution in the United States.

THE ST. LOUIS UNIVERSITY,

St. Louis, Mo.

On Saturday, May 31, 1823, a little band of missionaries from Whitemarsh, Maryland, after a long and tedious journey through the wilderness, reached the then frontier town of St. Louis. They were not altogether strangers to the country, for one hundred and fifty years before that date, in 1673, the frail canoe of one of their brethren, the intrepid and saintly Marquette, on his historic journey southward, had glided by the spot on which they stood, and it was one of the members of that same Society to which these missionaries belonged. The venerated Sebastian Meurin, who, in 1766, was the first Catholic priest to minister to the spiritual wants of the founder of St. Louis, Laclede, and his little band of hardy pioneers.

For nigh two hundred years the members of their Society had labored for the good of the savages who roamed the plains of Illinois, and tracked the deer in the thickets of Missouri, and it was to continue the unselfish and heroic work of this same apostolate that these missionaries had come from far-off Maryland. Such were the founders of the St. Louis University.

The first beginnings of the university were made at Florissant, Mo., in the following year, 1824, when a log schoolhouse was built for the education of the Indians in the neighborhood; but after struggling for a precarious existence until 1828, this school was with reluctance abandoned. The white students, in number about fifteen, were transferred to the newly-built college in St. Louis, where classes were opened in 1829.

The institution was incorporated as a university under the Act

of the Legislature of the State of Missouri, December 28, 1832, and was empowered to confer degrees and academic honors in all the learned professions, and generally "to have and to enjoy all the powers, rights and privileges, exercised by literary institutions of the same rank." The first regular faculty under the charter was organized on April 4, 1833. The Schools of Philosophy and Theology were first opened in 1858; and in 1888 the university was removed to its present site on Grand avenue, Lindell and West Pine boulevards. The university comprises the College, Academy, Commercial Department, Military Science, School of Philosophy and Science, and the School of Divinity. The library is a well-selected collection of forty-two thousand volumes, covering the field of literature, theology, philosophy and science. In addition there are libraries in the Faculty of Theology, Philosophy and Science, besides the Library for the Undergraduates. The Military Department is under the direction of a United States Army officer, and the arms and accoutrements are supplied by the Government.

Thus, without State aid of any kind, with no endowments for building or equipment, with no resources but the moderate tuition of its students, the St. Louis University has survived the struggles of its earlier existence, and has grown apace with the city, with whose feeble beginnings it has been so closely identified; and when material aid is added to the self-sacrifice and devotion to Christian education which has signalized its promoters, it will compare favorably with other and more favored institutions of the kind.

NOTRE DAME UNIVERSITY,

Indiana.

The University of Notre Dame was founded in 1842 by the Very Rev. Edward Sorin, afterward Superior-General of the Congregation of the Holy Cross, a religious society or order that had been formed a few years previously at the City of Mans,

France. In an act approved January 15, 1844, the Legislature of Indiana gave the university power to grant degrees in the liberal sciences, and in law and medicine, as is customary in other universities in the United States.

When Rev. Father Sorin, on November 26, 1842, first stood on the little clearing on the banks of St. Mary's Lake, and looked out over the snow-covered landscape where now rise the many walls and towers of Notre Dame, the scene that spread before the eyes of the young priest, save the spot of clearing, about ten acres, and the surface of St. Mary's and St. Joseph's Lakes, consisted of primeval forest. To these ice-bound lakes and to this snow-covered forest the zealous priest of the Holy Cross, attended by six brothers, had come to found a seat of learning. Such is religious enthusiasm. Such is inspired faith in the direct protection of Almighty God. With God all things are possible; without Him, nothing. This truth we all profess. Father Sorin and his little band felt it; it was the inspiration of their lives.

The spot chosen was the scene of the French missionaries more than a hundred and fifty years before. In 1830, Father Stephen T. Badin, the proto-priest—the first ordained within the territory of the United States—built a chapel there among the Pottawattomies bought a section of land, which, conveyed to the Bishop of Vincennes, through him was dedicated in the interests of education to the Church, and is now the seat of the University of Notre Dame. The buildings already on the ground were the log cabin erected by Father Badin, 24 x 40 feet, the ground floor of which answered as a room for the priest, and the story above for a chapel. In addition to this there had been added a few years previously, a little frame building of two stories, somewhat more habitable, in which resided a half-breed Indian with his family, who acted as interpreter when necessary.

The total amount of money to the credit of the young community on their arrival at Notre Dame, including money collected by the Bishop and still in his hands, and a small amount sent from Europe, was less than $1,500. With this, aided by their own labors and what help they could obtain from the people of the

neighborhood, they made their plans for the college, Church and novitiate, all of which seemed absolutely necessary, even for the purpose of making a beginning. The college must be done in order to hold the land; and accordingly that was first considered. The building erected is the present square brick building at the edge of St. Mary's Lake, known as the Farm House. It served its collegiate purposes for nearly a year, for here the first students were received and the first classes organized. It may, therefore, although at first built to serve a temporary purpose, be called the original college building of Notre Dame. The first student was the same boy who led Father Sorin through the woods from South Bend to the lake, Nov, 26, 1842. He afterwards became the wealthy wagon-maker of South Bend, Alexis Coquillard. The humble beginnings of Notre Dame, the magnificent institution of to-day, is further illustrated by the fact that the terms per quarter for students in the college, for tuition, board, washing and mending, were eighteen dollars. Indeed, it is related, as an indication of the poverty and simplicity of those days, that Father Sorin and Father Cointet for a long time had but one hat and one pair of boots between them; so that when Father Sorin was seen with the hat, it was known that Father Cointet was in the college; and when Father Cointet had the hat, starting for the missions, it was certain that Father Sorin was in his room.

The college building proper, was begun, Aug. 1843, and was ready for occupancy in June, 1844. The building erected left the little community heavily in debt. Indeed, this remained the chronic condition of the institution for years. On several occasions, it is related, Notre Dame was on the point of being sold for debt. One day the farm horses were taken out of the stables and sold by a creditor. Another time there was not a morsel of food in the house. The unexpected arrival of a gift of money from a stranger prevented the students from going to bed supperless.

In 1844, a charter was also obtained for the Manual Labor School, in which boys are taught useful trades and at the same time receive a good English education. In connection with this

school, and indeed as parts of it, were erected the various shops needed in the work of the community; carpenter, cabinet, blacksmith, shoemaker, tailor, etc. Boys were also taught bricklaying, gardening and farming, until the hum of industry was heard on every side. In 1853, so prosperous had become the university, and so great the need of more room, that the two wings originally designed, each 40 by 60 feet, were added to the original central building.

On the coming on of the war for the Union, the character of the growing community was put to a new test. With true religion and a correct system of education, goes also love of country. But the sons and daughters of the Holy Cross were equal to the test. It is, therefore, no cause of surprise that Notre Dame took so active a part in the war There was, perhaps, not a battle-field during the four years of that strife on which the blood of students of Notre Dame was not shed for the Union cause, which they felt to be also the cause of liberty, equal rights, and good government. From Notre Dame no less than seven priests went as chaplains in the army. Of these patriotic chaplains of the Holy Cross, three contracted diseases from exposure, which ended in death.

One result of the war was the great influx of students from the border states. The two hundred limit was soon reached and passed. Then came three, four and five-hundred students who passed for admittance, until it became apparent that the enlarged college edifice of 1853, ample as it then seemed, was altogether inadequate for the present needs. Accordingly, in 1865, preparations were made to erect a larger and more modern structure. There was then an urgent demand manifested for educated young men in commercial pursuits, and Notre Dame, in complying with this demand, soon began to send out these graduates in large numbers. This development of the commercial course was of the utmost value to the university at that time; and the superior character of the young men graduated did very much to make the institution known, and to bring in a high class of students also for the other collegiate courses. Then, also, was first established and developed the scientific

course of studies, as distinguished from the classical course. In June 1865, the old building was taken down, and in May, 1866, the new edifice was dedicated by Archbishop Spalding of Baltimore.

In May, 1865, Father Sorin carried into effect a design which he had long meditated, in beginning the publication of a periodical, in honor of the Blessed Virgin, Mother of God. The new Journal was named the *Ave Maria*. The *Ave Maria* has become one of the great religious journals of the world, circulating not only in this country, but in every corner of the globe wherever the English language is spoken by devout Catholics. The *Ave Maria* has been in some respects as great a work for the advancement of the interests of religion and literature, as has been the university itself.

Suddenly, and without a note of warning, on April 23, 1879, the University, with priceless treasures, was burned to the ground. But by the end of a year, there rose from the ashes even a stronger, fairer, nobler Notre Dame than that which had passed away. On June 20, 1883, the corner-stone of Science Hall was laid by Right Rev. John A. Waterson, Bishop of Columbus, and shortly after were erected Mechanics' Hall, or Institute of Technology, and the Astronomical Observatory. In the Memorial Hall of Bishops is a unique collection that commends itself to the interest of all who love and venerate the good men who have ruled over American dioceses. It includes life-size paintings, crayons, engravings, miniatures on ivory, busts and casts of all the bishops and archbishops who have held dioceses within the present limits of the United States. Besides the portraits, there is also an extensive collection of autograph letters and original documents written by the prelates; bound books, pamphlets and pastorals published by them; manuscripts relating to their histories, and printed volumes containing their biographies. In large, glass-covered cabinets are displayed wonderful collections of mitres, croziers, episcopal rings, gold chains, pectoral crosses, and other articles used by our bishops, archbishops and cardinals. This is the first attempt ever made in any country to illustrate a nation's whole episcopacy by a

monument of this description. Of even greater importance, from a historical point of view at least, is the collection of precious manuscripts in connection with the Bishops' Memorial Hall.

The University of Notre Dame is one of the most, if not indeed, the most progressive Catholic educational institution in America. Its growth of recent years has been marvelous. Not only with respect to the number of students upon its rolls is this true, but chiefly in the means adopted to meet the requirements arising from this increase. The high standard of studies in each department of the university has been steadfastly maintained, and the tendency is to raise it still higher by the introduction of the newest features of the best educational systems of the world. Thoroughness in each course is aimed at, and to achieve this, approved methods are tried and new names added to its already brilliant galaxy of educators.

MOUNT ST. MARY'S COLLEGE,

Emmitsburg, Md.

Mount St. Mary's College was founded in 1808 by Rev. John Dubois, afterward Bishop of New York. In 1812 Rev. Simon G. Bruté, afterward the first Bishop of Vincennes, was associated with the founder in conducting the college. A new college building was completed in 1824; but in June of that year it was destroyed by fire. A larger building was erected and occupied in 1826. The college obtained its first charter from the Legislature of the State of Maryland in 1830, during the presidency of Rev. John B. Purcell, afterward Archbishop of Cincinnati. From the year 1838 to 1871, Very Rev. John McCaffrey, D. D., presided over the college.

During the first century of its existence many men distinguished in Church and State have been educated at Mount St. Mary's College. Since its foundation, there has been maintained, in connection with the college, an Ecclesiastical Seminary for the education of missionary priests.

The institution is under the direction and control of an association of clergymen, and in addition to the clergy, there are in the faculty several eminent lay professors. The number of teachers and tutors furnished by the Seminary is such that classes are limited in membership, so that more than ordinary attention can be given to each pupil. The material interests of the college are under the control of a Board of Directors of which the Archbishop of Baltimore, by virtue of his office, is President.

The college buildings are situated on high ground at the foot of the Maryland range of the Blue Ridge Mountains. The location is pleasant, healthy and convenient of access. The vicinity of the college is a pleasant summer resort. The buildings are substantially constructed of stone, and the college possesses all that could be desired in the matter of health and comfort. The Domestic department and the Infirmary are under the care of the Sisters of St. Francis. The course of studies, which must be followed by those who desire to take the degrees, embraces the Latin and Greek languages, French (or German, at the option of the student), Mental and Moral Philosophy, Logic, Mathematics, Chemistry, Natural Philosophy, Geology, Rhetoric and Literature, History, Christian Doctrine and Elocution.

The study of Chemistry, Astronomy and other sciences are facilitated by an excellent apparatus, a chemical laboratory and an extensive mineralogical collection. There are also academic and business courses, and a special three years' course for the benefit of students who may be preparing for a scientific career.

ST. IGNATIUS COLLEGE,

San Francisco, Cal.

St. Ignatius College, an excellent educational institution with literary, scientific and philosophical courses of study, was founded in 1855, and was incorporated by the State of Cali-

APRIL 1, 1931. V. M.C.

fornia, April 30, 1859, with authority to confer academical degrees, with "such literary honors as are granted by any university in the United States." The college is conducted by the Fathers of the Society of Jesus. In order to help those whose parents wish them to enter the Academic course, two preparatory classes are attached to the college. A Commercial course has also been introduced to run through the period of the Academic course.

ST. JOHN'S UNIVERSITY,

Collegeville, Minn.

St. John's University, conducted by the Fathers of the Order of St. Benedict, is the oldest and largest Catholic institution of learning north of St. Louis and west of Chicago. It was founded in 1857, in which year the Territorial Legislature of Minnesota granted a charter constituting the Order of St. Benedict a body corporate and politic, with authority to establish "St. John's Seminary." The institution, however, became better known under the name of "St. John's College." In 1869, the State Legislature empowered it to confer all University degrees, and on June 16. 1878, his Holiness Pope Leo XIII. empowered the President of the institution to confer degrees in Theology, Philosophy, and Canon Law. In 1883, the title of the institution was changed to "St. John's University," by an act of the Minnesota Legislature.

Far removed from the busy turmoil of city life, St. John's has an ideal location for an educational institution. It is situated on the north bank of St. John's Lake, a sheet of crystal water a hundred feet deep, covering more than three hundred acres, which is studded with beautiful islands, and indented with picturesque bays teeming with fish and surrounded by the virgin forest, thus rendering it one of the most delightful of Minnesota's famous lakes. West of the College the lovely Watab meanders through field and meadow towards the north, whilst beyond its

banks the eye is greeted by picturesque hillsides. Half a mile towards the east, the great water reservoir towers on a high elevation like a relic of a medieval castle, contrasting admirably with its neighbor, the astronomical observatory; whilst beyond, primeval forests, which still cover two thousand acres of the college lands, raise their lofty crowns toward heaven. The regular grounds of the students comprise over one hundred acres, affording ample room for the extensive playgrounds, which are furnished with base ball diamonds, hand ball and lawn tennis courts, as well as for delightful, shady walks. The main buildings form a vast square measuring 260 feet on each side, with a wing 40 by 100 feet extending the east front. They average five stories in height and cover an area of seven thousand yards. The astronomical observatory stands on the hill east of the main building. It has a revolving dome, a transit room and a computing room, and is well equipped with all necessary instruments.

The courses of study are the usual undergraduate university courses; the Classical and the Scientific, each of which is divided into an Academic and a Collegiate department. There is also a Commercial Course, an Ecclesiastical Seminary, a department preparatory to the various courses and a Winter School for the benefit of young men who are unable to attend college, except during the winter months.

THE CREIGHTON UNIVERSITY,

Omaha, Neb.

THIS university is named after Mr. Edward Creighton, who had proposed in life to form a FREE institution of learning, but died intestate, November, 1874, before making provisions for the fulfillment of his project. His wife, Mrs. Mary Lucretia Creighton, inheriting both his fortune and his noble purpose, determined to carry out her husband's wish, but did not live to behold its realization. But in her last will and testament, dated Septem-

ber 23, 1875, she made provision for the carrying out of the work. In accordance with a clause of the will, the entire property and securities were duly conveyed by the executors, Messrs. John A. Creighton, James Creighton and Herman Kountze, to the Right Rev. James O'Connor, D. D., Bishop of Omaha, July 1, 1878, and to his successors in office. Bishop O'Connor, under an Act of the Legislature of the State of Nebraska, vested the property and securities in a corporation, to be known as the Creighton University, appointing five members of the Society of Jesus to constitute the Board of Trustees, Aug. 14, 1879. The project met with unexpected success, thanks to good friends, and in particular to Hon. John A. Creighton and his wife, both of whom generously seconded the noble purpose of the original founders, and by large benefactions carried on the good work to a development which without their munificence would have remained an impossibility. In the establishment and development of the Scientific department, Hon. John A. Creighton was generously seconded by Hon. John A. McShane. The Astronomical department can justly lay claim to having one of the best equipped students' observatories in the country, while the Classical department offers a course of studies superior to that of the large non-Catholic Universities, though they are more richly endowed and have a larger clientage to draw upon for higher studies.

The Medical department, in building, apparatus, staff of professors and clinical advantages stands unrivalled in the West. Its appointments are all modern. Besides a free dispensary at the college and a share of the advantages offered by the hospitals of Omaha and Council Bluffs, it enjoys the exclusive use of the clinical material furnished by St. Joseph's Creighton Memorial Hospital, which is by far the largest and best in the West and has as many patients in a year as all the other hospitals of the city combined. A large operating building adjoining the hospital is in constant use, affording an abundance of opportunities to the students.

Tuition is entirely free during the seven years of the classical course, which is open to students from any one of the States of the Union.

ST. FRANCIS COLLEGE,

Brooklyn, New York City, N. Y.

THIS institution was opened for the admission of students in October, 1859. It was incorporated by the State Legislature in 1868. In May, 1884, it was chartered and empowered to confer such literary honors and degrees as are granted by the other colleges and universities of the United States. It is under the direction of the Brothers of the Order of St. Francis.

The course of studies pursued in the college embraces Literature, Rhetoric, Poetry, Elocution, History, Mathematics, Astronomy, Physiology, Botany, Zoology and Geology, the Greek and Latin, French, Spanish, Italian and German languages, Logic, Metaphysics and Ethics.

In the Academic Department, Latin, Greek, French or German, Mathematics, English, Roman, Greek and American History, English Literature and English Classics, Civics, Natural Philosophy and Chemistry are taught as approved by the Regents of the University of the State of New York. The Academic and Commercial departments, under the title of St. Francis Academy, was regularly chartered as an Academy by the Regents of the University, May, 1902.

ST. JOHN'S COLLEGE,

Fordham, New York City, N. Y.

THIS well-known institution is situated in the extreme northern section of New York City. The property is a part of the old Dutch village of Fordham in Westchester County. In 1639, two hundred years before the foundation of the college, three Indian sachems sold to the Dutch West India Company all the land which is included between the Harlem and Bronx rivers, as far north as the present city of Yonkers. About 1690, this land, after having passed through the hands of various owners, was

divided into several farms, and one of these farms, thereafter known by the name of Rose Hill, now forms the College estate. The original Rose Hill Manor House, destroyed in 1897, after an existence of more than two hundred years, was the scene of many distinguished gatherings in the days of the Revolution, and was often visited by General Washington.

In 1839, the Rose Hill property, containing ninety-seven acres, was purchased for $30,000 by Bishop John Hughes, then Coadjutor Bishop of New York. In addition $10,000 were spent in fitting out the place for college purposes.

The college was formally opened on June 24, 1841, and studies were begun the following September with six pupils. The administration was in the hands of secular priests until June, 1846. During this time, the college had a brilliant gathering of men for its faculty and directors. In the first place, its founder, Bishop John Hughes, later the first Archbishop of New York, was distinguished alike as a churchman and a patriot. Rev. John McCloskey, later Archbishop of New York, and the first American Cardinal, was the first president; Rev. James Roosevelt Bayley, later Archbishop of Baltimore, was the third president; Rev. David Bacon, later Bishop of Portland, was a director. The faculty included: Rev. Ambrose Manahan, a distinguished priest and writer; Rev. John J. Conroy, later Bishop of Albany; Rev. F. P. McFarland, later Bishop of Hartford; Rev. Bernard McQuaid, afterward Bishop of Rochester.

On April 10, 1846, the Act of Incorporation was passed by the New York Legislature, raising the college to the rank of a university, with the power to grant all degrees usually granted by any other university. In the same year the college was purchased by the Fathers of the Society of Jesus for the sum of $40,500. Subsequently, upon the removal of the Seminary in 1860, that portion was also purchased for the additional sum of $45,000, making an aggregate of $85,500. Since then more land has been acquired, but about thirty acres of the original property, lying along the River Bronx, were purchased by the city authorities for park purposes.

The first Jesuit President, Rev. Augustus Thebaud, with the

other members of the early Jesuit faculty of St. John's, came from old St. Mary's College, in Marion County, Kentucky. With this identity of directors and faculties, St. Mary's College, founded in 1820, and incorporated with all the powers of a university, was the Mother of the present St. John's College.

The college estate now embraces seventy acres. Immediately adjoining, on the east, are the grounds of the New York Botanical Gardens, in the Bronx Park; on the south, the New York Zoölogical Gardens, also in Bronx Park. A mile to the west flows the Harlem River, and farther away, the Hudson River. The country for miles around is most picturesque. The climate is notably healthy. Vast reaches of lawns, rows of noble trees, and rich farm lands, surrounding the college buildings, present an ideal rural scene and afford the seclusion necessary for a seat of learning.

The second Rose Hill Manor House, a large, square, stone building, was erected in 1838, and contains the offices of the President and Treasurer, and the reception rooms. Attached to it are two wings, which furnish a College Hall with a seating capacity of 700, and Armory, Wardrobe, Music-Room, and sixteen large rooms for the Infirmary. These three buildings have a combined length of 245 feet.

Two massive five-story stone buildings, one 136 feet by 60 feet, the other 140 feet by 60 feet, contain the Recreation-Rooms and Gymnasium, Reading-Room, Study Hall, Class-Rooms and Dormitory, of the First and Second Divisions of the students, respectively.

Similar accommodations for a third division of the students embracing the youngest boys, are furnished by St. John's Hall a four-story stone building, 106 feet by 40 feet. This was formerly the Diocesan Seminary.

St. John's Chapel, built of stone, 120 feet by 47 feet, is richly frescoed, and contains six valuable stained-glass windows.

Science Hall, a three-story stone building, 123 feet by 50 feet, contains the Lecture Rooms for Physics and Chemistry, the general and private Laboratories, the Cabinet, Museum, and students' Library.

Faculty Building, also of stone, with five stories, 170 feet by 50 feet, contains the students' Refectory and the rooms of the Faculty. It also contains a students' Chapel, 75 feet by 50 feet, two stories high, and adorned with three beautifully carved altars and an altar screen, and with thirteen precious stained-glass windows.

All of these buildings are heated by steam and lighted by electricity, both supplied by the college plants.

Ample facilities for bathing are provided at the college.

Surrounding the buildings of each division are extensive playgrounds arranged for out-door sports.

There is also a large and well-appointed Infirmary under competent charge.

St. John's College includes four departments under the same management: the College, which furnishes the usual four year course of studies leading to the degree of Bachelor of Arts; the Academic department, which furnishes a four year course of studies, so graded as to form a preparation for the College course; the Grammar department, intended for younger students, who are not prepared to begin the study of classics; and the Commercial department, which affords facilities for a thorough training in all the branches of a complete business education.

The method of instruction followed in all the classes is that prescribed by the *Ratio Studiorum* of the Institute of the Society of Jesus. It was the result of fifty years of experience and observation and has been in Jesuit schools for more than three hundred years.

The aim of St. John's College is to afford a complete liberal education by developing and training the mind and heart. It is not merely to prepare young men for professional studies. It supposes that in business life, no less than in the professions, a young man needs habits of attention, application, accuracy. These habits are developed and strengthened by the course of studies. Though the college does not undertake to instruct the student in actual business practice, it does undertake so to discipline his mind as to enable him afterward to learn such practice with double facility and precision, and to carry into

business life an increased mental activity and formed habits of orderliness.

The College Library contains forty thousand volumes, among which are counted rich collections of works on history and of periodical literature. It possesses, also, the famous Gambosville Library, which, for works on ancient and modern art is the largest and most valuable collection in the country.

Besides the College Library there is also the circulating Library containing over ten thousand volumes, specially adapted to the needs of the students. Connected with it is a large and attractive reading-room, supplied with all conveniences for consultation and private work.

As St. John's College, Fordham, is registered by the University of the State of New York among the highest in grade, its graduates receive all the privileges and exemptions accorded to the graduates of such college. In accordance with an Act of Congress, an officer of the United States Army is detailed for duty at the college as Professor of Military Science and Tactics. The War Department furnishes the college with necessary arms and equipments.

ST. XAVIER COLLEGE,

Cincinnati, O.

This institution was established Oct. 17, 1831, by the Right Rev. Edward D. Fenwick, D. D., first bishop of Cincinnati, under the name of the "Athenæum." In the year 1840 it was transferred, by the Most Rev. Archbishop J. B. Purcell, D.D., to the Fathers of the Society of Jesus, who have conducted it ever since under the title first mentioned. It was incorporated by the General Assembly of the State in 1842. In 1869 an act was passed which secures to the institution a perpetual charter and all the privileges usually granted to universities.

The course of study embraces the Doctrine and Evidences of the Catholic Religion, Logic, Metaphysics, Ethics, Astronomy,

Natural Philosophy, Chemistry, Mathematics, Rhetoric, Composition, Elocution, History, Geography, Arithmetic, Penmanship, Bookkeeping, Actual Business, Commercial Law, the Latin, Greek, English, German and French languages. The college is provided with suitable Philosophical Apparatus, and possesses a valuable collection of Mineralogical and Geological specimens; In the department of Chemistry extensive improvements have been made, both in point of a large stock of apparatus, and of excellent facilities for work. The new Laboratory is supplied with every requisite appliance, and is used by students in Qualitative Analysis and General Chemistry; a Laboratory course in the latter being required in addition to the regular lecture and daily repetition.

The Library numbers about sixteen thousand volumes. There are also select libraries for the use of the students.

A post-graduate course of Philosophy and Literature enables the graduates to continue their philosophical and literary studies.

HOLY CROSS COLLEGE,

Worcester, Mass.

The College of the Holy Cross, founded in the year 1843, by the Right Rev. Benedict Joseph Fenwick, second Bishop of Boston, is the oldest Catholic college in New England. The most cherished wish of Bishop Fenwick was to establish in his diocese an institution which should furnish a secular education of the highest grade, and at the same time thoroughly imbue its students with the principles of the Catholic faith. He was aided in his first steps to realize this desire by the generosity of the Rev. James Fitton, of Boston, who in 1840 had erected near Worcester the Seminary of Mount St. James. This, with nearly sixty acres of land attached, Father Fitton presented to the Bishop in 1842, and on the site of this structure, or in its immediate vicinity, the distinguished prelate determined to lay the foundation of his college.

The fact that the site was a gift was not the only consideration that induced the bishop to erect his college upon it. The healthfulness of the location and the natural beauty of the scenery that surrounds it were controlling motives. The bishop had called the Fathers of the Society of Jesus to take charge of it. Classes were organized in the Seminary of Mount St. James on the 2d of November, 1843, and there continued until January 13, 1844, when the college building was completed. The corner-stone of the latter was laid by Bishop Fenwick, June 21, 1843. The first annual exhibition was held July 29, 1844. A few days before his death, August 6, 1846, Bishop Fenwick ceded to the Fathers full control and possession of the institution which he had founded. The buildings and grounds were transferred to the Fathers free of encumbrance. In 1849 the college applied to the Commonwealth of Massachusetts for the privilege of incorporation. The charter was not granted until 1865, when the sobering influence of the Civil War had caused all differences of opinion in regard to the college to be set aside. Meantime Georgetown College conferred the degrees on the Holy Cross College graduates. In July, 1852, the college was largely destroyed by fire, but was opened again in October of the following year, enlarged and remodelled. The old buildings, whose accommodations satisfied the students of a quarter of a century ago, have been enlarged and improved in many ways, and extensive new constructions and improvements have been made.

ST. PETER'S COLLEGE,

Jersey City, N. J.

St. Peter's College, first opened, September 2, 1878, is conducted by the Fathers of the Society of Jesus, and comprises an Academic or High School Course, Collegiate and Graduate departments. It has been duly incorporated and enjoys all the privileges of a university. Its standard is that of other Jesuit colleges, and in December, 1896, the Board of Regents of the

University of the State of New York placed the college on the list of registered institutions, thereby entitling students desirous of taking up a Law or Medical course in any college subordinate to that university to many privileges in the matter of studies and examinations.

The college possesses a large supply of valuable instruments for experiments and for illustration of the scientific lectures. The Museum, or Cabinet of Natural History, contains a collection of the different metal ores, as well as geological and lithological specimens suitable for a course in Geology. The Chemical Laboratory has been fitted up in the most modern style and contains every facility for the work even of a specialist.

COLLEGE OF ST. FRANCIS XAVIER,

New York City.

The College of St. Francis Xavier, conducted by the Fathers of the Society of Jesus and intended for day scholars only, was founded in October, 1847, and in January, 1861, was endowed by the Regents of the University of the State of New York with full collegiate power and privileges.

The first Latin school in New York City was opened over two hundred years ago, in 1683, by members of the English Province of the Society of Jesus. At that time the city, which has since grown to such size and importance, consisted of a little collection of cabins, grouped about the old fort at Bowling Green. The pupils of the Jesuit Fathers' School were called to their classes by the ringing of the bell of the old Dutch church in the fort. In 1809 a school was established on a new site on Fifth Avenue and Fiftieth Street, and was known as the New York Literary Institute. The present cathedral has been erected on the grounds of that institution.

The New York Literary Institute was followed in 1847 by the School of the Holy Name of Jesus, in the basement of the church of that name near the corner of Walker and Elizabeth Streets. After the destruction of that church by fire, January, 1848, classes were conducted for a time in the basement of St. James' Church, on James Street. Later a house was rented at No. 77 Third Avenue, between Eleventh and Twelfth Streets, while more capacious accommodations were in preparation on the present site in West Fifteenth Street. When the students entered their new quarters in September, 1850, the present name of the College of St. Francis Xavier was adopted.

The first annual commencement of the college was held at the end of the scholastic year, 1850–1851. The College of St. Francis Xavier comprises three distinct departments: the Graduate School, the College proper, and the High School department. The lectures in the Graduate School, although intended primarily for graduate students, are open to all gentlemen desirous of hearing ethical and other subjects scientifically discussed.

The Science department, which is excellently equipped, occupies one entire floor of the college building, with its lecture rooms, apparatus, cabinet and workshop.

The Museum contains an extensive collection of minerals from every explored region of Europe and America, geological specimens from all the known strata, and numerous fossil remains illustrating the crust-changes and formations going on in every epoch. The Herbarium consists of twenty-five thousand specimens of American and foreign flora.

There are, besides, in the Museum many beautiful and well-assorted corals and shells, curious Oriental, South Sea Island and Indian wares, together with a large number of foreign and rare coins, both ancient and modern.

The Library contains one hundred thousand volumes, of which fifteen thousand have been carefully selected for the use of students.

The college possesses more than thirty scholarships. The students of the various departments number over six hundred.

MARQUETTE COLLEGE,

Milwaukee, Wis.

The educational institution known as "Marquette College," of Milwaukee, Wisconsin, was incorporated under this name and style by an act of the Legislature, March 22, 1864. The act empowers Marquette College to grant such literary honors and degrees as its trustees may deem proper. Marquette College is under the sole and exclusive control of the Society of Jesus. The course of studies is that usually followed in the Jesuit Colleges; and the equipments and facilities in the various departments are comprehensive and up-to-date.

SETON HALL COLLEGE,

South Orange, N. J.

Seton Hall College was founded in 1856, by the Right Rev. James Roosevelt Bayley, who three years previously had been consecrated Bishop of the newly erected See of Newark. In the establishment of the new institution of learning, Bishop Bayley was ably seconded by the Rev. Bernard J. McQuaid, the first President of Seton Hall, and afterward Bishop of Rochester. The College was originally situated in Madison, New Jersey. It was named Seton Hall by Bishop Bayley, in honor of his revered and illustrious aunt, Mother Elizabeth Seton, the foundress of the Sisters of Charity in the United States. In 1860, the college was removed from Madison to its present location in South Orange, N. J.

The new property consisted of a valuable tract of land on which was a palatial marble villa surrounded by superb grounds and stately trees. The villa was adapted for a seminary, and the corner-stone of the new college building was laid in May, 1860, by Bishop Bayley. The new college was completed and ready for use at the beginning of the next scholastic term, in

September of the same year. On May 21, 1863, Bishop Bayley laid the corner-stone of the College Chapel.

During the trying days of the Civil War, when so many institutions of learning were obliged to close their doors, at least temporarily, Seton Hall not only held its own, but through the persistent energy and able management of Father McQuaid, the number of students so increased, that in 1865, the college building had to be enlarged to twice its original size.

But the new building had hardly been completed when a great misfortune overtook the institution. On January 27, 1866, a fire broke out, reducing the beautiful marble mansion to a smouldering mass of ruins. Father McQuaid bravely faced the exigencies of the occasion. Encouraged by Bishop Bayley, he rose equal to the emergency, went to work with his accustomed energy and the present seminary building, a handsome edifice, with a façade of 134 feet, was pushed forward in the face of many obstacles, and in 1867, was ready for occupancy.

Hardly had this great undertaking been accomplished, when Father McQuaid was appointed, in 1868, Bishop of the newly erected See of Rochester, New York. The Vice-President of the college, the Rev. Michael A. Corrigan, D. D., was selected by Bishop Bayley to succeed Bishop McQuaid as President. During the years of his administration, Dr. Corrigan improved and developed the material side of the institution, completed its equipment, beautified the grounds, advanced the standard of studies, and dedicated the new chapel.

In 1873, Dr. Corrigan was consecrated Bishop of the diocese of Newark. He retained the office of President of the college until 1876, when his brother, Rev. James H. Corrigan, became his successor. Owing to ill health, Father Corrigan resigned, in 1888, and was succeeded by Rev. William F. Marshall, the Vice-President, whose term of office was marked by great financial success and by increased attendance in all the departments. He resigned in 1897, and was succeeded by Rev. Joseph Q. Synnott, D. D.

In 1873, by an act of the Legislature of the State of New Jersey, the institution was incorporated, empowered to grant academic

degrees, and endowed with all the rights belonging to similar corporations by the law of the State. The college, established under the jurisdiction of the Bishop of Newark, is conducted by the clergy of the diocese, assisted by lay professors. The college property embraces about seventy-five acres. The buildings are of rare architectural beauty and contain the most modern improvements. The college library contains about forty thousand volumes, to which the students have access.

The aim of Seton Hall is to impart a good education in the highest sense of the word—to train the moral, intellectual, and physical being. The mere imparting of knowledge is looked upon as but a small part of the work of the institution. The training of the heart and the formation of character under the guiding influence of Christian principles, the awakening of the intellectual faculties, the arousing and strengthening of laudable ambition, the acquiring of habits of logical thought, correct methods of study, self-discipline and refinement, the realization, in a word, of the highest ideals of excellence in the cultured Christian gentleman—these are the ends that Seton Hall keeps steadily in view in the arduous and sacred office of educating youth.

The students are instructed in the doctrine of the Catholic Church and trained in its practices. The religious instruction is thorough and is continued throughout the entire course; it aims at making the faith of the students an intelligent faith, and enabling them to withstand and repel the manifold attacks that their religious belief will probably encounter after their college days are ended.

THE COLLEGE OF ST. THOMAS OF Villanova, Pa.

The long and ripe experience of missionary work in this country, both under colonial and democratic rule, taught the Fathers of the Order of St. Augustine the need for Christian enlightment, and the urgent demand for institutions that would not only teach,

but educate in the true sense of the word, that would build up the character of the future citizen in the true knowledge of his dignity, in the recognition of his rights, and his duties to his God and his fellow-men, and in the year 1841 the Fathers then in charge of the old historic Church of St. Augustine in Philadelphia, determined to erect, with the help of God, a Mother House for the Order in America, a place where "contemplation will prune her wings," and at the same time, "learning will trim her lamp," a seat of learning reared on the deep fundaments of true Christian erudition. Looking around for a suitable site, they were attracted by a veritable garden spot, the present site of the Augustinian College and Mother House at Villanova. On January 5, 1842, the title to the future college property passed into the hands of the Fathers of the Order of Hermits of St. Augustine, and in September, 1843, having been placed under the patronage of St. Thomas of Villanova, the holy and learned Bishop of Valencia, Villanova entered on her educational career. On March 10, 1845, the institution was granted all the rights and privileges of a university, by the Commonwealth of Pennsylvania.

The natural position of Villanova can hardly be excelled anywhere in the country, and the advantages growing out of the location for an institution of learning cannot be overestimated. Villanova, twelve miles from Philadelphia, situated at an elevation of 465 feet above tide-water, with extensive grounds and a magnificent college campus, beautiful by nature and made attractive by art's ingenuity, has a farm of about two hundred acres attached to it, and affords all the seclusion required for student life and all that nature and the hand of man can contribute toward bodily health and contentment. The buildings are among the best erected for educational purposes. The course of studies is comprehensive and logically graded. In the sphere of discipline, no rule exists that does not regard the intellectual elevation and the moral culture of the student, no regulation that is not unreservedly demanded for the realization of the very idea of education, the building up of character, the drawing out of the powers of soul and body, and the guidance of intellect and will in pursuit of the true and the good.

St. Nicholas' Academy, a preparatory school under the same supervision, with a four years course, affords young pupils an opportunity to prepare for their future college course at Villanova.

BOSTON COLLEGE.

This institution, controlled and directed by the Fathers of the Society of Jesus, was chartered May, 25, 1863, by the State of Massachusetts, under the corporate title of "The Trustees of the Boston College in Boston," with power and authority to grant the usual degrees conferred by colleges in the Commonwealth. Under the Act of Incorporation, schools were opened September, 5, 1864.

It is one of the decided advantages of the system followed in this College, that the student may begin his studies in the Preparatory School which is connected with the college, and then pass on through the college course to graduation, in the same institution. This secures, besides the moral influence thus gained, a uniform and homogeneous course of teaching and training. The result of such a course of study is a continuous and normal development of the mental faculties along well-defined lines, and the possession of a clear and coherent system of principles upon which any special courses may afterwards safely rest. The course and system are practically those pursued in all institutions of learning, under the direction of the Society of Jesus; the moral and religious part of education being considered to be incomparably the most important.

There are various societies in which, under the moderatorship of college officers, the work of the class-room is supplemented, or special fields in the liberal arts are cultivated. There are some sixty scholarships, which are offered for competition whenever they are vacant.

DETROIT COLLEGE,

Detroit, Mich.

Detroit College, under the care of the Fathers of the Society of Jesus, was founded in 1877, and incorporated April, 27, 1881, according to the general law of the State of Michigan, with power to grant such literary honors, or confer such degrees, as are usually conferred by similar colleges and institutions of learning in the United States.

When the Rt. Rev. Caspar Borgess succeeded to the See of Detroit in 1871, his first care was for the education of the young of his flock; and thenceforward he devoted his best efforts to the promotion of parochial schools and the establishment of a college. In 1877, he transferred in fee simple the church of S. S. Peter and Paul and the adjoining residence to the Jesuit Fathers on the sole condition that they should establish and maintain in the city of Detroit, a college or school for the education of youth. The college was formally opened on September 3rd of that year, the first President being the Rev. John Baptist Miége, afterward Bishop of Messenia and Vicar-Apostolic of Kansas. On June, 25, 1879, he laid down the burden of his office to take up a greater and more arduous one, and Father James G. Walshe was installed as rector. Under the new régime the works and the spirit of the first three years were continued, and improvements were made. In 1885, Father J. P. Frieden, who as Vice-president during three years had much to do with the college's success, succeeded as rector, Father Walshe having been called to work in Dublin, Ireland. In 1889, the announcement was made that Father Frieden had been appointed to the office of Father Provincial, and on the 25th he departed for St. Louis. The ex-provincial, Father Meyer, afterward assistant to the General of the Society in Rome, acted as vice-rector until 1889, when Father M. P. Dowling was appointed rector of the college.

On September 1, 1890, classes were opened for the year in the new college building, and Detroit College had found a home

worthy of the work it had accomplished, and was still to do. With increased facilities it was prepared to do still more and greater things for the cause of Catholic higher education. In 1891, the attendance reached over three hundred.

In 1893, Father Dowling was succeeded by Rev. H. A. Schapman, S. J., as president. The prosperous condition that characterized these years continued under the rule of his successor Rev. James D. Foley, S. J., who became rector in December, 1897. Father Foley at once gave a new impetus to higher education in Detroit by means of "founded scholarships," obtained from generous friends of the institution. Under Father Foley, too, was celebrated with great pomp and splendor the golden jubilee of the Church's consecration and later still the bi-centenary of Catholicity in Detroit.

To encourage others to imitate the good example set them by those who had contributed the sum of $5,000, each to the erection of the college, Father Foley had the names of those "Founders" engraved on a tablet erected in the college vestibule.

In the Church and in the world, Detroit Alumni have made their mark. In the chair of theology and philosophy of literature or of science, in seminary and college, as well as in the arduous duty of saving souls, the Detroit College "boys" of these twenty-five years, are found through the length and breadth of the land. On the roll of their country's defenders in navy and army, may their names be found, and some have even given their lives in obeying their country's call. In medicine and law, in the legislative halls of their native states, as in the business life of their city, the college alumni have won, and are winning for themselves name and fame and fortune.

CHRISTIAN BROTHERS' COLLEGE,

Memphis, Tenn.

The Christian Brother's College in Memphis, Tennessee, is conducted by the Brothers of the Christian Schools, the

renowned religious order founded in France in 1680 by St. John Baptist De La Salle. The order is now spread throughout the world, having schools and colleges in every land.

The college in Memphis was formally opened on November 19, 1871, at the urgent solicitation of the clergy and people of the city, and especially of the Most Rev. P. A. Feehan, then Bishop of Nashville, and afterward Archbishop of Chicago.

Previous to 1871 efforts had been made to induce the Christian Brothers to establish one of their colleges in Memphis. In 1865 a very desirable location on Wellington Street was purchased for the erection of a school for the Brothers by the Rev. Thomas L. Bower, O. P., then pastor of St. Peter's Church. The pressing demand for schools in other places, however, made it impossible to open the Memphis house before 1871. The great fire of that year having destroyed the Christian Brothers' College in Chicago, the Provincial was enabled to spare a few members of the order for the purpose of establishing a college in Memphis. The bishop, the clergy, and citizens of all denominations united in a subscription for the purpose of paying the first installment on the college property.

The college property is situated on Adams Street, in a central part of the city. The institution received its charter in 1872 from the Legislature of Tennessee, empowering it to confer such degrees as are usually conferred by similar institutions in the United States; and since that time its career has been one of success and prosperity, despite many obstacles and discouragements, and disadvantages, so that to-day it stands as the one and only thoroughly established Catholic college in Tennessee, and the adjoining states. Without endowment, without capital of any kind other than their own self-sacrifice, the Christian Brothers entered on their work in Memphis. Men and money they have expended in the cause of education, and with no other income than tuition fees they have built up an institution of which Memphis has just reason to be proud.

The college has been honored with testimonials for the excellence of its work exhibited at the International Health Exposition, London, England, 1884; at the World's Industrial and

Cotton Centennial Exposition, New Orleans, La., and at the World's Columbian Exposition, 1893.

The system of teaching and training is that usually followed by the Order; and the Brothers during their time in Memphis can point with pride to the number of young men who have gone forth from their institution to occupy positions of trust and responsibility in the Church, in the mercantile, and in the professional world. But among all these who have contributed so much to the upbuilding of this great institution of learning, of which every Memphian, regardless of creed, is justly proud, it must be conceded that its success is chiefly attributable to President Maurelian and Vice-President Anthony, two of its founders, and who are still at the head of the college they established and over which they have so zealously watched, and for which they have so diligently labored during the past quarter of a century. It was their untiring zeal, their indomitable courage in the face of all obstacles, their implicit faith in the eventual success that would crown their efforts, that have proven the chief factors in the grand educational institution that is to-day so well known throughout the South, and such an appreciated credit to Memphis. While others have borne their full share of the labor, upon these two devolved the heaviest portion of the burden. Cheerfully and conscientiously they have performed their labor of love, and the gratifying result is now apparent to all.

Brother Maurelian's great work at the World's Fair, where he so successfully managed the greatest Catholic educational exhibit that this or any other country has ever seen, is too well known to need more than passing notice.

ST. JOHN'S COLLEGE,

Brooklyn, New York City, N. Y.

In the year 1865, Right Rev. John Loughlin, first Bishop of Brooklyn, invited the Priests of the Congregation of the Mission to establish a college for boys in that city. The invitation was

formally accepted in 1867, when Very Rev. S. V. Ryan, C. M., Visitor of the Congregation of the Mission, afterward Bishop of Buffalo, decided to take steps to procure a suitable site for a college and church.

Under the superintendence of Rev. E. M. Smith, C. M., a frame church was erected in 1868; and in 1869 the present college building was begun and completed in the summer of 1870. On September 5 of that year the college was formally opened to receive students, under the presidency of Rev. J. T. Landry, C. M. In Rev. J. A. Hartnett's term of office as President, the Church of St. John the Baptist, one of the most magnificent church edifices in the country, was built and dedicated. Under Father Hartnett's administration, also, the Seminary wing was added, and formally opened on September 21, 1891.

St. John's College was chartered under the general law of the State of New York, and is vested with the power to confer degrees. The primary aim of the college is to prepare boys for entrance into the Ecclesiastical Seminary. But the college also aims at imparting such commercial, scientific and literary training as will fit a young man to take up special courses in professional schools.

St. John's College offers two courses of study, the classical and the commercial.

Athletic sports are fostered and encouraged, but are always made subservient to the principal end of college education. A competent military instructor is employed to give lessons twice a week in military drill and tactics; and the College Battalion is reviewed from time to time by United States officers. Several prize scholarships are offered by patrons of the college. St. John's College has been marked in its growth and successful in its work since its establishment. Its Alumni Association includes in its membership some of the most prominent clergymen and laymen in the Borough of Brooklyn.

Connected with St. John's College is St. John's Theological Seminary, for the training of young men preparing for the priesthood. It is an excellent institution, and is in charge of the same religious body that conduct the College. Many of the clergy of Brooklyn diocese are graduates of this Seminary.

CANISIUS COLLEGE,

Buffalo, N. Y.

Canisius College, conducted by the Fathers of the Society of Jesus, was opened in September, 1870, and incorporated in January, 1883, by the Regents of the University of the State of New York, with power to confer degrees and academical honors. The object of this institution is to afford to aspiring Catholic youth the facilities of securing a classical education based on the principles of religion and calculated to fit them for a successful career in life.

The curriculum, although paying due attention to natural sciences and elementary business practice, gives prominence to the refinement embodied in the ancient classics, which, with a liberal amount of mathematical training and history, will form a highly cultured, well-stored and evenly-balanced mind. The method employed is the time-honored system of the Society of Jesus. The course of instruction contains an Academic and Collegiate department. The Library contains twenty-four thousand volumes, to which the students have access; while suitable magazines, reference books and illustrated works, in many languages, are provided.

Mental Philosophy is one of the most important studies in a college curriculum. The principles of a sound Catholic philosophy are of paramount value in combating the glittering array of false philosophical systems and in stemming the tide of infidelity and indifferentism. Canisius College lays great stress on Mental Philosophy. The course extends over two years. Thus time and opportunity are secured to apply the principles of Catholic philosophy to all important modern questions. A sound judgment, a clear insight into problems of our age, and the leading principles with regard to important moral, political, and social questions are advantages which are appreciated by all who follow the course. Not only the candidate for the priesthood, but the candidates for the legal, medical and business courses

are permanently benefited, whilst some electives may be chosen by the students with special reference to his particular calling.

Although young in years, Canisius College has proven itself worthy a prominent place in the list of Catholic educational institutions, and bids fair in the future to improve on the past. The college has over three hundred students.

COLLEGE OF
THE IMMACULATE CONCEPTION,

New Orleans, La.

From 1726 to 1763, New Orleans was the Jesuit Headquarters for the Missions of Louisiana and Illinois. Though the establishment of a college was greatly desired by the French authorities, various reasons, especially the fewness of their number, prevented the design. The French Jesuits returned to Louisiana in 1837 and established themselves at Grand Coteau. Subsequently, in 1847, they took charge of Springhill College, Alabama.

The ground at the corner of Baronne and Common Sts. New Orleans, was purchased in 1848, and the building commenced at once. The opening of the College was announced for Jan 6th, 1849, but forcibly delayed until Feb. 1st., in consequence of the yellow fever epidemic, then prevailing in the city. Only the lower classes (Latin, French and English) were taught at first, and but a small number of students could be admitted. During the following years, the number continued small on account of the epidemics—both cholera and yellow fever—which ravaged the city every year in the earlier fifties. Gradually, however, the attendance increased and by 1859 became such that friends of education urged the Fathers to establish at once a branch of the institution in another part of the city. This could not then be done, as the teachers were too few. In March, 1856, the College

was endowed by the Legislature of the State of Louisiana, with the full powers and privileges of a University.

The higher classes of Rhetoric, Mental Philosophy, Physics and Chemistry were successively added to the curriculum, and in 1856 the College graduated its first two A. B. who, later on, became Dr. Auguste Capdevielle, and Architect James Fréret. Among the graduates of the following years were Paul Capdevielle, afterward Mayor of New Orleans, his brother Armand Capdevielle, the able editor of the "Abeille," Dr. Thomas Layton, and others.

In 1868 the Degree A. M., and in 1887 that of B. Philos., for Post-graduates were added. Up to the year 1903 the graduates numbered B. Philos., 19; A. M. 38, A. B. and S. B. 229. Of these the greater number chose one of the learned professions; clergymen, physicians, lawyers, engineers etc., and achieved success in it.

The Post-graduate Course of Lectures was introduced in the month of November, 1886, and it has since been continued with good results.

Sociology, Natural and International Law, Political Economy and General Physics are the subject-matter of the lectures.

The Annual Course opens on the first Monday of October and closes at the end of April. The general subject-matter will be distributed over several years, so as to vary the treatises of those who may desire to attend for more than one term.

At the termination of the complete course, such members of the class as have given satisfaction by regular attendance may apply for the Degree of Bachelor of Philosophy, which will be granted on condition that they pass an examination on Theses, to be selected from the matter developed during the course, and present an original and creditable paper on a given subject.

The Degree of A. M. will be bestowed after one term of Post-graduate Lectures, faithfully and studiously attended, on those who have previously received the Degree of A. B.

Graduates of the college, or of any college of the same grade, students of Law or Medicine, and gentlemen of literary or scientific culture, will be admitted to the above course.

During the war (1861 to 1865), while the greater number of Southern colleges were compelled to suspend, the Jesuit College continued its work both under Confederate and Federal rule, with reduced numbers, it is true. Many of the other students entered the army and not a few of them ended their life on the various battle fields, while several of the Fathers acted as chaplains, F. Darius Hubert during the whole war.

Attached to the college is a splendid church in the Moresque style, erected betweed 1851 and 1860, after the plans and under the direction of F. I. Cambiaso S. J. It is constantly visited and greatly admired by foreigners, and much frequented by the New Orleans people of all classes. The Jesuit Fathers, even the teachers, when at leisure, are ever ready to give assistance to the secular clergy in the city and country.

The present four-story brick building is also in the Moresque style. It comprises, besides the class, and dwelling-rooms, the dining-hall, the library, the beautiful exhibition hall, etc. There is also, in course of construction, an elegant Moresque chapel, the gift of Mrs. Thomas J. Semmes, as a memorial to her husband. A separate building, comprising the class rooms of the junior students, is a gift of the Brothers Bernard, Patrick and Hugh McCloskey. Erected partly in 1880, partly in 1900 and 1901, the buildings are sufficient for the present need. But much remains to be done to carry out the full plan and set the inmates completely at ease. Some generous benefactors have indeed, contributed their share to promote the work of the Fathers. But the principal expenses were defrayed by the Fathers themselves, out of the Boys' tuition ($6 a month) and the revenues of the church. A great desideratum, v.g., is a more convenient place for a library, the books of which (twelve to fifteen thousand) are stored away in various apartments of the house. The same is true of the Physical and Chemical Laboratories, the Museum of Art, and the Mineral and Geological Collections, most of which were obtained by purchase after the New Orleans Exposition in 1884, and through the kindness of the United States Government.

The faculty consists of a President, two Vice-Presidents and

a Treasurer, with staff of Professors (from twenty-two to twenty-five), all Jesuits and the greater number of them priests. The younger members have been prepared for teaching by a full course of Literature, Philosophy and Sciences, according to the methods of the Order.

The number of students was 333 in 1898—99, 269 in 1899—1900 (opening delayed by builders), 379 in 1900—01, 501 in 1901—02, 460 in 1903. The Classical Course is divided into the Class of Philosophy (Mental Philosophy, Physics, Chemistry, Higher Mathematics), Rhetoric, Poetry, and three grades of Humanities; the Commercial Course is divided into Superior and three Commercial Classes; the Preparatory Course comprises two classes. Whenever the number of students grows too large, classes are divided between several teachers of the same grade. French, Spanish and German form extra courses without extra charges.

Twice every year each student has to undergo a searching oral examination before a Board of Examiners: success above mediocrity is required for promotion. Each week a half-day is devoted to a written competition on the various class matters, the results of which are published at the end of the month and communicated to the parents together with the marks of conduct and application. At the Annual Commencement, besides the ordinary premiums in the classes, medals donated by friends of education, are bestowed on successful competitors for essays in Philosophy, Mathematics, Oratory, Penmanship etc.

The grounds, though not very spacious, are very convenient for healthy exercise during the interval of classes and on vacation days. During their stay at college, the students are never left alone, but the attending prefects rather favor, than interfere, with their youthful sports. In general, though discipline is strictly maintained, the authority exercised by the directors is paternal and liberal.

To favor piety, study and healthy exercise, various societies are established amongst the students. There are Sodalities of the Blessed Virgin and of St. John Berchmans, Library Associations, the College Orchestra and Chair, the Thespian Society for

the cultivating of public speaking and acting, etc. There are two Baseball Clubs and, since 1900, a Cadet Corps has been organized under the direction of one of the Fathers and the instruction of an officer of the United States Army. The Cadets, in neat uniforms and with guns supplied by the United States at the instance of Hon. Ad. Meyer, Representative for Louisiana, turn out on public occasions, when they present quite an interesting sight.

The Cadets enrolled in the battalions contract no obligation to be called upon for military service, either by the State or the General Government.

The officers are selected from the Cadets most distinguished for soldierly bearing, good conduct and proficiency in drill and tactics.

The uniform adopted is the regulation West Point fatigue uniform. It can be worn at all times so that it is not necessary to be provided with two outfits of clothing.

The instruction in the department is both practical and theoretical.

The practical instruction, which all students must attend, is two hours per week and consists principally of the instruction prescribed by the Infantry Drill Regulations of the United States Army.

The theoretical instruction is limited to the students of the graduating class. It consists of a short course of lectures by the Military Professor on Discipline, Military Hygiene, Military History and kindred subjects.

The time given to the Military Department will not in any way interfere with the usual college curriculum.

At the enthusiastic reception tendered President William McKinley, on his Southern tour, by the City of New Orleans, the Jesuit College Cadets appeared to very great advantage, and were singularly honored by being requested to act as a special guard of honor to His Excellency the President of the United States, on the occasion of his visit to the historic Cabildo.

In order to keep up a sort of fraternal union among the ancient students of Jesuit Colleges, an Alumni Association was formed in 1895, of which any gentleman, who has been for at

least two years a student in any Jesuit College and has left it in good standing, may become a member. The Society—some 350 in number—has its regular meetings in the college hall, where occasional lectures on various subjects are delivered, plays acted, concerts executed etc. Once every year a grand banquet is given in one of the hotels. In 1902 an excursion was made to Springhill College, where alumni met from Alabama and elsewhere at a splendid banquet tendered to them by the President of Springhill College. The first President of the Association was the Hon. Thomas J. Semmes LL. D., a graduate of Georgetown; the second, Hon. Paul Capdevielle, Mayor of New Orleans; the third, Mr. Charles Janvier, President of the "Sun Insurance Company."

The College authorities are convinced that, without Religion, there can be no education, in the true sense of the word, that is to say, no complete and harmonious development of the intellect and heart of man. They hold, furthermore, that religious truth, being definite and certain, like any and every other truth, is as susceptible of teaching as the science of language, or the theory of numbers. Hence, the Catechism of Christian Doctrine is a text-book in every class, and lectures on it are given twice a week. In all the classes the day's work begins and ends with prayer. The Catholic Religion alone is taught, but non-Catholics are also welcome and their religious opinions studiously respected. Catholic students go to Confession the third Saturday of each month, then on the following Sunday, in the Church annexed to the college, hear Mass and receive Holy Communion.

The advantageous position of the College in the very center of the city; the constant improvements of the buildings and equipment; the uninterrupted existence of the College, since 1849, one of the oldest in the city and State; the number of distinguished men, in every walk of life, it has produced, most of whom wish to have their sons receive their education in their own Alma Mater; the increased attendance of students, their good discipline and earnest application to their studies—all these reasons combined—justify the hope of future and ever increasing usefulness and prosperity.

SPRING HILL COLLEGE.

Near Mobile, Ala.

Spring Hill College was founded in 1830, by the Rt. Rev. Michael Portier, D.D., Bishop of Mobile. The preceding year the zealous bishop had gone to Europe to engage professors and collect funds for his projected college. He did not appeal in vain to the generosity of his friends in Europe. Cardinal Fesch, the uncle of Napoleon Bonaparte, and a personal friend of the Bishop made him a donation of 30,000 francs, and as a mark of personal friendship presented to him the beautiful painting that is one of the treasures of Spring Hill College to-day. The classes were first taught by a devoted band of priests that had come over from France with Bishop Portier, in 1829. A few years later the college was entrusted to the care of the Eudist Fathers, who remained in charge until 1846, when the Bishop handed it over to the Fathers of the Society of Jesus who still direct it.

Spring Hill College is built on a rising ground, five miles distant from Mobile and elevated one hundred and fifty feet above the sea-level. It enjoys a constant, refreshing breeze, which renders its situation both agreeable and healthy. Pine woods surround the college on all sides, and a never failing spring at the foot of the hill furnishes an abundant supply of water to a beautiful lake.

The hygienic conditions of the college have always been considered excellent. In the issue of September 10th, 1902, of *The United States Health Bulletin*, we read the following under the heading of "Schools and Health":

"*The United States Health Bulletin* has had occasion to examine into this subject quite extensively during the past few months * * * * These investigations have been made without the instigation of the proprietors and generally without their knowledge, consequently they are absolutely unbiased and unprejudiced. Among the schools that met with the general approval of the experts investigating these matters for us and

which we have no hesitation in recommending to our readers is the Spring Hill College, Mobile, Ala. We know nothing about the course of study at this school for it is of no interest to us, but if the same care is taken with the mental welfare of the pupil as is shown and plainly shown to be taken with the physical, we feel that it deserves the support of parents and the encouragement of the public."

Half a century after the location of the college (1883) one of the eminent medical authorities of the day and a non-Catholic, Dr. William H. Anderson, in a publication of his, thus sanctioned, without knowing it, Bishop Portier's choice of site in these words: "The health of this location (Spring Hill) is proverbial. During forty years I have never known a case of malarial fever to originate at Spring Hill. Indeed, there is nothing there to produce it. The water is of the purest quality; the growth is exclusively pine, and the subsoil is white sand for one hundred feet beneath the surface. The Gulf breeze reaches it summer and winter, and there is no location on the Continent better adapted to the health of persons suffering from lung diseases." When in the light of experience and history one considers Bishop Portier's choice of a location for his college, he is inclined to ask if inspiration did not lead the holy man's doubting steps to this spot, unique in very excellence. Indeed, had he desired to locate his college in some famous health resort, medical authorities tell us that he could not have made a better choice.

Again, had the Bishop's aim been an historic environment, which one in all Southland teems with story like this one? Before the passion of spoil brought European fleets to do battle between themselves along those shores the little Indian nations came and went. Mobilian and Choctaw and Creek and Chickasaw had their days of peace and of war, of defeat and of triumph. Men still living recall the Redmen of the Spring Hill woodlands; how there they found happy hunting grounds and brought with the fruit of their infant industries the hunter's spoils to traffic with the students of those distant days; how often domestic feuds arose and war's alarms disturbed the peace of their little settlements.

It is difficult at this day to realize that on those classic grounds the Indian reared his wigwam. There his little ones played, and there his council fires blazed. There too, doubtless, was heard his ringing warwhoop for the gathering of the clans when on the site of ancient Maubilla (not so far from Spring Hill) was fought the greatest battle, says Bancroft, that ever took place on the Continent between white man and Indian—a battle in which De Soto, despite infantry, cavalry and artillery, nearly lost his life and his army, and six thousand Indians lay dead on the field.

The Indian ceased from his warring for a while, but it was only that the surrounding territory might become a field on which the roar of battle between Spaniard, French and English was to be hushed only when all interests were merged in one and all bowed at last to the supremacy of the one flag. Of all the adventurers that came to discover or pillage the gulf coast, many a one must have traversed those Spring Hill solitudes, and many a time soldier, and traveller and emigrant going along the old colonial road or mail route that ran beside those college grounds, must have there pitched his wanderer's tent, or laid his weary limbs to rest. Still, none or few of them have left mention of their visit there. The first known allusion to that particular spot was made in 1771 in his book, by a certain Captain Romans, who, by order of his government, explored that section of the country, and pitched his camp not far from the spring. Mention of it again occurs when local historians tell us that to the west of Spring Hill and not far from it, Jackson camped with his little army of heroes in his great march from Mobile to the victory and glory of Chalmette.

There, too, in still later days around the college grounds bivouacked other hosts, when, after the last sea fight in Mobile bay, and the last land fight at Blakely, forty-five thousand Federal troops awaited there the dawn of peace.

Experience and history have justified Bishop Portier's choice of this spot. Men have applauded his work there and heaven has blessed it with success.

The foundation and success of the college was the work of

one man—Bishop Portier—not only its creation but its preservation. For through all its vicissitudes—until ceded to the Society of Jesus in 1846—he never allowed it under its various administrations, to go entirely out of his control. It may be said he was its life and it was his life.

The college was incorporated in 1836 by the Legislature of Alabama, with all the rights and privileges of a university, and empowered in 1840 by Pope Gregory XVI, to grant degrees in Philosophy and Theology.

On February, 4th, 1869, the old college erected by Bishop Portier was totally destroyed by fire. Nothing daunted by this disaster the directors resolved to rebuild the college, and so vigorously was the work pushed that in December of the same year the college was enabled to open its doors to the numerous pupils who sought admission.

The plan of instruction is established on a large scale, and is calculated to suit not only the wants, but also the progress of society. It consists of three principal courses under the names of Preparatory, Commercial, and Classical.

Spring Hill has sent into the world, graduates now famous among the hierarchy, the clergy, the judiciary and in the various walks of life. Among the more prominent are the following: Rt. Rev. D. Manucy, Vicar Apostolic of Brownsville, Tex., and Bishop of Mobile; Rt. Rev. A. Pellicier, Bishop of San Antonio, Tex.; Edward E. Bermudez, Chief Justice of the Supreme Court of Louisiana; Hon. Geo. A. Gallaghar, Justice of the Supreme Court of Arkansas; Hon. N. H. R. Dawson, United States Commissioner of Education; Hon. Samuel D. McEnery, United States Senator for Louisiana; Hon. Frank E. Corbett, Speaker State Senate, Montana; Paul Morphy, champion chess player of the world.

The buildings are spacious, the grounds extensive, improvements are made every year, so that Spring Hill is one of the most up-to-date and best equipped educational institutions of the South.

Student Life

In Our

Catholic Colleges.

Activities and Organizations for his Culture, Entertainment and Recreation.

PHYSICAL CULTURE—GYMNASTIC AND OUT-DOOR EXERCISES.

EXPERIENCE has shown that moral and intellectual training without physical culture is an incomplete education. Aware of the importance of physical training and the part it plays in the harmonious development of the entire man, our Catholic colleges spare no pains to secure for their students all the benefits to be derived from approved modes of exercise. Hence, all forms of manly sports are encouraged. A feature of these exercises is that care is taken that they serve the purposes of a higher education, whether physical, mental or moral. Man's threefold nature is everywhere and in everything recognized, and in the education given, body, mind and soul are always kept in view. That the physical man should grow in strength, grace and beauty; his intellect, in knowledge and wisdom; and his heart in virtue, are deemed essential toward attaining a complete education.

It may be asked, why should it be necessary to prescribe health rules for the student, any more than for the tradesman or artisan? Are health principles not the same for all? They are; but to each class of men certain principles are more important than others. The student, too, and especially if he be earnestly devoted to his studies is exposed to the danger of neglecting his physical welfare; he is often liable to forget that the sound mind can exist only in the sound body.

Young boys need a great amount of vigorous and wholesome exercise, when they are required to do much mental work. Study is wearing enough on any person, but for the youth who does not directly see the benefit of it, application to books is doubly tiresome. He measures greatness more by the standard of sports than by any such qualities as broadmindedness and culture. Hence to satisfy his longing for games, his desire to match his skill and strength with his fellows, he must be given ample opportunity to engage in such contests. Thus will his mind be relieved of the strain that study would naturally put upon it. And if there is any truth in the old saying that "all work and no play makes Jack a dull boy," it must necessarily follow that a suitable amount of play will sharpen the intellect and render its possessor much more competent to work in a beneficial manner. Furthermore, physical exercise and out-door sport develop a strong constitution, a sound bodily strength, and a confidence in one's own ability.

Hence, the health and physical development of the students, through fitting and sufficient exercise, is an object of solicitude in all our Catholic institutions. The grounds set apart for recreation contain lawn-tennis courts, ball alleys, baseball and football fields, athletic and bicycle tracks, and means for almost all kinds of exercise. During the winter season, besides literary and musical entertainments, skating and sleighing parties and the various in-door games furnished by well-equipped gymnasiums relieve the monotony of the season. Physicians connected with the institutions pay regular visits and may be consulted at any time by the students who need advice regarding the forms of exercise best suited to develop their physical powers and benefit their health.

STUDENTS AND CADET MILITARY ORGANIZATIONS

Many of our Catholic colleges employ competent military instructors to give lessons in military drill and tactics. These exercises are important features of physical training, inasmuch as they develop erect carriage, precision of movement, and concerted action, and are regarded as very valuable in developing both mind and character. Besides these special advantages, military exercise exerts, in a general way, a beneficial influence on our young men.

The theoretical is one hour per week, and is limited to students of the Senior, or graduating class. The course consists of lectures by the Military Professor on Discipline, Military Hygiene and Etiquette, Military History, and kindred subjects, and of recitations in Wagner's text book, "The Service of Security and Information." Each student of the Senior Class is required to submit, at the close of the academic year, an essay on some military subject to be announced by the Military Professor.

Proficiency in the Military Department is necessary for the student to receive the military diploma awarded graduates. The names of the three students of the graduating class standing highest in the Military Department are published in the *Annual Army Register*.

STUDENT'S DEVOTIONAL SOCIETIES IN OUR CATHOLIC COLLEGES.

In all our Catholic colleges devotional and pious societies are established, adapted to the different classes of students, and designed to promote the spiritual advancement and the practice of virtue and piety among its members. They are always under the supervision or direction of a spiritual guide, and constitute an adjunct or part of the course of religious training.

In the institutions conducted by the Jesuit Fathers, the college associations are practically the same. Apart from the ordinary college alumni, literary, athletic and kindred organizations, are the Apostleship of Prayer and League of the Sacred Heart, and many others entirely of a devotional character. The object of the Apostleship is twofold: 1st, to instill into the students that Apostolic spirit which, as public men, it is hoped they will later on exercise in the midst of the world; and, 2nd, to join in the

great work of reparation for the outrages daily offered to our Lord by sinners. The public exercises, besides the regular Promoters' meetings, consist of a monthly visit of reparation to the Blessed Sacrament on the first Friday of each month.

THE APOSTLESHIP OF STUDY, or the POPE'S MILITIA, is a branch of the Apostleship of Prayer. Its object is to give a deeper meaning to the studies of the student by making his college work serve as a means to promote a filial love for our Holy Father, the Pope, and an apostolic zeal for souls, by offering daily three hours of study, silence and recreation for the intentions of the Sacred Heart of Jesus and the interests of our Holy Father, the Pope. Only those are admitted as Associates who attain an average of eighty per cent. during the first term.

THE SODALITY of the IMMACULATE CONCEPTION is intended for the undergraduate students, and has for its object the promotion of filial love toward the Mother of God, and practice of virtue and piety among its members. The director is appointed by the faculty, and the other officers are elected by the members. The Sodality of our Lady Immaculate of Georgetown College, is the oldest sodality in this country, having been organized in 1810.

THE ST. JOHN BERCHMANS' SANCTUARY SOCIETY is devoted to the service of the altar, and aims at the exact performance of the ceremonies of the Church. Membership is strictly limited to boys of exemplary deportment.

THE SODALITY of the HOLY ANGELS has for its object to foster among the younger students a spirit of love and devotion towards the Holy Angels, and to encourage them in the practice of the Angelic virtue so dear to the Virgin Queen of Angels.

THE ST. THOMAS PHILOSOPHICAL SOCIETY is intended to promote solid knowledge of Catholic Philosophy which must be regarded as one of the most efficient means to disarm modern philosophical pretensions. Catholic philosophy has justly been called the impregnable wall surrounding the citadel of the Church. The billows and surges of modern infidelity will break and rebound harmless against this solid bulwark. It is the aim of the Society by essays and discussions to gain a clear insight

into the principles of Catholic Philosophy and to apply them to questions of the present hour.

The Acolythical Society is designed to add to the beauty and grandeur of divine worship on solemn festivals by providing a well organized band of acolytes for the ceremonies of the sanctuary and a trained choir of chanters for the sacred responses.

A Conference of the Society of St. Vincent de Paul was organized among the students of Georgetown University in the year 1889-90 under the title of the Conference of St. Francis de Sales, of Georgetown College; and on the 25th of January, 1892, it was formally aggregated to the Society as an Aspirant Conference. Its purpose is primarily not only the actual relief of the poor in the neighborhood of the College, but also the training of its members in the spirit and methods of this admirable organization. Yet the charitable work performed is by no means inconsiderable. Every year a large sum of money and many articles of clothing are distributed. The members of the Conference, among other commendable acts, have given active and regular assistance to the Mission established among soldiers, at Fort Meyer, Va., teaching Sunday-school there, conducting the choir, and in other ways aiding the Father in charge.

The Devotion of the Sacred Heart is eminently practical in its aims and methods. Our Lord, in instituting this devotion had one end in view; to get men to love Him. He gave them His Heart, that is His love, expecting and asking their love in return. This He clearly declared to Blessed Margaret Mary, saying, "I thirst, I burn with the desire of being loved, I long to win souls to my love." So, too, does the Church whenever she speaks of the devotion, declare that its end and reason for existence is to make us give Christ love for love. But what sort of a love are we to give Him? To love God with our whole being is the first and great commandment of the New as of the Old Law. The love, then, which the God-man asks for is a whole-souled love, which is, as the apostle declares, the fulfilling of the Law. Anything which will aid us to fulfil this obligation, must be of the greatest value. Hence Cardinal Pie rightly said

that the devotion to the Sacred Heart is "the very quintessence of Christianity, the compendium and substantial summary of all religion, precisely because it so effectively moves men to fulfill their greatest obligation to God, and to return love for love."

They see the love of God, incarnate, and extending the benefits of this incarnation by His abiding presence on their altars, and by becoming the food of their souls in Holy Communion, and this, too, after having given the greatest proof of His love in laying down His life for them. How shall they return such love? What proof shall they give of their love? For, unless love proves itself by works, it is not true love. Words, indeed, it may use, but what true lover would be content with these? A true lover never wearies of his beloved, he is ready at all times to show his devotion, he is proud of it, he is willing that all should know it. Moreover, he is willing to defend his beloved against all attacks, to fight all comers. If others, who should love her, look coldly upon her, if they refuse what belongs of right to her, he endeavors to make up by extra attention, by more warmth of affection, by greater generosity for their coldness, injustice and niggardliness. Were the object of his love capable of being loved by all without any detriment to any, were she entitled by right to universal love and homage, then would he endeavor to spread abroad the knowledge of her claims and win all who came within his reach to acknowledge them and show her their devotion.

Such are the three duties to which every true lover of the Sacred Heart is bound. He must profess and prove his love by actions as well as by words; and this we call *honor*. But since all who are bound do not honor our Lord, he endeavors to make up for the deficiencies of others and this we call *reparation*. Believing that, if men only realized what the love of Christ is and what His claims are, they would all honor and love Him, he tries to awaken all who come in contact with him to a sense of their relationship to Christ, and this we call *apostolate*.

What is not true of any finite being is true of the God-man, who has so many titles to the love of all, who can gratify and satisfy the love of all out of the inexhaustible treasures of His

Sacred Heart, yet in such a way that no one loses by sharing that love.

He is the true light that enlighteneth every man coming into this world, the true sun whose rays give to the universe light and warmth and vivifying power, yet without any person or thing being the poorer for sharing it with an indefinite number of others.

ALUMNI ASSOCIATIONS.

Alumni Associations exist in connection with nearly all of our Catholic colleges. Their purpose is to maintain and foster friendly relations between former students of the same institution. Experience amply attests that sentiments and feelings, even the noblest, need to be quickened and kept alive by the genial friction of association. Thoughts lie dormant unless awakened into activity by the touch of sympathetic interest. Among the most generous, most unselfish sentiments are those of College men for their Alma Mater. The Alumni associations aim at reviving "the tender grace of a day that is dead," at stimulating interest in their former college, and at helping to realize the high ideals of Catholic education. The former graduates are brought together socially and kept in touch with their Alma Mater through the college journals or magazines, the general Alumni association, and the local branch organizations, when such exist.

Some of the colleges conducted by the Fathers of the Society of Jesus, admit as alumni all those who have graduated from a Jesuit institution of learning. Honorary members consist of those on whom such associations may see fit to confer the title.

Besides maintaining a bond of communication and friendship among themselves, Alumni societies usually take an active interest in the welfare of their Alma Mater, and render her substantial benefits through their organizations. Many of the older and wealthier of our non-Catholic institutions of learning testify annually to the devotion of their scholars who have gone forth

from their halls, and who have made it part of their life-work to contribute to the glory and to the usefulness of those institutions.

It is true that there are not many of the students of our Catholic colleges who have accumulated or acquired their millions, or even their hundreds of thousands, like some of those who have made donations to more fortunate seats of learning; but there are some who have done much, and in the future the number and benefits of such will increase. The Catholic population of the country is growing in wealth as well as in numbers, and it may be confidently expected that our Catholic universities and colleges will not be left to depend wholly on the tuition fees of their students as they do practically to-day. And none can be more efficient in enlisting the interest of wealthy Catholics, in the cause of higher education, and inducing them to contribute to its advancement than those who have gone forth from those institutions.

COLLEGE JOURNALS CONDUCTED BY STUDENTS.

The importance and necessity of a vigorous Catholic press is universally acknowledged, and by no one has this fact been more clearly realized and more forcibly expressed than by His Holiness Leo XIII. In an address delivered to a delegation of Catholic editors, February 22, 1879, he compares this army of Catholic writers to a chosen band of soldiers, well skilled and trained in literary warfare, ready at the word of command from their leader to rush into the thickest of the fray, and, if need be leave their lives on the field.

"This," says His Holiness, "is all the more a source of joy to me, because our age, stands in need of such powerful defence. For such is the freedom, or I should rather say, license, of the press, that turbulent innovators have spread a countless multitude of journals, whose object it is to attack or to question all truth and right, to calumniate and revile the Church, and to fill men's minds with the most ruinous principles. And so far have they succeeded in their endeavors that all men agree that the

numberless ills, and the deplorable condition, under which society labors, is the unhappy results of a wicked press.

Since, therefore, the periodical press has become a general necessity, Catholic writers should endeavor to use, for the rescue of society and for the defence of the Church, those same weapons that are employed by the enemy for the destruction of both. For although Catholic writers cannot have recourse to the same devices and allurements which their adversaries frequently use yet they can easily equal them in variety and elegance of style as well as the abundance and accuracy of news; nay, they can easily surpass them in useful information and especially in the presentment of truth—for which the mind of man naturally yearns, and which contains such power, excellence and beauty, that once perceived by the mind it necessarily forces conviction even upon the unwilling."

This is only one of many utterances of Leo XIII, in commendation of the work of the Catholic press. The bishops of the Catholic world also in their national synods are most earnest in their recommendation of the Catholic press. Nothing has been more widely discussed in the great Catholic congresses which have been held all over the world. And we had occasion at different times to see the good results in some countries, particularly in Germany, France and England.

Most of our Catholic colleges issue serial publications written and edited by the students, many of which are highly creditable. Apart from fostering a taste for journalism, such publications encourage literary effort among the students, and serve as a useful means of intercommunication among the alumni.

The Georgetown College Journal is an excellent specimen of this class of college work, and will compare favorably with many of our more pretentious secular monthlies. Its first number appeared in 1872; and, in its modest and unpretentious salutatory, it aptly said, as a reason for its appearance, " The advantages of a journal of this kind have been made apparent by long experience in other colleges. A spirit of ambition and rivalry is thereby aroused among the students, which leads to an improvement of their English style unattainable by other methods. The jour-

nal is a medium of communication with those outside who are interested in the college, and who wish to hear the news it will impart. And when, as in the present instance, the typographical work is performed by the students themselves, an opportunity is afforded them on the spot of learning a useful art, an acquisition of great value in this busy land."

The " College Journal " was issued from its office in the basement of the north building, and was controlled by a stock company. The first suggestion of such a monthly came from Father Edmund J. Young, S. J., Professor of Rhetoric, who had been connected with the " Owl," published by the students of Santa Clara College.

The *College Journal* has ever since continued to improve and grow in point of interest, variety and ability, even as Georgetown University herself has grown, and bids fair to grow in her splendid and successful work in the cause of Catholic higher education. The first editors of the *College Journal* were William H. Dennis, Thomas E. Sherman and George P. Fisher, Father John H. Sumner acting for many years as director, and taking a deep interest in the standing and success of this specimen of college work.

Elsewhere we have referred to the *Ave Maria*, which, though published by Notre Dame University, cannot properly be classed as a college publication. In point of excellence, it has few equals in any language, in the list of Catholic serial literature. Like the University itself, it is an enduring monument to its founder, Father Sorin, and the Fathers of the Holy Cross. But in the *Notre Dame Scholastic*, the students of Notre Dame are admirably represented in the roll of Catholic college journalism. It was founded in 1866. The *Ave Maria* had already been established, and a printing press was in operation at Notre Dame. The war, too, was over, and college life had settled down to thoughts of literature, arts and science. A great intellectual era had set in. The time was, therefore, ripe for a college paper. Father Corby, the president, gave the project his hearty encouragement, and Father Lemonier, the vice-president and director of studies, took an active part in its establishment. The

first number was issued September 7, 1867. It was in the beginning little more than a fly-leaf of the *Ave Maria*, to which it was attached. As stated in the salutatory, printed in the first number, it was intended chiefly, in addition to being a literary medium for the writings of students " to give to parents frequent accounts of the institution in which they had placed their children."

In March, 1868, the editorial supervision fell into the hands of Father Lemonier, as director of studies, and for many years the director of studies continued to be the nominal editor, selecting and classifying the matter furnished him by the students. The original idea, though, of an editorial corps of students, has always remained a constituent part of the plan of organization. Very early, however, contributions were offered and received from the whole body of the students, each one being encouraged and urged to write for the pages of the college paper. While, however, the very high rank the *Notre Dame Scholastic* has attained as a college paper has been in great measure due to its directors, the excellent material which has for so many years filled its columns has been almost exclusively furnished by the literary and scientific students of the university. It has been to them a great educator, drawing out the modest talent that might not otherwise have manifested itself.

Among other college journals may be mentioned *The Purple*, of Holy Cross College, an excellent publication of its class; the *Fleur de lis*, published bi-monthly by the undergraduates of St. Louis University; *The St. John's University Record*, a monthly of forty pages or more, published by the members of the Alexian Literary Association of St. John's University, Collegeville, Minnesota, and the *Xavier*, a monthly paper, published by the students of the college of St. Francis Xavier, New York City; the *Fordham Monthly*, of St. John's, Fordham, New York, and *The Mountaineer*, the recognized organ of the students and alumni of Mount St. Mary's College, Md. Published every month during the school term in the very centre from which all college news emanates, and at the point toward which all alumni gossip is directed, it is a safe and reliable medium of college information and an exact chronicler of alumni news.

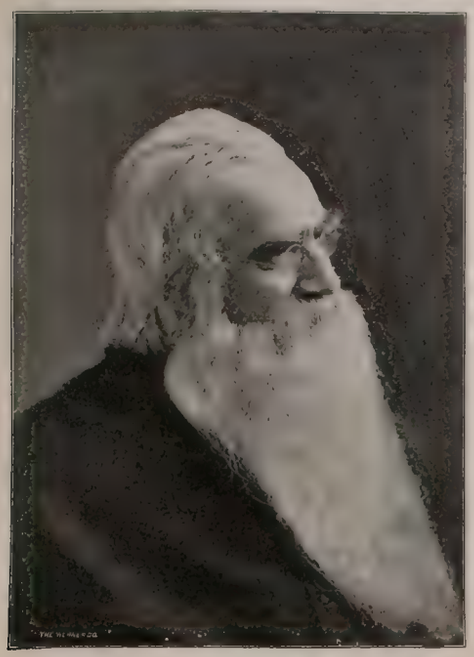
OTHER COLLEGE SOCIETIES.

Literary, Debating, Dramatic and Musical.

THE study of music, both instrumental and vocal, has always been practised and encouraged in our Catholic colleges, and opportunities for musical training under the direction of professional teachers are offered to all students who desire to avail themselves of them. Apart from the refining influence which music by its very nature exerts, as well as for the many-sided development which its cultivation effects, musical organizations are calculated to foster a musical taste among the students, and to add a charm to the Church services, annual commencements, as well as to the entertainments, given under college auspices, during each scholastic year.

Literary, debating and dramatic associations have for their object the fostering of a taste for eloquence, history and general literature, and in improving in oral discussion, and acquiring a correct and refined style of writing and speaking. The dramatic associations serve the purpose of cultivating an interest in theatricals, and affording the students opportunities for obtaining the benefit of the training resulting from participating in the production of the highest class of dramatic performances.

The library and reading-room associations furnish facilities for interesting and useful reading, and acquiring information upon current topics, and forming sound opinions upon important questions. Leading magazines, reviews and journals, and works of reference are at the service of the members. The necessity of wide and sympathetic reading in the best authors is obvious, if culture is to be broad, and attainment varied. In particular, the teaching of literature is not by precepts alone, but in large measure, by that manner of practical instruction, which consists in bringing the students' mind into intelligent contact with the best examples of literary thought and form.



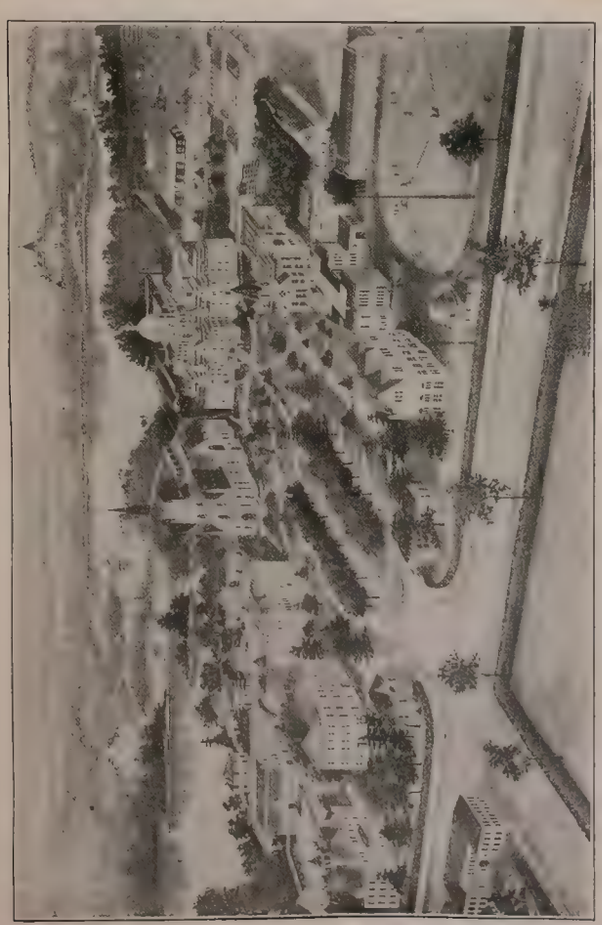
VERY REV. EDWARD SORIN, C. S. C., FOUNDER AND FIRST PRESIDENT OF NOTRE DAME UNIVERSITY, INDIANA.

This eminent and saintly man was born in France, 1814, founded Notre Dame, 1842; became Provincial of the Congregation of the Holy Cross in America, 1865; Superior-General of the Congregation, 1868, and after a fruitful, holy and edifying life, died in 1893.

HON. THOMAS JENKINS SEMMES.

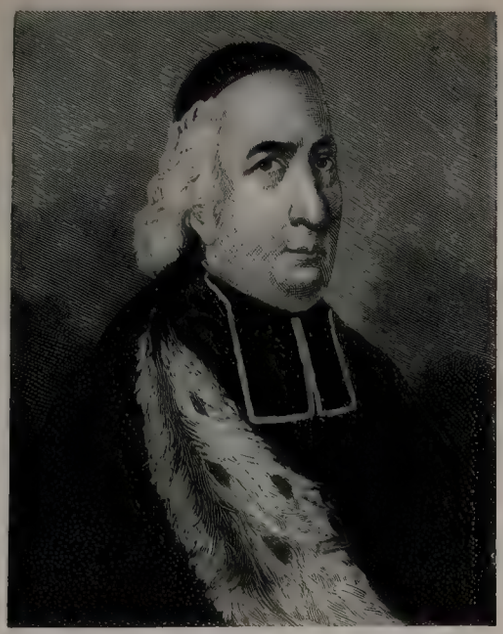
President of Society of Alumni. Georgetown University. Born December 16, 1824. Died June 23, 1899.

AMONG the many eminent graduates of Georgetown University, none have obtained more marked distinction, or was endowed with a nobler character than Thomas Jenkins Semmes. He was a profound scholar, a brilliant jurist, a man of sterling integrity and grand Christian faith, a generous friend to the poor, a champion of the persecuted, a public benefactor.



UNIVERSITY OF NOTRE DAME, NOTRE DAME, IND.
Founded in 1844, by Very Rev. Edward Sorin, and Conducted by the Fathers of the Holy Cross.

RT. REV. MICHAEL PORTIER, D. D.,
Founder of Spring Hill College, Ala.



RT. REV. WILLIAM LOUIS DU BOURG. GEORGETOWN COLLEGE.

RIGHT REV. WILLIAM LOUIS DU BOURG, President of Georgetown, 1796–1799, was a man of learning, tact and ability as a teacher, full of resources and energy. It was during his presidency that General Washington paid a formal visit to the college. In 1815, he was consecrated Bishop of the diocese of Louisiana and the Floridas. His efforts in Europe to obtain aid for his diocese led to the foundation of the Association of the Faith. He resigned his see in 1826, and was subsequently Bishop of Montauban and Archbishop of Besancon, France, where he died, 1833.

The First Catholic University Founded in America.

REV. WILLIAM MATTHEWS. GEORGETOWN COLLEGE

REV. WILLIAM MATTHEWS, sixth President of Georgetown, 1808–1810, who gave the institution a new existence, had been identified with it almost from its origin, and remained through his long and honored life its warm friend. He was born in Maryland, 1770, and was ordained in 1800, being the first native of the country raised to the priesthood in the diocese of Baltimore. He was appointed coadjutor to Bishop Conwell of Philadelphia, but declined the mitre and resumed his labors as a parish priest in Washington, where he died, April 30, 1854, universally revered.

The First Catholic University Founded in America.

RT REV. LEONARD NEALE, D.D. GEORGETOWN COLLEGE.

RIGHT REV. LEONARD NEALE, Fourth President of Georgetown University, 1799–1806, stands in the annals of the American Church as one of its most remarkable men, eminent for personal sanctity and missionary labor. One of Bishop Neale's great desires was to give Georgetown the full course of study customary in colleges of the Society of Jesus, including that of philosophy. Georgetown thus had its full curriculum of study, and could justly bear the name of college. While retaining the position of president of Georgetown, he was selected as coadjutor to Bishop Carroll, being consecrated, Dec. 7, 1800.

The First Catholic University Founded in America.

RT. REV. BENEDICT J. FENWICK.

REV. BENEDICT J. FENWICK, S. J., President of the Georgetown University, 1817–1818, and 1822–1825, was one of the descendants of the Ark and the Dove, and was born at Leonardtown, Md., Sept. 3, 1782. The College never flourished more than under his direction. Father Fenwick's ability and zeal became too well-known to allow him to remain in the seclusion of college walls. He was consecrated Bishop of Boston in 1825, his diocese comprising the entire New England States, with only four churches and two priests. The extension of Catholicity throughout New England was largely his work. He received many converts into the Church, among them the illustrious Orestes A. Brownson.

HON. WILLIAM GASTON

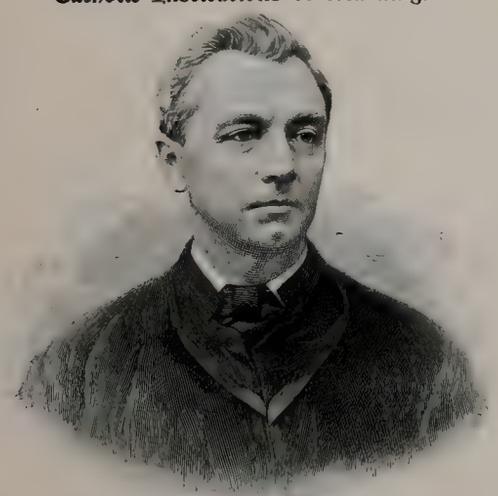
WILLIAM GASTON, the first pupil to enter Georgetown, was a native of North Carolina. His mother had trained him zealously in the faith of her forefathers. He was first not only in time, but in talents and distinction in the whole history of the college. A profound scholar and an orator of the first rank, William Gaston entered the House of Representatives in 1813, and delivered there one of the half dozen really great speeches which had been heard in Congress. To him belongs the honor of having unhorsed Henry Clay in debate—an achievement never before or afterward accomplished by any of his contemporaries.

The First Catholic University Founded in America.

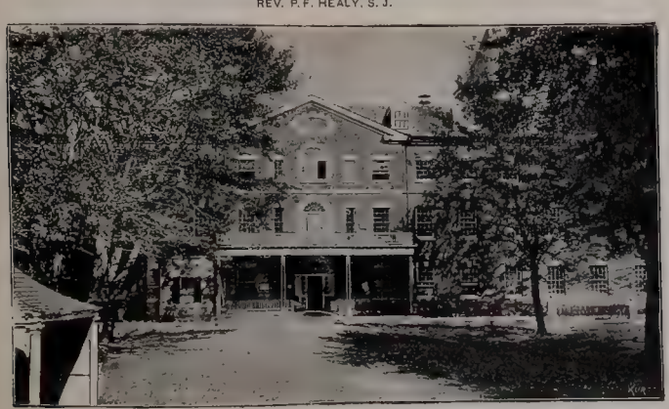
REV. JAMES A. CURLEY, S. J. GEORGETOWN COLLEGE.

REV. JAMES A. CURLEY, S. J., astronomer, mathematician, and man of science, was born in the County Roscommon, Ireland, 1796, and at the age of twenty came to America. In 1826, while still a secular, he was employed as a teacher in the Washington Seminary, out of which, in time, Gonzaga College grew. He was soon attracted to the religious state, and the Jesuit Fathers learned to admire the talents, piety and studious disposition of the young man who was admitted to the novitiate. After two years spent at Frederick, he was sent to Georgetown College, which became the field of his spiritual and scientific labors.

Catholic Institutions of Learning.



REV. P. F. HEALY, S. J.



GEORGETOWN COLLEGE,—
The Old North Building from Quadrangle. This Building was erected, 1800.

Rev. Patrick F. Healy, S. J. was the twenty-eighth President, Georgetown College, 1873-1882. He was an extraordinary man, eminent even among the presidents that had graced the roll of Georgetown. He discharged his duties with wisdom, firmness and broad-minded views. During his administration he reorganized the classes and the whole course of instruction.

Catholic Institutions of Learning.

VIEW OF ORIGINAL COLLEGE BUILDING ERECTED 1791 GEORGETOWN, D. C.

Bishop Carroll, its first president, March 1, 1788, wrote: "On this academy is built all my hope of permanency and success to our holy religion in the United States."

OBSERVATORY AT GEORGETOWN COLLEGE ERECTED AND EQUIPPED IN 1843.

The inspiration and execution were due to Father James Curley, the professor of mathematics and astronomy, who survived the work nearly fifty years, and whose name will ever be connected with it. It now ranks with observatories of international fame.

A Great Teaching Order.

AS EDUCATORS THE BROTHERS HAVE ATTAINED THE FOREMOST RANK.

MANHATTAN COLLEGE is one of the largest and most successful institutions of learning under the direction of the Christian Brothers. It was founded in 1853, and has since sent forth graduates who have attained success and distinction in almost every profession and avocation. The College is admirably equipped in all its departments, and had in 1903 some forty instructors, and more than seven hundred students.

The Christian Brothers, a society entirely devoted to the great work of educating youth, founded their system with a view of affording a full and vigorous development of all the mental and physical powers. They make it especially the chief end of their teaching to furnish the minds of their pupils with a summary of moral and religious truths that will serve as a safe rule of conduct in after life.

The Work of the Brother's Completed.

THE STUDENTS ARE PREPARED FOR PUBLIC LIFE
Manhattan College

THE great difficulty experienced by all instructors is, how to induce each individual pupil to so thorough a course of mental training, at first slow and imperfect in its results, but finally rapid and complete, as to fit the mind for emergencies encountered in the practical walks of life. Hence, the Christian Brothers agree with all the profound theorists on education, that, to secure ultimate success, the mind of the student must be accustomed to efforts of self-activity, and that nothing must be done for him which he is capable of doing for himself.

It is their conviction, deduced from long experience in teaching and from the writings of the most eminent instructors in past ages, that the intellect should be conducted to the discovery of truth by the pure efforts of its own innate activity, and that no scientific fact should be received into the mental capacities without being distinctly perceived by the understanding.

Great Catholic Institutions of Learning.

THE OLD COLLEGE BUILDING BEFORE THE FIRE OF 1869.

THE Jesuits impart an education that calls into play the moral and intellectual faculties; an education that prepares both heart and mind; an education that evolves the latent faculties into more vigorous and intelligent action; an education that is the development of our innate qualities, directing us in the path of right so we rise above mere physical existence and be guided by conscience, reason and other better feelings. Their education is intended to be not the bark of the tree of knowledge but its very root, the development not only of the mental but also of the moral qualities of man—in a word religion and science intimately linked together and forming that summum bonum which enobles the whole man and infuses into him a new being, which guards the senses, restrains the appetites, chastens the heart, elevates the will, enlarges and enlightens the understanding.

In the rapid strides which education has made within the past two decades, Spring Hill College has kept abreast with the foremost institutions of the day. To the wide culture of the faculty, whose individual talent is prominently exercised in the particular department in which it is best calculated to bring forth the best fruit, is added the earnestness, the confidence, the charity and the purity of motive which the great Loyola sought to inspire.

Father Sorin and the Indians.

IN the year 1842, the work at Notre Dame was begun. A limitless expanse of wilderness, a log hut, built by unskilled Indians, through the gaping crevices of which the wintery snows swept inward, rising in unwelcome heaps on the humble cots of the occupants, a young priest with a few brothers, literally without staff, scrip, or money—such was Notre Dame in 1842. In

FOUNDING OF NOTRE DAME

stead of the log hut and the wilderness of 1842, there are to-day the stately buildings of Notre Dame and St. Mary's admired for their proportions and shapeliness, and, far more, for the wondrous works done within their halls, and loved by tens of thousands throughout the country for the sweet influences that have gone forth from them. Its rude chapel shown in the above engraving was built in 1830, as a mission to the Indians by Father Badin, the first priest ordained in the United States.

Prepared for the Duties of Life.

CLASS OF GRADUATES.

THE highest honors of the graduating class are eagerly looked forward to, and mark a memorable day in the life of the student. The curriculum of studies in the College of the Immaculate Conception, New Orleans, La., conducted by the Fathers of the Society of Jesus, is such that the student on whom a degree is conferred must needs be both diligent and intellectual.

The plan of studies embraces the Doctrines and Evidences of the Catholic Religion, Logic, Metaphysics, Ethics, Astronomy, Natural philosophy, Chemistry, Mathematics, Rhetoric, Composition, Elocution, History, Geography, Arithmetic, Penmanship, Book-keeping, Stenography, Typewriting, the Latin, Greek, English, French, German, and Spanish Languages.

At the College of Canisius.

INTERIOR VIEW OF CHAPEL, CANISIUS COLLEGE, BUFFALO, N. Y.

A FACT which cannot be controverted and by which the simplest persons may judge of the excellence of the Jesuit education is the unparalleled success of their students. The enumeration of all the great men who were educated by the Jesuits is the best indication of their system. In France alone almost every one of the men who shed so much intellectual splendor on the reign of Louis XIV. had studied in the Jesuit schools. Not only priests and popes, but immortal generals, magistrates, orators, writers, poets were educated by the Jesuits.

Catholic Institutions of Learning.

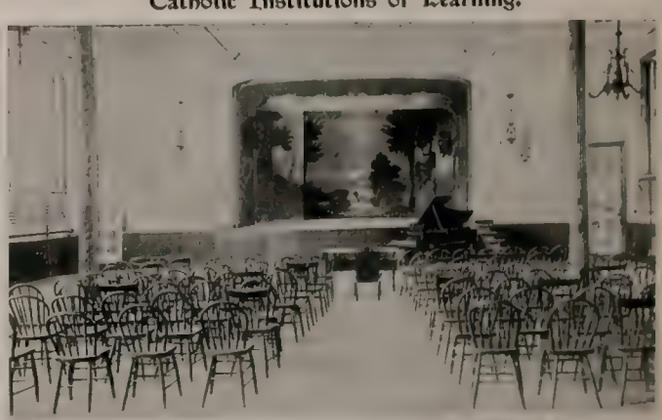
PHYSICAL CULTURE IN OUR CATHOLIC COLLEGES,
Gymnasium of St. John's University, Collegeville, Minn.

One of the finest flexible gymnasiums in the Northwest is found at St. John's. It contains a [illegible] covering the entire floor space for the use of the upper classmen. Another hall [illegible] is set apart for the use of the younger students.

ST. JOHN'S UNIVERSITY OBSERVATORY.

The astronomical [illegible] cast of the [illegible] all necessary [illegible]

Catholic Institutions of Learning.



LECTURE AND ENTERTAINMENT HALL, CANISIUS COLLEGE, BUFFALO, N. Y.

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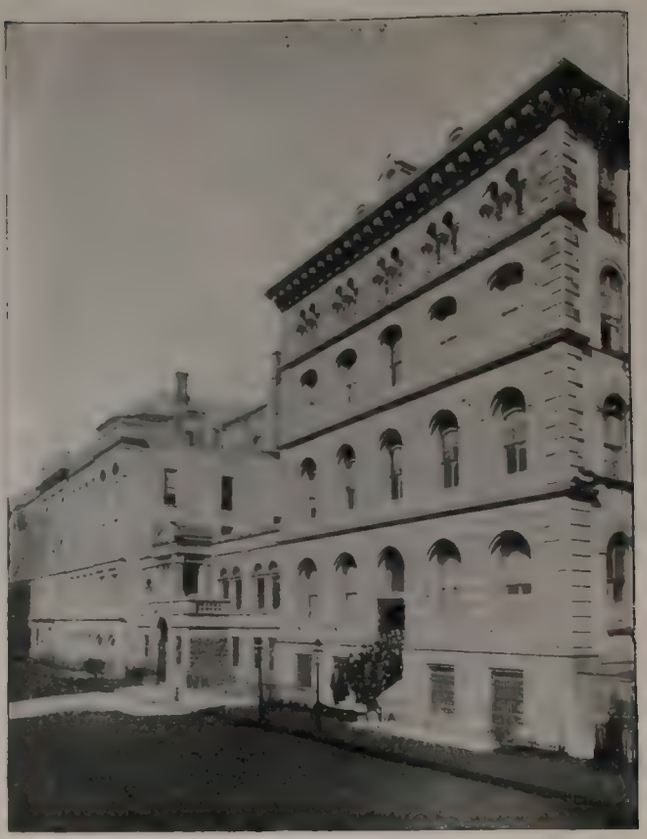
Unique Example of Moresque Architecture.

THE THOMAS J. SEMMES MEMORIAL CHAPEL.
New Orleans, as seen from College Quadrangle.

THIS beautiful chapel, in Moresque style, was erected by Mrs. Thomas J. Semmes, in memory of her husband, to whom reference is made on another page. Mr. Semmes was a graduate of Georgetown University, but was a warm friend of the sister institution in the city of his residence. When the Alumni Association was formed, in 1895, at the College of the Immaculate Conception, with the purpose of keeping up a fraternal union among all graduates or students of Jesuit Colleges, Mr. Thomas J. Semmes, LL.D. was chosen first President of the Association.

Catholic Institutions of Learning.



COLLEGE OF ST. FRANCIS XAVIER, WEST FIFTEENTH ST., NEW YORK CITY.
Conducted by the Fathers of the Society of Jesus.

Catholic Institutions of Learning.

THESPIAN AND LITERARY SOCIETY.
College of Immaculate Conception, New Orleans
Promotes social pleasure [illegible] and fosters a taste for Literature and Eloquence

OFFICERS OF [illegible]
College of Immaculate Conception, New Orleans

Illustrating the important feature of physical training and discipline, as practiced in our Catholic Colleges

Catholic Institutions of Learning.

COLLEGE QUADRANGLE, JESUIT COLLEGE OF IMMACULATE CONCEPTION, NEW ORLEANS.

JESUIT COLLEGE OF IMMACULATE CONCEPTION, NEW ORLEANS.

INTERIOR VIEW OF THE CHAPEL, HOLY CROSS COLLEGE, WORCESTER, MASS

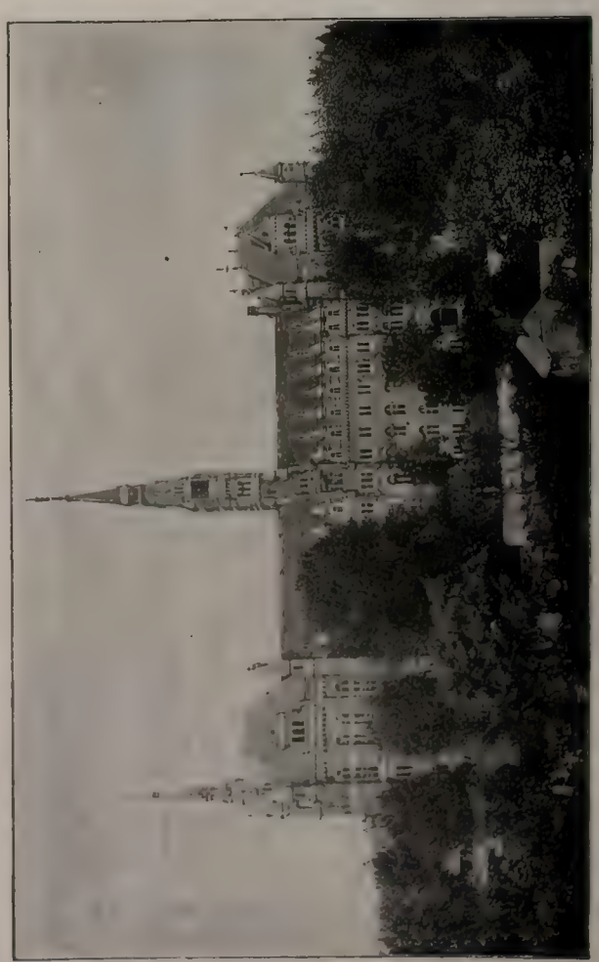
IMMACULATE CONCEPTION CHURCH.
Connected with Boston College.

INTERIOR VIEW FENWICK HALL, HOLY CROSS COLLEGE, WORCESTER, MASS.
Conducted by the Fathers of the Society of Jesus

FRONT VIEW OF BOSTON COLLEGE, BOSTON, MASS.
Conducted by the Fathers of the Society of Jesus.

HOLY CROSS COLLEGE, WORCESTER, MASS.

HOLY CROSS COLLEGE, WORCESTER, MASS
A full view from the north



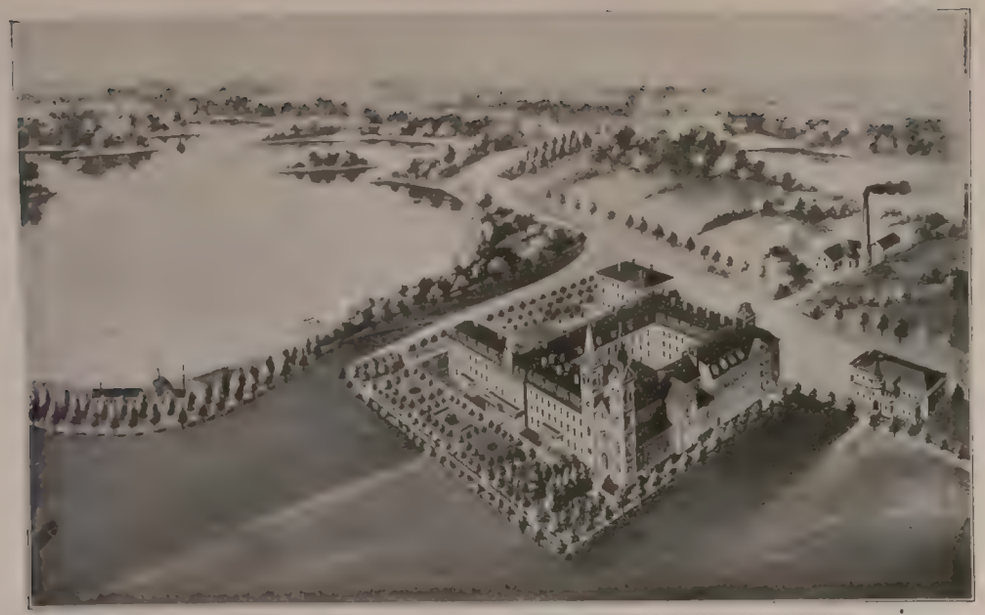
MAIN BUILDING, GEORGETOWN, ERECTED BY REV. P. F. HEALY.
In November, 1879, the main building erected by Rev. P. F. Healy was completed. It lies to the east of the structure formerly constituting the College, and connects the old North Building with the southern row.

SENIOR HALL—ST. JOHN'S COLLEGE, FORDHAM, N. Y.

VIEW FROM JUNIOR HALL,—ST. JOHN'S COLLEGE, FORDHAM, N. Y.

INTERIOR OF CHURCH, ST. JOHN'S UNIVERSITY, COLLEGEVILLE, MINN.

APPROACH TO THE "ROSE HILL MANOR."—THE OLD COLLEGE BUILDING,—ST. JOHN'S COLLEGE, FORDHAM, N. Y.



ST. JOHN'S UNIVERSITY, COLLEGEVILLE, MINN., CONDUCTED BY THE FATHERS OF THE ORDER OF ST. BENEDICT.

CATHOLIC INSTITUTIONS OF LEARNING - SOUTH VIEW OF [illegible]
Spring Hill College, Alabama

CATHOLIC INSTITUTIONS OF LEARNING, - COLLEGE BAND.
Spring Hill College, Alabama.

CATHOLIC INSTITUTIONS OF LEARNING, - GRADUATING CLASS.
Spring Hill College, Alabama

LEADING CATHOLIC INSTITUTIONS OF LEARNING,—DETROIT COLLEGE.

LEADING CATHOLIC INSTITUTIONS OF LEARNING, DETROIT COLLEGE.

INTERIOR OF THE CATHEDRAL, BALTIMORE.

INTERIOR VIEWS. THE CHRISTIAN BROTHERS' COLLEGE, MEMPHIS, TENN.

1 Casts for Teaching Drawing and Design. 2 College Chapel. 3 Museum. 4 Music Hall, Orchestra and Band. 5 Art Hall. 6 Science Hall and Senior Class.

Catholic Institutions of Learning.

A SOUND MIND IN A SOUND BODY.

Manhattan College.

IN THE LABORATORY. MANHATTAN COLLEGE.

In the curriculum of the brothers' schools scientific studies hold a prominent place.

Catholic Institutions of Learning.

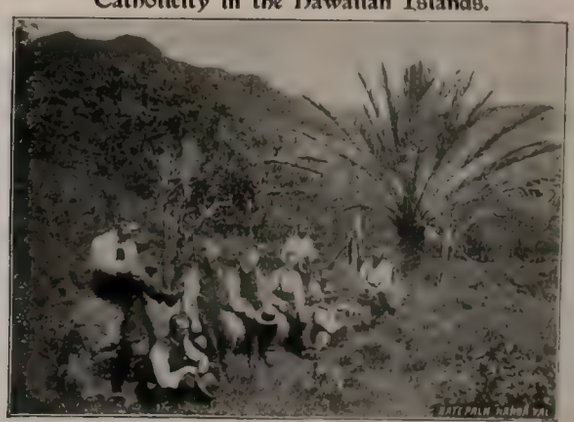
EDITORIAL STAFF OF COLLEGE JOURNAL.
St. John's University, Collegeville, Minn.

Catholic Institutions of Learning.

PREPARATION FOR SCIENTIFIC [illegible].

Manhattan [illegible].

Catholicity in the Hawaiian Islands.



HAWAIIAN ISLANDS. THE WAYSIDE BRANCHES OF THE DATE PALM.

[illegible] Hilo, and has a

Catholicity in Hawaiian Islands.

HAWAIIAN ISLANDS, GROUP OF BROTHERS OF MARY, ST. LOUIS COLLEGE

HAWAIIAN ISLANDS, GROUP OF BROTHERS OF MARY, ST. LOUIS COLLEGE

In the Biology Room at Georgetown.

BIOLOGY ROOM

BIOLOGY, or the science of life, the importance of which is increasingly acknowledged in modern times, as an element of culture and an adjunct to philosophical training, is an excellent preparation, and is fast becoming an essential requisite for a thorough course of medicine. Georgetown University possesses unusual advantages for a practical course in this important study. Its complete biological collection affords the greatest practical benefit to the student.

Catholic Institutions of Learning.

NATURAL HISTORY MUSEUM, MANHATTAN COLLEGE

THE CAMPUS AT MANHATTAN COLLEGE.

STATUE OF ARCHBISHOP HUGHES AT FORDHAM, N. Y.

The Catholic Church
In the
Dominion of Canada

By Jeremiah C. Curtin

Foundation, Progess and Growth

In reviewing the progress of the Church in the Dominion of Canada the subject may seem almost to be overshadowed by her marvelous growth in the United States, from less than twenty-five thousand in 1784, at the appointment of Rev. John Carroll as prefect-apostolic, to nearly fourteen millions in 1903, yet the healthy increase and development of the Church in the Dominion of Canada, especially within the past half-century, is, in a manner, no less noteworthy. At the period of the Conquest or session of Canada in 1763, the French Canadian population, who then constituted the entire body of Catholics, did not number more than sixty-five thousand. Yet, at the beginning of the twentieth century, without any additional increase through immigration from France, and with but a limited and slow flow of Catholic immigration to the English-speaking provinces, we find the Church in the Dominion flourishing throughout the vast territory from the Atlantic to the Pacific, and from the international boundary to the northermost settlements, embracing within its area seven archdioceses, twenty-three dioceses, upward of three thousand three hundred clergy, and a Catholic population of nearly two and a half millions, almost one half of the population of the Dominion.

The history of the Church in Canada dates from the discovery of the country. On Whitsunday, May 16, 1535, Jacques Cartier, a man of deep religious feeling, assembled the officers and crews of the three small vessels, that constituted his expedition, in the Cathedral of St. Malo, France, where all, in imitation of Columbus, when sailing from Palos, went to confession, received Holy Communion and received the Bishop's blessing. With him sailed two Benedictine fathers, Dom William and Dom Anthony, in the capacity of chaplains. On the 10th of August following, nearly

a hundred years before the foot of the Puritan touched the shores of Massachusetts Bay, Cartier sailed up the majestic river, on which, being the feast day of the holy martyr St. Lawrence, he bestowed the name which it still bears. The gallant explorer's first act on taking possession of the country in the name of the French King had been to erect a cross thirty feet high on the shores of Gaspé Bay. Leaving the Indian village of Stadaconé, now Quebec, the Frenchmen pressed on until they reached the greater village of Hochelaga, the site of the present city of Montreal, where they were warmly welcomed. They were met in the open square within the village, and surrounded by the chief and his warriors, and the women and children. A number of sick, maimed and afflicted crowded about the Frenchman, begging him to relieve them of their miseries.

"The simplicity of these people", relates Charlevoix, touched the captain, who, arming himself with a lively faith, recited with all possible devotion, the beginning of the Gospel of St. John. He then made the sign of the Cross on the sick, and gave them beads and Agnus Deis. This done, he began to pray, and earnestly besought the Lord not to leave these poor idolaters longer in the shades of unbelief. Then he recited aloud the whole passion of Jesus Christ. This was heard with great attention and respect by all present, and the pious ceremony was closed by a blast of trumpets, which put these Indians beside themselves with joy and wonder."

Cartier was succeded many years later by Samuel de Champlain, the real founder of the colony. In 1608 he laid the foundation of the city of Quebec. His primary motive, in undertaking the hardships and braving the dangers of the forests and encountering their savage denizens was to plant the cross in these new regions, and rescue souls in darkness to the light of the Gospel of Christ. "The salvation of a single soul," he writes, "is worth more than the conquest of an empire, and kings should seek to extend their dominions in countries where idolatry reigns, only to cause their submission to Jesus Christ," and he declares that he undertook his Canadian toils and labors with patience, in order "to plant in this country the standard of the Cross, and

to teach the knowledge of God and the glory of His Holy Name, desiring to increase charity for his unfortunate creatures." A favorable time having come, Champlain determined to invite missionaries to visit the banks of the St. Lawrence for the purpose of reviving and sustaining the faith among the French and of preaching the Gospel to the dusky sons of the forest. He would fain rescue from perdition a people living, as he says, "like brute beasts, without faith, without law, without religion, without God." To accomplish such a sublime enterprise, he "sought out some good Religious, who would have zeal and affection for God's glory". As those who earnestly seek always find, so Champlain did not look in vain for apostolic men. Four Franciscan Fathers offered their services, but "as they were as weak in resources as Champlain himself," says Parkman, "he repaired to Paris, then filled with bishops, cardinals, and nobles assembled for the States General. Responding to his appeal, they subscribed fifteen hundred livres for the purchase of vestments, candles, and ornaments for altars. The Pope authorized the mission, and the King gave letters-patent in its favor. The four religious pioneers named for the Canadian mission were Fathers Denis Jamet, John Dolbeau, Joseph Le Caron, and Brother Pacific du Plessis,—men writes Champlain, "who were borne away by holy affection, who burned to make this voyage, if so, by God's grace, they might gain some fruit, and might plant in these lands the standard of Jesus Christ, with fixed resolution to live, and, if need were, to die, for His Sacred Name."

The necessary preparations for departure having been made, "each of us," to quote once more the words of Champlain, "examined himself and purged himself of his sins by penitence and confession, so as best to say adieu to France, and to place himself in a state of grace, that each might be conscientiously free to give himself up in the keeping of God, and to the billows of a vast and perilous sea."

Champlain ordered the sails to be spread and the good ship stood out to sea, leaving Honfleur in April, 1615. Quebec was reached toward the end of May. A little convent and chapel were erected for the missionaries, and on the 25th of June,

Father Dolbeau had the happiness of celebrating the first Mass said in the rude, rock-built capital of the little colony, since the voyages of Cartier and Roberval.

"Nothing was wanting," writes Father Le Clercq, "to render this action solemn, as far as the simplicity of the infant colony would permit. All made their confessions and received Holy Communion. The *Te Deum* was chanted, and its sounds mingled with the roar of the artillery and the acclamations of joy, which were re-echoed by the surrounding solitudes, of which it might be said that they were changed into a paradise, all therein invoking the King of Heaven, and calling to their aid the guardian angels of these vast provinces."

A month after, Mass was celebrated regularly every Sunday at Quebec. Truly it was a grand and beautiful day for Champlain and for the colonists who clustered around him in the poor little chapel of Quebec, as they assisted for the first time at the Holy Sacrifice on the banks of the mighty St. Lawrence. This was the beginning of Catholicity in Canada. During a century and a half the Church of Quebec was the center and the only focus of the Faith, with the single exception of the Catholic colony of Maryland, in the immense regions which extended from Hudson's Bay to the Gulf of Mexico. Of the wonderful story of the Jesuit missionaries in Canada we need not speak; their deeds and records are a portion of the most inspiring and heroic annals in the history of the continent. The Jesuits founded at Quebec the first college in the New World north of Mexico. "Its foundation was laid," writes Bancroft, "under happy auspices, in 1635, just before Champlain passed from among the living; and two years before the immigration of John Harvard, and one year before the general court of Massachusetts had made provisions for a college."

The Ursulines were the first religious that established themselves in the northern parts of North America. Before the close of the seventeenth century, there were in Canada six communities of women, among whom were two of the Ursuline Order; the House of Quebec, founded in 1639, and that of the Three Rivers, founded in 1697.

For the three succeeding centuries, the soil of French Canada, says a Canadian writer, has blossomed with daring deeds, bold adventure, noble discovery, heroic martyrdom, generous suffering, and high emprise. What a mine of inspiration there is in the history of French Canada! Fit theme, indeed for poet, novelist, historian, and painter! Behold the background of its national historic canvas!

There is the era of discovery and settlement, represented by Cartier, Champlain, and Maisonneuve; that of heroic resistance to the Iriquois through a hundred years of warfare, represented by Dollard and Vercheres; of daring adventure in the pathless woods, by Joliet and La Salle; that of apostleship and martyrdom, by Brébeuf, Lallemant, and Jogues; that of diplomacy and administration, by Talon, the great disciple of Colbert; that of military glory, by Tracy and the lion-hearted Frontenac; that of debauchery and corruption by Bigot and Penan; that of downfall and doom by Montcalm and Levis.

Though the French Canadians were guaranteed certain rights and privileges by the Quebec Act of 1774 and the Constitutional Act of 1791, the English governor and his executive frequently attempted to ignore those—to ignore the will of the people, and as a consequence the French were for many years made to feel that they were a subject class and that the yoke of Britain was upon their shoulders. Nay, more. The English governor did not even stop here. He attempted to make the Catholic Church a creature of the state, and it was only after many years of strife and struggle that the saintly and heroic Bishop Plessis won for himself and his successors that freedom of action in things spiritual which belongs to the office of a bishop of the Catholic Church. After the destruction of the French missions in Acadia—Nova Scotia and New Brunswick—an Irish Catholic Church, replete with vigorous life, strong in that vitality of the faith inherent in the race, sprang up on their ruins. A steady, though slow, immigration into the English speaking provinces has resulted in the healthy growth of the Church, whose adherents, outside of the Province of Quebec, number over a million souls. In considering the development and increase of Cath-

olicity in Canada, it is worthy of mention that a large influx from the Dominion, especially of French Canadians, to the United States has taken place since about 1870. It is not over the mark to estimate the number of Canadian Catholics, and their children, or descendants in the United States to-day at a million, or more. Hence it will be seen that the increase of the children of the Church in Canada has been noteworthy, while that of the French-speaking portion, without the infusion of new blood from France, or elsewhere, has been simply unprecedented.

In the matter of Catholic education, Canada holds a prominent place. The separate school system prevails, and Catholics are not forced to support their own schools, while contributing their share of taxation to the public schools, as their co-religionists in the United States. There are over fifty Catholic Colleges, and high grade commercial institutions of learning, seventeen seminaries, and two universities.

Laval University, which derives its name from the first bishop of Quebec, who founded in 1663 the seminary for the training of priests, is the principal Catholic educational establishment in the Province of Quebec. It was instituted in 1852 by a royal charter from Queen Victoria and a charter from Pope Pius IX. The building is large and spacious, and the university, which is held in high esteem, is well equipped with apparatus, a library of over 85,000 volumes, a museum, geological specimens, and a picture gallery. Laval has a strong staff of professors, lay and clerical, and the faculties are theology, law, medicine, and arts. In connection with this institution are the grand seminary founded in 1663, where theology is taught, and the minor seminary for literature and philosophy. Laval Normal and Model School, the Ursuline Convent—a very large establishment for the education of young ladies, founded in 1641,—the Convent of the Good Shepherd, and several nunneries together with several excellent Christian Brothers Academies and schools are among the list of Catholic educational institutions of the City of Quebec.

Laval University has also a branch at Montreal, with a large staff of professors, chiefly in theology, law, and medecine. The

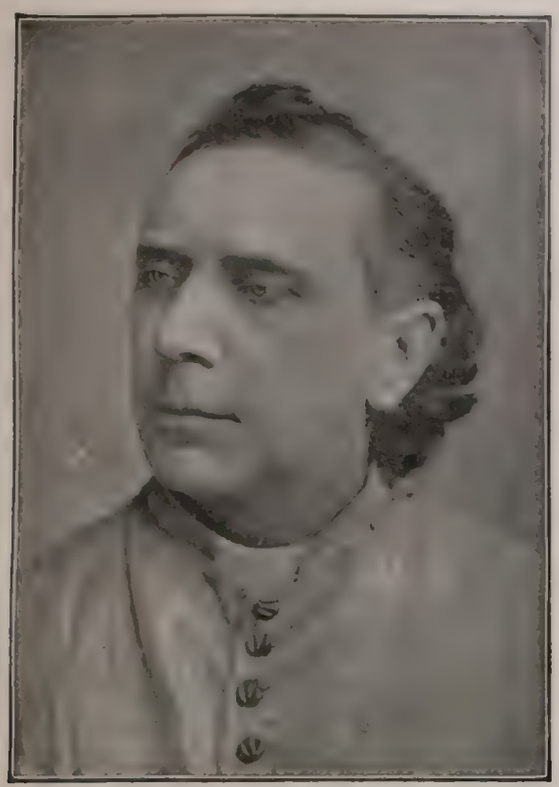
Seminary of St. Sulpice, Montreal, is a theological training school for priests, where the larger portion of the Catholic clergy of the province of Quebec have received their theological education and ecclesiastical training, and also a college where a large number of the French Canadian youth obtain their education. This Seminary is held in high esteem, and attracts many Catholic students from the United States, and the Canadian provinces. In addition to these institutions, the Montreal diocese possesses several commercial academies, conducted by the Christian Brothers, and members of other religious communities, seven classical colleges, twenty-seven colleges and high schools for boys, forty-six academies and high schools for girls, and a large number of Catholic charitable and benevolent institutions.

The growth of the Catholic Church in the Archdiocese of Ottawa has been more marked, perhaps, than in any other portion of Canada. When the diocese was founded in 1847, the territory was but sparsely settled, and the increase from immigration to that section had scarcely begun. To-day the Dominion capital is the seat of an archbishopric, with a Catholic population of over one hundred and sixty thousand souls. Among the Catholic institutions of learning, may be mentioned the University of Ottawa, under the direction of the Fathers of Mary Immaculate, assisted by a lay faculty in the various departments —an institution of high standing—and St. Joseph's College connected with the University, and attended by more than five hundred students.

The Basilian Fathers established St. Michael's College in Toronto in 1852, the first superior being Father Soulerin, who brought with him from the mother house in Annonay, France, four professors—Fathers Malbos, Maloney, Vincent and Flannery. During the intervening period of more than fifty years there have been four presidents of the college—Fathers Soulerin, Vincent, Cushing and Teefy—all men of great zeal and scholarship. The provincial of the order is the Very Rev. Father Marijon. The present head of the college, the Rev. Dr. Teefy, is a Catholic educator of great force and broad scholarship, who has during his incumbency as president built up very much St. Michael's College. Its course is adjusted to the curriculum of Toronto University, with which it is affiliated, thus making St. Michael's a degree-conferring college, where Catholic students may pursue their studies and obtain their degrees from Toronto University. The institution celebrated its golden jubilee in

1902, with much éclat, the occasion being graced by the presence of His Excellency, the Apostolic Delegate at Ottawa, Monsignor Sbarretti, and a large concourse of distinguished prelates, priests, and laymen of Ontario and the neighboring States. From this excellent institution have graduated many students who have acquired eminence and honor both in the Church and the learned professions.

The episcopate of Bishop Bourget was the most remarkable in Canadian ecclesiastical history. No Canadian ever did more for the cause of education than he. He brought into Canada the Jesuits, the Ladies of the Sacred Heart, the Oblate Fathers, the Fathers and the Sisters of the Holy Cross, the Clerks of St. Viateur, the Christian Brothers, the Brothers of St. Joseph, beside such charitable orders as that of the Sisters of Providence, who teach the poor, and the Good Shepherd, who have a flourishing academy quite apart from their special work. In the Deaf and Dumb Asylum, which was one of his foundations, the work of educating its unfortunate inmates is carried on. While speaking of his foundations, though these latter are not in connection with education, we may mention the St. Pelagie Hospital, directed by the Sœurs de la Miséricorde, whom he brought to Canada; the House of Providence for old people; the Hospice St. Joseph, for infirm priests; the Association of the Ladies of Charity, and the Society of Ste. Blandine, for servant girls. He established there the Propagation of the Faith, of which he continued director until his death, and the St. Vincent de Paul Society. Fifteen religious orders owe their introduction there to him; twenty religious associations or confraternities were his work. He instituted the first chapter of titular canons on this continent, and substituted the ceremonies according to the Roman liturgy for the old Gallican forms throughout the diocese. He caused annual retreats to be given for the clergy, that they might thus spend a portion of time every year in solitude and prayer. He likewise began the Adoration of the Forty Hours in Canada. There is scarcely a church which does not owe to him some beautiful devotion, as well as precious relics which he brought from Rome. He made the Church of the Gesù, Montreal, the place of pilgrimage to the Sacred Heart for the diocese. No doubt it was on this account he so dearly loved that beautiful place of prayer. He created seventy-five new parishes, ordained an incalcuable number of priests, and gave episcopal consecration to five archbishops and bishops, whilst creating more than one episcopal see.



MOST REV. P. A. FEEHAN, D.D.
Archbishop of Chicago.

MOST REV. JOHN IRELAND, D.D.,
Archbishop of St. Paul, Minn.

MOST REV. PATRICK J. RYAN, D.D.,
Archbishop of Philadelphia, Pa.

MOST REV. MICHAEL A. CORRIGAN, D.D.,
Archbishop of New York

Most Rev. William H. Elder, D.D.,
Archbishop of Cincinnati, Ohio.
Hochwürdigst. William H. Elder, D. D.,
Erzbischof von Cincinnati, Ohio.

Most Rev. Sebastian B. Messmer, D. D.
Archbishop of Milwaukee, Wis.
(From a photograph shortly prior to elevation as Archbishop.)
Hochwürdigster Sebastian B. Meßmer, D. D.
Erzbischof von Milwaukee, Wis.
(Nach einer Photographie kurz vor Erhebung zum Erzbischof.)

Right Rev. Ignatius F. Horstmann,
Bishop of Cleveland, O.
Hochw. Ignatius F. Horstmann,
Bischof von Cleveland, O.

Right Rev. Henry Moeller, D. D.,
Bishop of Columbus, O.
Hochw. Henry Moeller, D. D.,
Bischof von Columbus, O.

Catholic Federation

THE APOSTOLATE OF THE LAITY. *

By RIGHT REV. BISHOP MESSMER.

In the Epistle of St. Paul to the Ephesians, chapter the fourth, verses first to fourth, we read the following:

"I therefore, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called, with all humility and mildness, with patience, supporting one another in charity: careful to keep the unity of the spirit in the bond of peace; one body and one spirit; as you are called in one hope of your calling."

My dear, beloved brethren, dear delegates of Catholic Societies, and friends of the Federation: It may be right in the speaker to say that in the whole history of the Catholic Church there has never been a Pope sitting in the chair of St. Peter who has so prominently called attention to the public social duties of Catholics and the Catholic laity, to what we might call the apostleship of the Catholic laity, as the present glorious reigning Pope, Leo XIII. And, if some one would carry out the happy idea of collecting from the different encyclicals, pastoral letters and public addresses of the Pope, all those passages which refer to what we might call the social duty of Catholics in our days, it would make a great, magnificent volume; and I do not know if from the whole range of the sacred writings, any more fitting text to that volume could be found than the words that I have just read you from the Epistle to the Ephesians:

* Sermon preached at the Convention in Chicago, August, 1902, when the American Federation of Catholic Societies was permanently formed.

Brethren, I beseech you, walk worthily of your vocation, in humility and mildness, with patience, supporting one another in charity, careful to preserve the unity of the spirit in the bond of peace, one body and one mind, in the one hope in which you are called.

The object and the purpose, dear friends, for which we have gathered from different parts of the country to-day, and the object and aim of our discussion in which we shall engage during these days, is precisely to answer to this call of our great Leader, to respond willingly and courageously to the invitations sent out to the Catholic men of the whole world by our great Pontiff, to engage upon these public duties that devolve upon the Catholic and the Catholic citizen of to-day.

It will be proper, within the few moments at our disposition, to call attention to a few of those duties, to point out some of the great and beautiful work that lies before the Catholic laity, to show some of the great Christian work to be performed in the exercise of that Christian apostleship of the Catholic man. We need only follow the indications given us by the Holy Father; and, first of all, like St. Paul, he insists upon one thing as an absolute condition of success, the unity and the union of mind—to be of one mind and one spirit, unity in the bond of peace and harmony, and He tells us that this unity of mind and the unity of heart must be attained, and will be attained by our listening willingly to whatever are the teachings of the Church and the teachings of the infallible guide appointed in the Church, by willingly following the laws and the rules laid down by him, the supreme governor and ruler of the Church. He, from the high position in which he is placed, looking out upon the Catholic world, and the world outside of the Church, and seeing and perceiving, guided by the spirit from on high, the needs and the wants of the Church, as well as society at large, shows the way upon which to go and to do the work that lies before us. By following him, if all the different sections and parts of the Church, all the laity in different countries of the world, in the different dioceses and provinces of Our Lord—if they all, with one mind,

follow his guidance, then there will be unity and strength of action, and there will be success of the work.

He tells us that the first duty of a Catholic as a citizen, as a member of society—and he tells us this in his famous encyclical on the duties of Catholic citizens—he tell us that this first duty of ours is to spread the light of Catholic faith, in both ways, by helping to diffuse the light of the Catholic faith, showing forth to the public the faith that is in us, making known to others what are the great and salutary doctrines of Holy Church, delivered unto her by the Eternal Son of God, but also showing forth the beauty and the splendor of this Catholic truth, of the Catholic life, of Christian virtue, by our own lives, by our conduct. He says that in this way Catholics will do a great work, and he tells us that it is the work of the Catholic laity; that while there are in the Church the bishops, appointed by the Holy Ghost to rule in the Church, the successors of the Apostles, upon whom devolves that great mission to go and teach all the nations of the world—that while they are appointed the authoritative leaders in the Church of God, united with the supreme head of the Church, the successor of St. Peter, yet he says it would be a grave mistake to think that the Catholic laity had nothing to do in regard to the teaching or in regard to the spreading of Catholic doctrine and Catholic truth; that it is their part, according to the positions in which they are placed, the circumstances in which they find themselves, the opportunity that is offered to them, under the guidance, as obedient children, of the teachers appointed by the Holy Ghost, to go and teach others what they themselves have received, make known to others the same sacred truths of our holy religion by which their own minds have become enlightened. Is this a work for the Catholic Federation? Is this a work for Catholic societies? Undoubtedly. How could it be otherwise? The Holy Father tells us that this is the duty of every individual, of every single Catholic man, according to his opportunities, and according to his capability. How much more must it be a work most proper, a work most fit for United Catholics, the children of the Church, brought together into organized bodies. And there is no doubt, dearly beloved,

that just in this one regard there is a great field before the Catholic laity.

I need only mention Catholic literature, call your attention to what is nowadays called Catholic Truth Societies, call your attention to the work of the Catholic press as a Catholic educator of the laity. And let me call your attention to another work upon these same lines, spreading the Catholic truth, not only among ourselves, within the walls of the Catholic Church, but spreading that light all over, wherever there are willing ears to listen and hearts willing to receive the truth. It is that movement which has been started in this country by the Paulist fathers of New York, which has already been taken up successfully in different dioceses of the country. I mean the missions to non-Catholics, a work which is gradually being developed upon wider and further lines to take in regular missionary work among our own parishioners in our own dioceses, among our own people. Is there not a beautiful field here for Catholic societies, for a federation of Catholic societies, to help on this work? Is it not their field? Are not they the Catholic men who stand before the public, recognized as Catholic men, as true and loyal members of the Holy Church? Is it not a beautiful field for them to prepare the way for the missionaries, to help to overcome difficulties, and to make the work more successful; to spread the idea, make it acceptable and pleasing to the community, bring their friends—friends that so far have not as yet received the truth—bring them to listen to what these missionaries, as the messengers of God's Holy Church, have to tell them? To my mind it is a work which is not at all outside of the aims and objects of the Catholic Federation. For what is that work? It is simply, as our Holy Father tells us again, to support, to promote, to advance, to foster the interests of Holy Church, help on the work. It is a mission of the laity; it is properly called the apostleship of the laity; to bring Catholic principles and the influence of Catholic truth upon the social questions and conditions, public conditions of society, in order thereby to help remedy the evils existing, help promote the spiritual welfare of the people, and by this very fact to promote the temporal wel-

fare and temporal happiness of the laity. These are not my own words or my own ideas. I simply tell you here and forever, to give it in short outlines, the teaching of our Holy Father.

Have we not a beautiful field in this regard right here with us in the United States? There is no doubt whatever that our non-Catholic fellow-citizens, as a rule, are willing to listen to what we have to say; they are willing to give us the opportunity that we seek for, if we only seek for it; they will give us the chance to bring Catholic principles to bear upon society. We have the same opportunities, we have the same chances as others to influence public opinion, and, through public opinion, to influence the minds of our fellow-citizens. We have a magnificent opportunity here within the United States, we Catholics, Catholic laymen in particular, to infuse Catholic principles, Catholic views, and Catholic opinions upon the public opinion of the people. But it lies with us to make use of these opportunities. And sometimes it becomes first a duty to seek for these opportunities, to bring about these opportunities, and this is a duty, as our Holy Father tells us, and it is a religious duty; it is a duty that we owe to God Almighty, in gratitude for the light we have received; it is a duty that we owe to God by our allegiance to him, our absolute subjection to Him, acknowledging that He is the Supreme Ruler of the nations; that His will must be the sovereign will upon which all laws, just and legitimate, are to be based; it is a duty of us, I say, in this regard, that we should see that our fellow-citizens, those of our own faith, as well as others, should recognize these principles and act accordingly; it is a duty that we owe by the virtue of charity to our neighbors. Do we not know that the more we spread the light of Catholic truth, that the more we bring Catholic principles to become a leading factor in shaping and forming the principle force and power in the lives of our fellow-citizens, especially in the public life of society, that the more we become the true and the only true benefactors of society? How can it be otherwise? Is it not the truth of God, what we believe and what we teach, and the principles of morality that we follow? Are they not the unchangeable principles

laid down by Him, who is the Supreme Root of good or of evil, by which we have to judge, and can rightly and truly judge what is right, what is wrong; what is good, what is evil; what is well for man, what is hurtful to him? It is a duty that we owe to ourselves, for do we not know that we ourselves are greatly influenced by our surroundings? And do we not experience that particularly with ourselves, the children of the Church? Are we not surrounded by all the blessings and the safeguards of holy religion, by all the blessings and the safeguards given for the welfare of our souls, the spiritual interests of our souls by the Saviour of mankind? Does not the Church, like a tender mother, watch carefully over everything that we do and everything that concerns our welfare? And yet, notwithstanding this, how often are all these things in vain, because of the still stronger influence that we allow other circumstances, external conditions, to have and to exert over us. It is a common saying, and the truth, generally acknowledged by all, that just as in the realm of nature, so in the realm of the spirit, the surroundings naturally and necessarily exercise a powerful influence over us. The more, then, that we try among ourselves to be united in the one mind and in the one spirit, strengthened by the same supernatural means, the more power of divine truth and the more power of divine grace—I say, the more that we try to be united in all this and strengthened by these means to exert Christian influences and to lead good Christian lives, the more gain do we profit ourselves, strengthened among ourselves, every one for himself, the spirit of true Christian life.

And so it is with the Federation. A Federation of Catholic men, of Catholic societies, must naturally and necessarily exert a tremendous power, a tremendous influence upon its own members. Let us imagine that all the Catholic societies here of the United States were actually gathered into one great federation; that they were all brought together, eye to eye, mouth to mouth, face to face, heart to heart, mind to mind, one body and one soul, in the one bond of peace and the one unity of the spirit. Suppose that all these societies, under the guidance, first of all,

of the appointed shepherds of the Church of God, in the light of the same Holy Truth, the one faith delivered unto us, that they all would exercise that Christian spirit, bringing forth into action those Christian principles of the Catholic truth and the Catholic faith, what a tremendous power that would be for the strengthening and the uplifting, the upbuilding of Catholic spirit, and Catholic work, and Catholic life among the children of the Church, first of all, and then among those that are separated from us! What a great influence for the spiritual welfare, as well as the temporal welfare, of the society in which we live, for the security and the guarantee of the privileges and the blessings of the government and the constitution under which we live in these United States!

This duty, as the Holy Father tells us, of the Catholic laity or Catholic laymen, must also be put forth in shaping and moulding the social conditions, the public conditions of society. And here again, what a great field opens for us! If all the Catholic men of this country, brought together in one grand and strong union, would all exert their influence, and all the Catholic societies, on the given opportunities and conditions, oh! how much we could do to improve, let us say, the public morality of the people and of the nation! We speak so much and we hear so much of the evil of intemperance. We read of different ways and different methods by which a remedy should be found against that evil. We talk of legislation by which what is usually simply called the saloon, the American saloon, could be regulated and the traffic in intoxicating liquors could be regulated. All these propositions, all these methods, all these means proposed may be good enough in themselves, but it will never do the work unless it is taken up by the united strength and the concerted action of the well-meaning citizens, Catholic or Protestant. There is a field here where a Catholic federation can join and unite, hand in hand, with the work of others, in attaining the same great end.

There is, again, that great evil of our day, the degradation, the profanation of the sacrament of marriage. And our Holy Father, by the way, in different encyclicals calls attention to this public duty that every Catholic has in regard to this very matter,

the sacrament of marriage. He tells us that here also is a duty of the Catholic laity, to influence public opinion, to bring Catholic principles to bear upon the solution of the question, and even to take part in political affairs when it is necessary to regulate this matter of Christian marriage. With us there would be no difficulty at all; the ballot box and the legislative measure, the means are at our hands, just as well as at the hands of others. And if Catholics all through the country did unite, and would unite their action in demanding a reform of our marriage laws and a reform of our divorce laws, the civil laws of the country, there certainly would be and must come a reform.

There are so many other fields that open to the activity of the Catholic laity. There is what is called in a restricted sense, and in a more restricted sense, the social question, the question of capital and labor, a question which, as the Holy Father points out repeatedly, is not a mere economic question, but is a question which involves moral principles, a question which can only be properly solved on the principles of the natural law, as well as the principles of the Gospel. Let us take that one question of socialism. Are we not bound by the bond of charity, as the apostle says, supporting one another in charity—are we not bound by the bond of the one faith in which we center all our higher and greater interests, to help our brethren? Now look over the United States and look at the Catholic laborers; see in what difficult positions they are placed nowadays. There are all those many and powerful labor unions, but do we not know, unfortunately, that socialism is gaining ground from day to day in those very unions, that socialistic principles are openly preached in their unions, that so many of the so-called labor organs, the labor press, preach socialism outright, without any restriction whatever, rejecting all and every Christian principle which would be wholesome and efficacious in the solution of the question? It has come to the point, or at least it will soon come to this, where a Catholic laborer will have to decide between the principles of Christianity and the principles of socialism, which of themselves are anti-Christian. I do not deny, and I do not mean to say that there are not some demands, some positions

or doctrines laid down and preached by socialists that we could not admit; I do not mean to say at all that some of the demands made by socialists, or made by the labor unions, are not just; they are just and a remedy ought to be found for the evils of which the laborer justly and rightly complains. But when I speak of socialism, or mention socialism, I mean it as a system, I mean all that it comprises, and I take it as it is at this very day, at the present hour, preached and talked in our labor unions.

I say, then, the question comes before the Catholic laborer to choose either between the principles of the Catholic faith, the principles of Christian rule and morality, or to leave his Church —choose the Church and leave the labor union, or remain in the labor union and leave the Church. He will not be able to serve two masters, and there are two masters. Does it not become a duty of our Catholic laity to provide ways and means for our Catholic laborers, who are our brethren in the faith, that when once they are placed before this great dilemma and this most difficult position, when the question of providing for their wives and children, their families on the one hand, and on the other hand of losing employment and being thrown out of work comes before them—to provide ways and means whereby they can choose with all safety and conscience, and in the spirit of the Catholic interest and religion, what is right to God and right in the sight of man? This is a work that the Catholic laity has to do. There may be a difference of opinion as regards the ways and the means, but as to the fact that we are now before this problem to devise such ways and means there can be no doubt whatever.

There is another field for the Catholic laity and the religious duty of the Catholic laymen, as our Holy Father tells us, and that is in the field of politics. It is a great mistake to suppose that politics have nothing to do with religion. Our Holy Father has clearly pointed out in his encyclical on the constitution of Christian states, clearly pointed out and laid down as a Catholic principle, that society and the laws of society, and the public life of society must be based upon religion, just as well as the

private life of individuals. What is society but the collection of individuals. What is it but the unity, the organized unity, of all individuals? If, therefore, the individual is bound to an everlasting God and to observe the will of this God, of this Almighty God, then society is bound in its doings and in its work to observe those same laws. And for Catholic citizens, therefore, it becomes a duty, in the exercise of their citizen rights, and their duties as members of the organized society of state, to do whatever they can in order to shape the public life of the nation, and the laws of the nation, on the lines of Christian principles. That does not mean that religion must be brought in in everything that is called politics, but it means, for instance, that it is a duty of the Catholic citizen and the Catholic layman, as a citizen of society, that he must follow as a supreme rule and law the welfare of the country and not his own private interests; that in matters of public welfare and public concern, he must not consider this or that person, he must not be led by mere personal views or personal or human respect, but he is bound by the law of Christian doctrine, by the law of conscience, to vote and act according to principle. Is there not a great field for the Catholic laity in this regard, in this, our country, and with us in particular? Here where we are under a purely democratic form of government, here the responsibility for the public life of the nation, the responsibility for the laws of the nation, whether federal laws or state laws, or municipal laws, wherever there are laws—the responsibility rests in the last instance upon each individual voter. You cannot shirk that responsibility, and you cannot throw it upon either the President or his Cabinet, or Congress, the House and Senate. If those gentlemen make laws which are not according to Christian principle, which are not for the welfare of the country but simply to promote private interests, then it is you who become responsible for it, who have voted for those men that made those laws. They are your representatives, they are your delegates, they are your servants, and in your name, the name of the people, they make those laws for the people. Under a democratic form of government the responsibility, the political responsibility of the citizen, becomes at the same time a matter of conscience.

It is here, as our Holy Father tells us, where Catholics, as citizens, are bound to act according to conscience, and to act therefore according to the principles which are the basis of our conscience. Is there not a great field here for Catholic action?

Politics! Politics, the Holy Father tells us, becomes the duty of the Catholic layman where it is necessary to defend the rights of the Church, where it is necessary to make known and insist, as far as principle and prudence command, upon the claims of the Church being respected. It is useless to go into any particulars. We all know that in this regard, too, is a great field before the Catholic laity of this country. We know there are still a great many things whereby the rights of the Church are interfered with. It is true, under conditions like ours in America, in which the Church is placed here, we cannot expect, and it would be imprudent to demand, a remedy for all the disadvantages under which we labor. But we have at least a right, and I say we have a duty, to demand that the rights and the claims of the Church be respected as far as our Constitution, the very Constitution of the country allows. We do not demand, we do not ask for privileges, we do not ask for exemptions we are not willing to allow others; we simply ask for equal rights and equal justice for all, as guaranteed under the Constitution of the country. This we have a right to demand, and it, according to the teaching of Leo XIII, is a duty of Catholic citizens to demand wherever they can.

Friends and delegates of the Federation, is this not therefore the work of the Federation? Although, as you may perceive from the remarks I have made, it would be a great mistake to think that this was the only work that the Federation had to accomplish. It is not so. The object and the aims of the Federation are greater than merely to remedy some of those disadvantages under which we labor as Catholics; it extends far wider; it covers a larger and a greater field, just as if it had been mapped out by our Holy Father. But it is one of the opportunities and one of the aims of the Federation. We need not deny it, and it is better to tell it plainly to our fellow citizens.

We have then, delegates and friends, a great work before us, and it is a work worthy of our calling! it is a work that lies before us by the very fact of our being the privileged children of God's own Church; it is a duty that devolves upon us because of that great vocation that the Lord has given us when He called us into His Holy Church, and when He showered upon us those blessings that are bestowed only within His Holy Church. But we must carry out that work, as the Apostle said, in unity of mind and spirit, not in contention, not in pride, as he says in another place, one thinking himself better than the other; not by seeking private interests, but all working for the one great object, to support and to strengthen Catholic spirit and Catholic life among our own, to bring, as far as we can, the blessings of our holy religion and the blessings of the redemption of Jesus Christ through our Holy Church also to those children of God who are not now within the fold of Christ. It is a great work, the very work of the Church.

While the bishops and priests, endowed with special powers, supernatural powers, and endowed with authority which is given to them alone by Him who said, "All power is given to Me in heaven and upon earth"—while they are the only authorized leaders in the Church, while they live to point out the way and show the way—yet it is the Catholic laity that must come up and help. It is like, as we read in the Bible of that great leader and judge of the Jewish people, in the midst of trying circumstances, when he selected his men and with only three hundred strong and valiant, courageous men, slew the army of the Midianites of one hundred and thirty-five thousand. It was with the light of their torches, and it was in the strength of their swords. And so, if the Catholic laity gets together and unites on the divinely appointed leaders to go forth in the light of Catholic faith and in the strength and the power of Catholic principles, of Catholic morality, to help their own brethren, and to help the brethren outside of the Church, oh what a great and what a beautiful work, worthy of our calling as children of God and children of His Holy Church!

Amen.

A History of the formation of the American Federation of Catholic Societies.

By THOMAS B. MINAHAN,

FIRST PRESIDENT OF THE FEDERATION.

Since the Columbian Congress no event in the life of the Church in America has had such wide attention, or aroused so much interest as the recent Chicago convention of the federated societies. This attention and interest are not confined to our own country. From England, Australia, Ireland and the Philippines come letters asking for information and copies of the recent convention proceedings. In our own country, Federation's opportunities for great and prominent usefulness have attracted distinguished recognition. The day of indifference to the further progress of unifying Catholic forces is past. Federation is already a factor to be reckoned with. More, therefore, than ever its scope, aims, advantages and methods challenge thoughtful consideration.

It is true that there is still a lack of correct information, considerable misunderstanding and some mistrust regarding the great movement. It is equally true, too, that neither intolerant confidence of being in all things unquestionably right, nor petulant impatience of opposing opinions will correct erroneous impressions or remove honest doubts and apprehensions. Hence the necessity, even at the risk of frequent repetition, of present-

ing again and again plain statements about what Federation is, and what it is not.

What then is the scope of Federation, what are the objects aimed at, what the advantages to be gained, and the methods of accomplishing them? A brief statement of these may, as a prelude, add greater interest to the rapid review of the development or history of the movement, which is the main object of this paper.

Bishop Messmer certainly spoke authoritatively for Federation in his sermon at the mass opening the Chicago convention. No delegate in the convention, no friend of the movement anywhere, will hesitate to endorse the Bishop's sermon as a correct expression of the layman's best ideal of the scope of Federation. As there outlined, the meaning, and the only meaning, of Federation, its cardinal aim, the one embracing all others, is the layman's active co-operation for the upbuilding, the advancement and the strengthening of Catholic interests. The purpose of the Bishop's sermon was to emphasize the opportunity for unity of lay action in the broad field of the moral, social and civic life of the country. He pointed out specific lines of work along which the united efforts of Catholic laymen could realize great results for God and country.

The work it contemplates is marked out in the following summary of the programme made by one of its most distinguished and zealous promoters:

I. *Religious*:
- *a.* Education (Catholic schools, colleges, universities).
- *b.* Literature (periodical press, books, Catholic literary societies, Catholic Truth Society).
- *c.* Emigration, homes for Catholic sailors, colonization, etc.
- *d.* Catholic conventions and demonstrations, Catholic congresses, state and national.

II.—*Social.*
- *a.* The poor and orphans (St. Vincent de Paul Societies, Catholic Aid Societies).
- *b.* Labor (Labor Unions, Strikes, etc.).

- *c.* Marriage and divorce.
- *d.* The Sunday observance.
- *e.* Correction of the abuse of liquor.
- *f.* The theatre.
- *g.* Obscene literature, gambling, etc.

III.—*Civil.*
- *a.* Religious rights of Catholics.
  1. In State institutions (reformatories, prisons, workhouses, orphan and insane asylums).
  2. In the public schools (sectarian exercises, anti-Catholic text-books, discrimination against Catholic teachers).
  3. Chaplains in the army and navy and homes of veterans.
- *b.* The Catholic Indians.
- *c.* Taxation of church property.
- *d.* Support of sectarian institutions.
- *e.* Protection of Catholic civic rights.

From this it must appear evident that the leading thought of the promoters of Federation has always been and still is to co-operate in that kind of work, which every earnest Catholic as well as all good citizens must commend. As to the methods of Federation, the best condensation of all that can be said upon the subject is that education is the instrument, as it is the philosophy, of the movement.

Among the advantages to be gained by Federation, the most desirable and important is the development of a Catholic public sentiment. There never has been a distinctly Catholic public opinion in this country. Public opinion in America is the power behind the throne. To have a share in it, either in locality or nation, is to wield a power. Millions of Catholics, united and prudently asserting themselves by this means, cannot fail of recognition.

Another benefit which, in itself, should Federation never accomplish anything more, would fully repay all the time, labor and expense thus far given, is the uniting of the different nationalities. Heretofore the nationalities making up our Catholic

life have always regarded each other with suspicion and jealousy. They have been as unknown to each other and as regardless of their common interests as though not of the same great household. This condition in itself has been probably the greatest stumbling block to their mutual welfare and the proper advancement of their common religion. The influence that can harmonize and knit together these separated and often conflicting forces must be hailed as a God-send to the Church. Federation has already successfully accomplished much of this most difficult work. A most striking feature of the Chicago convention was the entire absence of race discord. The sentiment of common fellowship and mutual recognition throughout the entire sessions of that cosmopolitan gathering impressed itself upon every delegate in attendance. Through the blending influence of Federation these great national Catholic bodies have already learned that the secret cause of their weakness has been remaining apart heretofore as mere fractions of what should be a magnificent unit. The mere fact of Catholics of all nationalities, and of every society, standing united in the nation, as in each locality, will accomplish much to be desired. Had this unity been sooner accomplished, certain events would not have to be recorded in our recent history. Very many of the unfortunate conditions affecting Catholics would disappear in the united presence of all our nationalities and societies.

Our intention, however, as already suggested, was not so much to dwell upon this phase of the subject as to trace Federation to its true source, and while recording the facts of its development and progress, explain as far as we may its method of organization and the means by which it will accomplish its purposes.

Who would search for the real sources of the Federation of Catholic societies will find his pathway leading directly to the study of the most profound thinker of the age—Leo XIII. The central idea of Federation—which in its fullest meaning is but another name for an apostolate of the laity—is actually only a single ray from the broad stream of light pouring from the Vatican for a quarter of a century. In the germ, Federation

REV. WILLIAM F. McGINNISS D.D.

President International Catholic Truth Society. Rev. Dr. McGinniss of St. Francis Xavier's Church, Brooklyn, New York City, and founder of the above society, is a scholarly, eloquent, and zealous young clergyman, whose work in promoting a knowledge of Catholic truth, and refuting mistatements, though the T. C. T. S., has received the warmest commendations of the hierarchy clergy and laity.

THOMAS B MINAHAN.

Previous to his election as National President of the American Federation of Catholic Societies, Mr. Minahan was President of the State Federation of Ohio. He is a prominent member of many Catholic Societies and is known in all as an industrious and enthusiastic worker. His able and conservative management of the Federation has now unqualified commendation.

GENERAL JAMES F. SMITH.

One of the founders of the Young Men's Institute. Formerly Governor of the Island of Negros, one of the Justices of the Supreme Court of the Philippines, Commissioner from W. Va. Past as representative of the United States Government to the Vatican. Now Superintendent of Public Instruction in the District of Manila, P. I. Personal Reminiscences.

NICHOLAS GONNER, President of the D. R. K. Central-Verein. Editor "Katholischen Westen," "Luxemburger Gazette," and "The Catholic Tribune."

Nicholas Gonner, Präsident des D. R. K. Central-Verein, Redakteur des „Katholischen Westen," der „Luxemburger Gazette" und „The Catholic Tribune."

MISS ALICIA BLANEY.

Supreme Trustee, Ladies' Catholic Benevolent Association, and Historian of the Society.

MRS. FELICE M. GIRARDOT.

Mrs. Girardot is Supreme Treasurer of the Ladies' Catholic Benevolent Association. She was Supreme Auditor for two terms, previous to her election as Supreme Treasurer.

MRS. E. B. McGOWAN.

Supreme President Ladies' Catholic Benevolent Association appointed director of the Pan American Exposition, prominent in Catholic societies and a member of the Women's Union, The Working Boys' Home and the Juvenile Court, the Professional Women's Club and the Auxiliary Board of directors of Trinity College, Washington, D. C., formerly principal of one of Buffalo's public schools.

MRS. JOANNA A. ROYER.

Supreme Recorder, Ladies' Catholic Benevolent Association.

may be recognized in the famous encyclical defining the duties of Catholic citizens. Analyzed, its utterances all point towards just such an awakening of Catholic endeavor on the part of laymen. To the great White Shepherd Himself we owe the first thought of the grand movement for an apostolate of the laity. His was the clarion voice that first called upon Catholics everywhere to co-operate in moulding social thought and directing public, moral and intellectual life. As crystallizing his thought upon lay action take this paragraph of one of the encyclicals: "Catholic action, of whatever description it be, will work with greater effect if all the various associations, while preserving their individual autonomy, move together under one primary and directive force." Here, in the block, is Federation as it is being gradually chiseled out in detail.

His Eminence, Cardinal Gibbons, about the same time repeated the papal message for an apostolate of the laity. In an address delivered in Baltimore, illustrating the power of "each for all and all for each," he said: "A drop of water does not appear to amount to much, but let us take millions of them and unite them and we have the great Mississippi winding its way to the Gulf." Bishops McFaul and Messmer, as the Episcopal directors of Federation, united in interpreting to the Chicago convention the great message and appeal for lay action to co-operate in spreading Catholic truth. "The object and aims of the Federation," they said, "are greater then merely to remove some of those discriminations under which, as Catholics, we labor. It extends far wider; it covers a larger and greater field and is just what has been mapped out by our Holy Father." Understanding fully, and knowing correctly the real sources of the movement, a number of archbishops and nearly forty bishops have put the seal of their approval upon the work of federating all Catholic societies. For its origin, therefore, for its desirability, for its usefulness, for the necessity of its existence, it is beyond question that Federation has the highest and most distinguished authority, the broadest possible field for its beneficent activities.

In view of these facts it is difficult to understand how some can persuade themselves that partisan politics have any possible

connection with Federation. We might say here in passing that the idea of coupling Federation with political purposes or "a Catholic party" originated with two Catholic papers, both of which have been for some time under the same management. From them the secular press seems to have taken its cue and has industriously kept this idea alive to the prejudice and injury of the movement. With the exception of the two papers referred to, the entire Catholic press has from the first strongly advocated the project of uniting all the Catholic societies. There have been differences as to the most practical method of bringing about such union but never any doubts or apprehensions about effecting this union. With Federation largely accomplished in the matter of its organization, aims and methods, a vote of the Catholic press to-day would be almost unanimous in endorsing the movement in its present development.

The honor of being the first among the Catholic organizations to respond to the call for united Catholic lay action belongs to the Knights of St John. At their national convention in Cleveland, Ohio, in June, 1899, they first discussed the subject and decided upon an effort to unite their local commanderies. Again at their national convention in Philadelphia in 1900 they discussed the broader subject of uniting not merely their own commanderies, but all the Catholic societies with the approval of His Eminence Cardinal Gibbons and the Apostolic Delegate, Monsignor Martinelli. They had issued a leaflet addressed to all the archbishops, bishops, and Catholic societies upon the subject, and in response twenty-two Catholic unions favored the project and delegates from eight of these unions met with them. The very first outline drafted was along the lines of strict autonomy for each society. It was a clearly defined recognition of separate independence and the jealous preservation of the cherished customs as well as the languages of each of the different racial and national societies. These first promoters of translating the papal thought into practical American realization had a broad grasp of the great subject as it is now rapidly developing. Anything having the slightest semblance to organizing for

political purposes was farthest from their thought or intentions. The discussion of the subject of a general Federation and the method of bringing about the union presented many serious difficulties, and the representatives at the Philadelphia meeting concluded to hold another in New York City. Although the Catholic press at once favored the project, there was some indifference among the societies. The seed, however, had been planted and a few local societies were soon federated. On Thanksgiving Day, 1900, fifty delegates, representing fourteen societies and branches, and having as leaders the officers of a few national organizations, met at the Fifth Avenue Hotel, New York. The societies there represented were the Knights of St. John, the Catholic Benevolent Legion, the Ancient Order of Hibernians, Irish Catholic Benevolent Union of Pennsylvania, Staats Verbund, Catholic Mutual Benevolent Association, the New York Staats Verbund, Catholic Total Abstinence Union of America, Catholic Young Men's Union of New York and the General Benevolent Association. This conference remained in session the entire afternoon, Mr. Henry J. Fries, president of the Knights of St. John, acting as chairman, and Mr. John J. O'Rourke, of Philadelphia, as secretary. The purpose and scope of Federation as outlined at this meeting was:

"The cementing of the bonds of fraternal union."

"The fostering of works of piety, religion, education and charity."

"The study of conditions in our social life, and the spread of Catholic truth."

Before adjourning they appointed a committee of ten, with Mr. Thomas P. McKenna, of Long Branch, New Jersey, as chairman to draft plans for federating all the Catholic societies and to report at a convention to be held in Cincinnati, May 7, 1901.

It was shortly before this time that the movement attracted and enlisted the interest and guidance of the Rt. Rev. James A. McFaul, of Trenton, New Jersey. He was the first prelate to take up the work and to advocate a national Federation. His energy and unobtrusive but masterful leadership kept the faltering work alive. Calling to his aid his former professor at Seton

Hall, Bishop Messmer, of Green Bay, Wisconsin, these two zealous prelates began in earnest the great work of shaping wisely the first disorganized efforts of Catholic laymen to unite together the fragments of American Catholic fraternal life. In these formative days of the movement they had the encouragement and counsel of several distinguished archbishops. To the Ancient Order of Hibernians, the Knights of Columbus and others, Bishop McFaul wrote and spoke frequently, urging co-operation. He also wrote a notable article in the *North American Review*, which attracted much attention and provoked but one adverse reply from a cleric who feared, it would seem, that certain political interests would be jeopardized by the movement. The Catholic weeklies continued to favor the efforts put forth, and the periodicals, especially *The Messenger*, spoke earnest and encouraging words. The movement, however, gathered strength slowly with the societies, and the trend of Catholic lay-thought was hesitant and along dividing lines. The great national and racial bodies shrank from what they appeared to fear most—surrender of autonomy of the several societies.

Instead of holding the convention contemplated for Cincinnati on May 7, it was thought wiser to hold another conference before venturing a general convention. This took place at Long Branch, August 28 and 29, 1901. The gentlemen attending numbered about fifty-five, and representatives of national organizations, a few local federations, one or more German State leagues and some Catholic temperance societies. At this gathering the first temporary national organization was formed. Mr. Fries was chosen as president, Mr. O'Rourke as secretary, and Mr. M. P. Mooney, of Cleveland, Ohio, as treasurer. An executive board of seven was also provided for, and a committee appointed to arrange for the first national convention, to be held in Cincinnati, on December 10, 11 and 12 of the same year. Father Lavelle and Drs. Wall and McGinnis were requested to address a circular to the clergy of the entire country requesting their co-operation. Much doubt existed as to what form the proposed union of the societies should take. Discussion divided as between diocesan, county and state, and various other

methods of union. Some were strongly for merging the movement through the Catholic Truth Society. A temporary constitution was drafted, and the name of The American Federation of Catholic Societies of the United States was given to the proposed union. The objects as stated in this constitution were :

"The cementing of the bonds of fraternal union ; the fostering of Catholic interests ; works of piety, religion, education and charity ; study of conditions in our social life ; encouragement and spread of Catholic literature and the aid of the Catholic press."

No scheme of unification having been fixed upon, much discussion afterwards arose upon the then all-important matter of "Plan and Scope," as it was called, of unification. Mr. M. P. Mooney, the delegate representing Ohio at this conference, had strongly urged the idea of county, state and national organization upon the same lines as the civic organization of the country. From its first suggestion Federation had taken firm hold upon the Catholics, generally, of Ohio, and the largest cities of the state rapidly organized upon the American plan of representation. Already some counties of the state had organized a state Federation. This plan found favorable consideration and became practical in Ohio, and has since been known in Federation circles as the "Ohio idea" of Federation organization. Here I must digress to the German societies. The real credit of being first to recognize the advantage and necessity of union for promoting and safe-guarding Catholic interests belongs to the German societies. It is true their idea was at first confined to a union of the societies of their own nationality. For more than fifty years the German societies have organized into state leagues, and these were centralized in the Central Verein or national body. There are some sixteen such state leagues, and they aggregate the largest number of German Catholics in fraternal life. Their long work of organization, their efforts towards the promotion of Catholic interests and defence of Catholic rights are neither generally known nor adequately appreciated. Long as this German Federation has existed, no single whisper has been heard to justify, on the part of certain Catholics, any apprehension of certain Catholic parties in politics.

On December 19, 1901, at Cincinnati, the Federation's first national convention was opened, with Mr. Henry J. Fries presiding. According to the secretary's official list there were about two hundred and fifty accredited delegates present. The large majority were from the middle west, Ohio having the largest number as compared with other localities, and the only state organization. A striking feature of the personnel of the delegates was the high order of intelligence and deep current of earnestness manifested. True, there were few among them of great distinction in financial or fashionable circles. They represented for the most part the forces which are most vigorous if not most prominent in our Catholic life. The suggestion comes unbidden, how much more of strength and influence we would have if all classes of Catholics were but united, if all who kneel together should work together?

The opening session of the Cincinnati convention gave zest and direction to the after sessions. The most Reverend Archbishop Elder's presence lent dignity and weight to the occasion. The Right Reverend Bishops McFaul, Messmer, Horstmann and Maes all took active part, while Governor Nash spoke the welcome of the State, and Mayor Fleishmann that of the city. Father Lavelle had preached a stirring sermon, and Dr. Wall was prominent among a very liberal sprinkling of priests who were delegates.

The representation direct from the great national societies was comparatively small in this convention. The national officers of some were present, but of these few were authorized to speak officially for their societies. Some few others, as the Supreme Knight and Solicitor of the Knights of Columbus, were there merely as observers. There was an uneasy and doubtful feeling as to the possibility of any success in unifying different nationalities or of laying the foundations of a union that would eventually assimilate the various and numerous societies. No one appeared to doubt the desirability, usefulness or necessity for union. The novelty of the situation, though, made it a matter of great difficulty just where and how the work of organization should begin. To be entirely frank, there were many more who

did not, than there were who did, know just what it was all about. Some, too, who thought they knew might have been very easily persuaded they did not. After intelligent discussion, much patient hard work and with a strong desire on the part of the different nationalities and of all the societies represented to get together upon some basis, a charter bond was at last framed and "The American Federation of Catholic Societies" began its career and closed its first convention with the national anthem, "America," on its lips. Some comment upon this convention may be in place.

Looking back now and recalling the fact that while there seemed general satisfaction and gratification among the delegates upon the general results, there was, nevertheless, a reluctant conviction with the more thoughtful that the result was somewhat vague, that much was left to the future as experimental, and all more or less crude. Looking at the results from this distance, I suspect the thought of Longfellow best expresses the impression the writer, as well as many of the other delegates, then had of Federation :

> "There are great truths that pitch their shining tents
> Outside our walls, and though but dimly seen
> In the gray dawn, they will be manifest
> When the light widens into perfect day."

While the "perfect day" of the movement is likely still in the far distance, rapid events have shed much light since the "dawn" of the first efforts at unification.

A feature of the convention very noticeable was that in its accomplishments it was distinctively the work of laymen. There was entire absence of any influences that could stamp it as clerical. Many priests were there kindly to lend welcome, aid and counsel, but none became officers, few mingled in debate, and even the bishops, except to assist with suggestions, studiously avoided taking sides in the many earnest discussions and animated scenes. Just here, I would repeat again the invitation given in the call for the Chicago convention :

"Because it is a layman's movement, many clergymen feel

they should not, perhaps, actively forward the matter of organization. This is a mistake. No one more than the clergy should be interested in the success of Federation. Certainly no one so much as they can forward the difficult task of organizing. As the work intended is mainly to co-operate with them, this should guarantee their powerful assistance in the work of organizing."

It has been remarked that in the late Chicago convention the bishops instead of the laymen spoke for the convention. It might so appear. The truth, however, is that because of conditions that made it eminently proper, it was discreetly thought best to let the message from that assembly to the public come from the episcopal advisers, and the voice of the laymen speak, as it did, in the resolutions embodying the sentiments of the entire convention.

As calculated to quiet the fears of some on the score of danger from "wire-pulling" influences to make use of Federation, there was an occurrence and a scene in the Cincinnati convention that will long be remembered by the participants and all in attendance. So swift and stern was the rebuke administered that it served memorable notice that the mere manipulator or politician would find himself without an occupation in the councils of Federation.

One of the most gratifying results of the Cincinnati gathering was the reassurance it gave the friends of Federation, that the project of blending the nationalities and unifying all the societies was not at all impracticable. The disposition towards mutual forbearance and the entire absence of society jealousy forced the conviction that the idea was feasible and required only opportunity to prove its final and complete success.

That nothing succeeds like success was illustrated by the sudden impetus given the movement by the union effected at Cincinnati. Many who had argued strongly against the practicability of the project as well as those who were ever apprehensive of results, took courage and the setting of the first milestone on the road to progress was hailed with favor from unlooked-for sources. This favor was increased by the influence in some sections, of the creation, through local Federations, of a Catholic public

opinion which succeeded in silencing some notorious maligners and redressing successfully some local phases of discrimination against Catholic interests. The organizers of Federation realize that by *results* it will be judged. It will be conceded that in its mere formative condition its power for accomplishment has been necessarily limited. There are acknowledged evidences, however, that in a tactful, prudent, yet firm manner Federation has already made its influence felt, and in the minds of the thoughtful it has established its possibility for great and permanent good. If scarcely more than a "habitation and a name" has commanded respect, what may not be hoped for when it shall have reached the full stature of its growth?

But the title of this article recalls us to the march of Federation since the Cincinnati convention.

The German sprichwort that "Aller Anfang ist schwer," has had its full exemplification in the difficulties and struggles of Federation since that convention. In recording the history of the movement, it may be just as well to tell the whole story—its ups and downs, its difficulties and trials. When the delegates left Cincinnati it was believed that a complete understanding had been arrived at in the important matter of the plan for permanent organization. In a very little while some misgivings developed as to the practical working out of County and State Federation. The system began to be questioned until such staunch friends of Federation as Dr. Cantwell, in a very able article, attacked the method of organization adopted. At length even the spiritual advisers, Bishops McFaul and Messmer, seemed to disagree upon the plan in actual operation under the constitution. This, of course, created confusion and lack of confidence, and the work of organizing moved very slowly. Then, too, arose the misunderstanding, in this regard, with the Germans and other nationalities. The project being as yet only experimental in practice, these nationalities—especially the Germans, who had spent so much time and labor in building their own organizations—feared Federation threatened to merge them, and that, should it fail, their organizations would perish with it. At once the German press sounded the alarm and

determined opposition began. The impression also grew that Federation would cause antagonism among societies of different nationalities in the matter of customs and languages. This condition soon brought all progress with the non-English-speaking societies to an end. The situation was most discouraging. These difficulties, however, proved in the end to have been blessings in disguise. Discussion on the subject resulted in light from the sparks of friction, and the final outcome was that the Executive Board determined to modify the misunderstood and incomplete compromise that had been embodied in the constitution adopted. Recognizing that it was a condition and not a theory they had to deal with, the board took steps that, finally, at Chicago, led to an adjustment entirely satisfactory to all the nationalities and completely eliminated the always most difficult problem to solve—the harmonizing of the different racial interests. Since the report is still in process of preparation for publication and has not yet been made public or generally known to the societies, we give here the plan of organization as modified and perfected by the convention in Chicago. Should there be inaccuracy in the statement, it will be because the original draft is not in the writer's possession. First, it is proper to say that the unobserved but really hardest work of the recent convention was this revision of the constitution. It is believed by all that it has put the Federation upon a logical and substantial basis of representation. The leading features of representation now are:

1. Direct representation from individual and isolated societies is abolished.

2. The smallest unit from which direct representation is permitted is the County Federation.

3. Direct representation from County Federations in a State is only permitted where there are less than five County Federations in such State; when there are five or more such County Federations, they are required to form a State Federation, and then the representation is directly from the State to the National Federation.

4. In view of the fact that the National Federation finds

already organized and existing certain racial organizations, like the German Central Verein, German State Leagues, Polish, Bohemian, French and other organizations, which are reluctant to come into the Federation, unless the absolute integrity of their societies can be preserved, concession has been made as follows:

Case *a:* Where there is a State Federation of the English-speaking societies, and a Staats Verbund or other State racial organization.

In such case the State League or Verbund can at its State convention name the number of delegates its membership entitles it to, submit its list of delegates to the State Federation for formal approval and ratification, and they are to be included in the list of delegates certified by the State Federation to the National Federation. The State League pays the per capita, through the State Federation, upon its membership, to the National Federation.

Case *b:* Where there is no State Federation of the English-speaking societies, but only County Federations, and an existing State League of German or other racial societies; in such case the County Federations certify their delegates directly to the National Federation, and the State League does the same independently.

Case *c:* No State League of German or other racial societies, but only some county organizations like the local Central Verein.

In such case, if there be a State Federation, these local county racial organizations may certify their delegates to the State Federation, and they are certified by the State Federation to the National organization.

If there be no State Federation, they will join the local County Federation in certifying delegates directly to the National Federation.

If there be no County Federation, they can certify directly and independently to the National body, as if they were a County Federation.

Sporadic racial societies must join the County Federation,

where one exists, or form a County Federation, in order to secure representation at all.

Any exceptional case not herein covered will be passed upon by the National Board of Directors as applications for membership are made.

The intention of the German and other racial societies is to permit them to select their own delegates to represent them in the Federation and at its conventions; such also is the intention with respect to the English-speaking County Federations.

As the German State Leagues hold an annual convention, they can name their own delegates at such convention, and mail the list so selected to the Federation State Secretary or send it duly certified by one of its members to the State Federation convention.

The State Federation Convention need not be composed of more than *one* delegate from each County Federation, to whom voting power on all matters except selection of delegates to the National Federation shall be accorded, on the basis of the membership he represents. As the Convention will be confined, on the delegate question, to *ratifying* the selections made by the County Federation and the State Leagues, it is unimportant how they vote so it be approvingly.

Reverting to the selection of representatives of the County Federations: Each County Federation is permitted to name *its own delegates*, that is, its delegates by which it wishes to be represented in the National Convention, and in doing so, it has it in its power to so apportion them as to give representation to the *various societies* that compose it, thus gratifying the natural society pride that exists everywhere; but always subject to the limitation on representation provided in the National Constitution, *i. e.*, "that each State or County Federation shall be entitled to one delegate for each 1,000 members or major fraction thereof; but each State or County Federation shall be entitled to at least *one* delegate."

Instead of the expense of a large number of delegates to a State Convention, the County Federation can send *one* delegate who takes with him the list of local delegates which are approved,

of course; and in the event that no delegate is sent to the State Convention, the *list*, with the *per capita* can be mailed at all events.

The payment of this per capita to the State Federation and by it to the National, is at all times to be the test of the representation to which the State or County Federation or State League is entitled.

* * * * * * *

The advantage of this plan is that it permits County Federations to admit even parish representation within itself, thus embracing *every Catholic* in the county, and the National body is entirely relieved from any care as to the individual societies. The natural limitation upon the complete carrying out of this plan is the fact that parishes are usually without means out of which to pay per capita. The adjustment of this detail is left to the County Federation to work out in whatever way it sees best. Another important feature is that absolute home rule is given to the County Federations, no restrictions being placed on them by the National Constitution, *except this*, that the general plan for County Federation, which has been tried and found successful, and has been printed and circulated, will be forwarded to each County Federation and it will be expected to conform to the same, except so far as local conditions may demand some modification.

The State organization will be determined by the delegates from the County Federations.

In addition to the foregoing representation, and for the purpose of keeping up the interest of the National Societies as bodies, each National Society (for example, the Knights of Columbus, Ancient Order of Hibernians, Knights of St. John, National Central Verein, Young Men's Institute, Catholic Men's Benevolent Association, Catholic Order of Foresters, etc.), is entitled to send one delegate for each 10,000 of its membership, as delegates at large, with full powers, upon payment of the fixed sum of $10 for each delegate it is entitled to in the Convention.

It would probably serve no purpose to attempt further enumera-

tion in detail of many of the difficulties and trials Federation met with during the first six or eight months of its existence after the Cincinnati convention. Except from a very few, there was at no time opposition to the idea itself of uniting the societies. The dissensions and variance of opinion were all confined to mere methods and detail of bringing about the union.

The greatest drawback to organizing was lack of funds. The running expenses (without salaries to anyone) were necessarily kept within the most meagre bounds. A stenographer for the secretary, stationery and postage were the utmost that could be met. The traveling expenses of the members of the executive board, in attending meetings of that body, had to be met by the members themselves. Certainly at times, if, indeed, not all the time, the executive officers found themselves obliged to present a confident front in the determined effort to keep the ship afloat. Early in the spring, 1902, seeing the whole movement threatened with apathy and actual dissolution unless some effort was made to organize, the executive board authorized the president to endeavor, somehow, to get a hearing for Federation in the large centres of Catholic thought. It was hoped that if foothold could be got in some of the larger cities, the movement would spread in at least some of the States. Federation was then at an exceedingly low ebb. Through the personal kindness of Mr. D. P. Toomey of the Young Men's Catholic Club of Boston, a magnificent meeting was held in the Hollis Street Theatre of that city. Upon the hearing so generously given, for they paid even the traveling expenses, Federation was enthusiastically endorsed, and, as a result, Massachusetts was represented at Chicago by a State organization second only to Ohio. It was urgently sought to repeat the Boston meeting in New York City. For a time this prospect was most encouraging. The unexpected death, however, of Archbishop Corrigan brought everything to a standstill. A meeting was arranged in June in Indianapolis. This was well attended by representatives from every part of the State, and so favorably was the hearing received that a State Federation was immediately organized. In New Jersey Bishop McFaul organized a meeting in Newark and

brought about a State organization. Bishop Messmer made several ineffectual attempts to hold a meeting in Milwaukee. Just two weeks prior to the recent convention Milwaukee accorded us a hearing and, although the *Catholic Citizen* there had always opposed the movement, and a few of the leading Catholics there expressed their opposition in the daily papers, the meeting was, notwithstanding, large and representative, and resulted in bringing to Chicago perhaps the largest State delegation in the convention. After repeated but unsuccessful efforts for a meeting in the convention city itself, Chicago finally arranged for a hearing. This was within less than a month of the convention. The Chicago societies were all exceedingly slow to take any interest. In fact, some of the State officers of the Knights of Columbus of Illinois openly and vigorously antagonized every effort made, and even went so far, after the meeting was finally had, to publish a long article in their official bulletin and mail it to every member of the order in the city and throughout the State. This action, we are assured, did not correctly represent the disposition of the Knights of Columbus generally. That the rank and file of the order favor Federation was evidenced by the large number of members in the Chicago convention.

A prudent conservatism, we feel very confident, explains the reluctance of the national board of the Knights of Columbus to delay having brought that great order in as a commanding factor in the movement.

The Chicago meeting was held in the Paven's Theatre. It was well attended and the audience exceptionally representative of the best Catholic element of its Catholic fraternal life. The result far exceeded anything hoped for, under the existing conditions, and a committee of one hundred was at once appointed to make all local arrangements for the convention. Had this meeting not been so long delayed and the proper arrangements thereby interfered with, Bishop Spalding would have been one of the speakers at the mass meeting of the convention. Until this meeting it did not seem possible to hold the convention in Chicago—or, for that matter, anywhere else. An incident

associated with the meeting is here recalled to show how unfounded are the fears that Federation will excite the antagonism of non-Catholic denominations. After the meeting, while sitting in the Sherman House, a stranger, excusing himself for intruding, introduced himself. He said he resided in Kansas City; that by the merest chance he happened in, out of the drenching rain, to the Paven's Theatre meeting. "I am a Methodist," he said, "but if what I heard at that meeting correctly represents the Federation of Catholic Societies, you can't let your fellow-citizens of other denominations know of it quickly enough." "Educated Americans of all creeds," he added, "are rapidly reaching the only logical and sensible conclusion, that in matters of religion, as everything else here, it is bound, sooner or later, to be the 'survival of the fittest.'"

This Protestant gentleman's thought not only contradicts the fear of bitterness, but it emphasizes the opportunities all about us for an apostolate of the laity to assist in winning America to the religion most consistent with the naturally broad and logical trend of the American mind.

As the darkest hour is that just before the dawn, so the experience of Federation immediately preceding the Chicago convention was most gloomy and discouraging. Within a week of the convention failure broadly stared us in the face. All the indications seemed to point to a very meagre attendance. Want of funds made it almost impossible to arrange for the event at all. Apparently the great racial organizations had become hopelessly estranged. In the convention city itself determined, open and bitter hostility continued on the part of its most influential organization. Even those friendly to Federation and the arrangement committee itself were despondent. The hot rays of criticism from within and without, from high and low, were beating upon the entire movement. Grave and exceedingly difficult questions of national import to Catholic interests challenged the utmost discretion. Unseemly wrangling in the public eye threatened where there should be nothing but quiet, respectful and thoughtful action. All these difficulties and omens of failure cast their shadows, broad and threatening.

In the representative and magnificent attendance; in the universal sentiment of harmony permeating the whole body; in the innumerable messages, by letter and telegram, of encouragement and confidence, from prelates, priests and laymen throughout the entire country; in the unlooked for but most satisfactory solution of the grave problems associated with the plan of organization; in the harmonizing of conflicting and mistrustful race feeling; in the unmistakable evidence of the firm bond of union finally effected; in the wise, conservative, yet manly and outspoken resolutions officially voicing the convention's sane judgment; in the public measures deeply affecting Catholic interests; in the encouraging replenishment, at least partially, of an empty treasury; in the calm, conservative wisdom of the entire work—in view of all these most unlooked-for results, we cannot but believe that the soul-stirring acclamation of other times is as applicable now to Federation as it was to the crusaders of old, and "God wills it" is the spontaneous voice of almost the entire Catholic press and people. From every quarter has come the most encouraging assurances.

That the generous confidence so widely expressed may not fail of realization can only be assured by pushing forward with untiring energy and patience, with prudence, thoughtful deliberateness, and abiding trust in the guidance of God to fulfil the great message of His Vicar for an apostolate of the American Catholic laity, to the end that our country may be in heart as well as intellect at the forefront of the best progress of the great opening century.

As evidence of the magnitude Federation has assumed we add an enumeration of the representation in its first convention. The executive officers of National and State organizations: Nicholas Gonner, President of the German Central Verein; Rev. V. Kohlbeck, President of the Bohemian Societies; Mr. Krolbassa, President of the Polish Societies; Mr. Franchere, representing the French Societies; Thomas H. Cannon, High Chief Ranger of the Foresters; F. J. Kierce, Supreme President of the Young Men's Institute; J. T. Keating, ex-President of the Ancient Order of Hibernians; F. W. Immekus, President of the Penn-

sylvania State German League; Henry J. Fries, Supreme President Knights of St. John; Daniel Duffy, President Irish Catholic Benevolent Union; Messrs. A. Koeble and Kauffman, representing the State League of German Societies of New York; E. D. Reardon, the Catholic Knights of America; P. M. Keerst, German State League of Minnesota; Hon. Peter Wallrath, State League of Indiana; Rev. L. M. Roth, Catholic Knights' League of America, Officers of the State Federations of Ohio, New Jersey, Massachusetts and Indiana, representatives from forming State Federations in Pennsylvania, Kentucky, Illinois, Minnesota and Wisconsin. The list here given is incomplete, the official list being in the hands of the national secretary. There were also delegates from branches of the following societies: Knights of St. John, Catholic Knights of America, American Catholic Union, Young Men's Institute, Catholic Benevolent Legion, Ancient Order of Hibernians, Catholic Order of Foresters, Knights of Father Matthew, St. John Benevolent Association, Knights of St. Lawrence, Wenceslas Catholic Union, Federation of German Catholic Societies of Chicago, Polish Catholic Alliance, St. Joseph's Society, German Central Verein of Dubuque, St. Bernard's Society, Catholic Union of Louisville, St. Aloysius' Benevolent Society, the Irish Catholic Benevolent Union, the Temperance and Benevolent Society, Knights of Columbus, St. John's Temperance and Benevolent Society, German Catholic League of New York City, German State League of New Jersey. The accredited number of delegates in the convention approximated five hundred and represented more than a million Catholic laymen.

The third national convention of the American Federation of Catholic Societies was held at Atlantic City, N. J., in August, 1903. Delegates representing 1,500,000 were present from nearly every State in the Union. The Secretary reported that three Cardinals, including two Apostolic Delegates, and fifty-three archbishops and bishops had declared in favor of the Federation. Four thousand Sioux Indians were represented at the convention by a chief. The Centro Catholic Society of the Philippines and Porto Rico were also represented.

The Catholic Church and Fraternal Societies

BY REV. H. A. BRANN, D.D.

LIKE many other words that are frequently on the lips of publicists, or are used as the shibboleths of party gatherings, "fraternity" has its false as well as its true meanings. The anarchist cries fraternity, and stabs the head of the state; the representative of authority is not his brother. The socialist cries fraternity, and proceeds to rob the rich; the owner of property is not his brother. The French Revolutionist shouted for liberty, fraternity, and equality, and yet in the same breath he cried: "The aristocrats to the lamp-post"; aristocrats or priests were not his brethren because his ideals were pagan.

The Catholic Church supplied the world with a new and distinct term in the word "brother," and attached to it a meaning that was unknown in pagan civilization. The head of a fraternal organization, which in his day was destined to become, and since his day really has become the greatest fraternal organization the world has known, wrote: "And finally be ye all of one mind, having compassion one of another, loving the brotherhood, merciful and humble."* It was his care to foster a spirit that animated a brotherhood that was instituted for the whole world, for Jew and Gentile, for rich and poor, for savage and civilized. This brotherhood is the Catholic Church. Its founder was God, who assumed our human nature, and thus became our brother, and elevated us to the dignity of being the sons of God.

* 1 St. Peter iii. 8.

The Prince of the Apostles learned the true meaning from the master who had planned it and gave it its constitution and laws. From the divine Master's lips he had heard the command to spread the brotherhood over the whole world in unity of government, faith and charity. He had seen the divine Master institute the fraternal banquet at which all the brethren sat down in perfect equality, and which was to be repeated to the end of time. Peter was present at the first feast where Christ sat with the twelve as brothers at the same table, a love-feast that continues to be celebrated every day in the year and in every land, "from the rising of the sun even to the going down."* It was this banquet, and the spirit of it, that made the early Christians call one another brethren, and made them known as brethren even to the pagans.

This great brotherhood is a living and fruitful organism, and hence the creator of organizations like to itself in spirit and character. They are the product of its fecundating love. As a great lake, overflowing with the waters of never-failing springs, sends many streams through the plains and valleys to refresh and fertilize them, so the Catholic Church sends out from her inexhaustible bosom countless organizations for religious and benevolent purposes. Her religious orders, her societies of St. Vincent de Paul, her society for the propagation of the faith, for the redemption of captives, are all the fruits of Christian fraternity. They are the product of Christian faith and Christian charity, which, being Catholic, concern the welfare of the whole man, body as well as soul.

We all see the action of this fraternal spirit in the world of to-day. We know now that where that spirit exists there is genuine Christianity. But the spirit of fraternity is now so common that we often forget its origin, and the cause which produced it. We often ungratefully forget that it was the Christian religion which not only produced fraternal organizations of its own, but, acting outside of itself upon all the natural sources of fraternity, purified them where they had become adulterated by paganism,

* Malachias i 11.

and made them wholesome springs for the regeneration of the world.

The natural sources of fraternity are chiefly two, the family and the nation. The family is the first source of fraternity. Children of the same mother, living in the same house, eating at the same table, are brothers; and, in a wider sense, relatives are brothers, because the same stream of blood flows in their veins. This is according to the law of nature, the law of consanguinity. Now, how did the Christian Church find this law when she undertook to evangelize the world? She found the natural law ignored and trampled on. The father stood in the family an uncrowned despot, having practically the power of life and death over his wife and children. Neither natural justice nor the voice of nature controlled his action. The family was a cold, heartless creature of the state; agnation, which was simply an extension of the father's despotic power in the line of his own relatives before marriage, instead of consanguinity or the more direct tie of blood, controlled the descent of property and the right to inherit. Compare the laws of the twelve tables, and the commentaries on them of the pagans Ulpian and Caius, with the great code of the Christian emperor, Justinian, if you wish to see how Christianity restored the family to the rights which it had by the natural law, and which it has by the laws of Christ; how Christianity curbed the power of the father, elevated the mother through the sacrament of marriage, and restored the rights of children to life, to liberty, and to property. Through the Christian code they became not only the subjects of their parents but brethren and co-heirs in Christ. Christianity made the child the brother of his own father.

It is a noteworthy fact that when politicians apostatize from the Christian religion, and with the hatred of apostasy wish to destroy its influence, they return to pagan models, and make war on the natural rights of the family. For instance, they make laws of divorce, or laws enforcing godless education—the one to degrade the mother, the other to rob the child of an inalienable right; or they make laws to punish Christians for try-

ing to sustain the teaching of Christ. Thus the only fraternity of the pagan and the apostate is one of hate. They combine to destroy the rights of the family, which Christianity defends and protects.

The second great source of natural fraternity is the nation or the race. We have a natural attachment to the land in which we were born, to its mountains, valleys, rivers, and lakes, and to the people among whom we have lived, whose feelings and aspirations we share. The man who does not love his country is a monster.

> "Breathes there the man, with soul so dead,
> Who never to himself hath said,
> This is my own, my native land!"

The quotation is trite, but the words are always appropriate. This love of country becomes stronger with age, and especially when, besides the natural beauties, the justice of its laws and constitution make the country doubly dear to the inhabitants. Our own great land is a case in point. There is no flag which represents such excellent political institutions as our starry banner. It is the only flag unsullied by religious or political persecution. No other people can say that of any other flag. After every civil war in Europe hecatombs of victims have fallen, sacrificed to political hate. After our civil war we let our erring brethren go, and in a short time forgave and forgot their offences. The history of every nation in Europe is stained by bloody penal codes to punish religious offences. Our government alone has never put a man to death for his religion. And therefore we have double reasons for loving our country. It has acted so far according to the spirit of Christianity. Our laws are tempered by its spirit and teaching. The laws of nature, the rights of individuals, and the laws of the Church are recognized. Our civil laws leave her free, respect her discipline, and protect her persons and property. Our political system is aptly calculated to make our nation one great Christian fraternity.

Now, whence has our country derived that spirit of equity

that reigns in her Constitution and law? Certainly not from the pagan idea of the state or nation. Paganism made the state God. From the state all rights were derived. Religion itself and the priesthood were the creatures of the civil power. Hence the first Christians who dared to practise a religion not recognized by the state were accused of treason and punished as traitors. The fact that they professed belief in the divinity of Christ was deemed a mortal offence to the divinity of the emperor, and deserving of death. Yet it is this very theory of the power of the state that the apostate politicians of modern times accept. They claim for the state a spiritual as well as a temporal supremacy. Acting upon this claim, in Europe they have imprisoned and disfranchised clerics, and confiscated church property. They have claimed for Cæsar the rights of God, and made laws oppressive of the conscience of the people. They have established state churches, and governed them as if they were purely political institutions, as in England. They have made the will of the law-maker, whether he be a czar in an empire or the majority in a republic, the supreme criterion of right and wrong, the god whom to disobey is treason. Acting upon this pagan theory, the so-called republic of France is as much a foe to fraternity as Russia. Fraternity implies a union of hearts of the whole people. How can there be fraternity when the majority is always depriving the minority of its rights? The majority in this country—that is to say, our ruler—in spite of certain pagan tendencies, has not yet begun, openly and directly, to deprive the minority of its legitimate rights. The spirit of our people and of our institutions was unknown to Grecian or Roman paganism. This spirit is not of barbarian origin. We have not derived it (although some say so) from a race of ferocious pirates, who before they became Christians held their brothers in slavery, and whose fundamental principle of law was that "every man should have a lord," and who spent most of their time in butchering one another. The spirit of our laws, like the laws of the good King Edward, and the laws deriving their origin from Magna Charta, is Christian. It is in the Christian code of Justinian and in the Canon Law

of the Catholic Church that you must seek the origin of our enlightened legislation. The limitation of the husband's power, the right of dower for the wife, the right of property, as it now exists, for the children, are all of Christian origin. Long before our system, the political systems of Spain, France, and Italy, in the fourteenth and fifteenth centuries, breathed the spirit of Christian fraternity. The separate provincial parliaments holding the authority of the kings in check, the *fueros* of Spain, the *coutumiers* of France, the privileges and exemptions of the Italian republics and princedoms, were all foreign to the despotic idea of pagan government, and the product of Christian ideas. They were not perfect governments, for nothing human can be that; but they were immeasurably superior to the cruel, centralized despotism of the pagan system, which destroyed, both in the family and in the nation, the idea of fraternity. Christianity, by fostering that idea, softened the severity of the civil laws, and made mankind realize that all were descended from a common pair, and created by a common Father, who is in heaven.

In fact, our very political system seems to be copied from the idea of Catholic brotherhood as realized in the church. There is no political organization in the world so like the Catholic Church as that of the United States. Just as in the church we have many dioceses, each having its own laws and its own rulers, yet subordinate to the central power in Rome, so have we in the United States, each having its own laws and home rule, but subject to the central power in Washington. We have that unity in variety which makes political, as it helps to make all other beauty. The spirit of Christian fraternity pervades our laws, and makes all the citizens equal; as in the church all the faithful are equal at the same sacramental banquet.

Protestantism, which is essentially a rebellion against the authority of God residing in His Church, has rendered impossible the beautiful spirit of fraternal charity which flourished in the Reformation days in the Catholic guilds. The spirit of faith has gone from those who cut themselves off from the centre of unity and has been succeeded by the reign of indifferentism and a lack of true Christian charity and fraternity.

REV. MICHAEL J. McGIVNEY.

THE growth of the Knights of Columbus has been remarkable, especially in recent years. At the general convention, being the twenty-first annual meeting of the National Council held in New Haven, Conn., June, 1903, the report showed that there were 730 councils of the order, with a membership of 93,906, of which 35,580 were the insured membership. The gain in the four years preceding had been 51,136 members. During the same period, twenty-three States had been invaded, doubling the territory formerly covered, and the average expense to the order in accomplishing this marvelous growth had been $16,000 for each of the four years.

EMBLEM OF THE ORDER.

The surplus fund for the protection of existing contracts was $886,237, and there was a balance of $62,321 in the treasury. There has been paid out to beneficiaries over $1,300,000, while the total number of deaths had been only 1815. A resolution was passed providing that the national directors use $250,000 for a new national headquarters building to be erected in the city of New Haven, Conn. Among other important laws adopted was the change of the amount of insurance. Formerly the order issued but $1,000 insurance to one member. Under the new constitution the order can issue one, two, or three thousand dollars of insurance, as desired.

REV. PATRICK P. LAWLOR

On the occasion mentioned Supreme Knight Edward L. Hearn thus referred to the growth and work of the

order: "A generation past the possibilities of an organization such as ours were scarcely dreamed of. The announcement twenty-one years ago of the organization of a society for the purpose of uniting through the potent influence of fraternity the Catholic men of this broad land, would have won for its projector the title of dreamer. But in the lapse of a score of years the potential has been reduced to reality, and the golden mead of success has been our portion. The Catholic Knight of Columbus from the far away shores of the Pacific extends to his brother on the Atlantic seaboard the cordial and sincere hand of friendship and the Catholic Knights of the Republic can hail as brothers their co-religionists in the Dominion to the north. If we had accomplished nothing further than this, we might well say a worthy achievement had been attained, but apart from enrolling in one grand, compact body the Catholic men of this country whose imposing phalanx bristles with impregnable armament of unity, we have accomplished and are continually accomplishing other meritorious deeds.

DANIEL COLWELL.

In New York and Massachusetts we have seen our brothers working earnestly and untiringly to establish free beds in hospitals for the care of sick or wounded, while in these and in other states the charity of our members has been manifested in the establishment of free scholarships in Catholic colleges for the benefit of worthy students who are in need of assistance. Another great work to which the members of the order in Massachusetts have turned their attention is the task of seeing that Catholic orphans who become

WILLIAM M. GEARY.

JAMES T. MULLEN.

wards of the state are placed in Catholic institutions. This is a most meritorious work and should commend itself to our members in every state."

It was also announced that the fund of $50,000 for the purpose of establishing a chair of secular history in the Catholic University at Washington was completed. The work was certainly a most worthy one, and the members who have acted so generously in the matter will feel amply repaid in the great good work which will be accomplished in giving to the world the truth regarding the gigantic labors of Catholic individuals and of the Catholic Church in the progress and development of this continent. Impartial historians are a scarcity and the important part played by Catholics in the history of this continent has never been frankly admitted by the historian of different creeds. But the establishment of this chair of secular history in the Catholic University will go far to dispel the obscurity into which the Catholic pioneers of this continent have been thrust by biased writers of history.

HON. CORNELIUS T. DRISCOLL.

The Catholic character of American discovery, exploration and colonization has been almost wholly overlooked by non-Catholic writers, and frequently where alluded to the acts and motives of many of the great Catholic characters of our early history have been minimized or misrepresented. In its inspiration, inception and execution the discovery of the New World was an essentially Catholic enterprise; and while other and different claims have been set forth at various times. It is generally conceded the world over that the only systematic, continued and successful attempts

JOHN T. KERRIGAN.

to Christianize and civilize the aboriginal inhabitants of the continent were made by Catholic missionaries.

From that period the Catholic Church has contributed her share, and more than her share, to American development, not only in this Republic, but to the north and the south of it. Yet from the pretentious, not to say proscriptive, tone of some writers, the unthinking reader would be led to conclude that the Catholic Church was an imported institution here, unmindful of the fact that as she is the oldest institution in Europe, so she is also the oldest in America. The day of prejudiced historians like Robertson and Roscher, or of well-meaning fanciful romancers, like Irving and Prescott, is past. The "closet-explorers," as they are aptly termed by a recent writer, will be superseded by those who regard history as a science, and base their deductions on the principle of investigation and research. That justice has not been given to the early Spanish pioneers is simply because most of our American writers have been misled, by the prejudiced pictures of English historians. These pioneers made a record unparalled: but our text books have not recognized that fact, though they no longer dare dispute it. It was, therefore, eminently fitting that the Knights of Columbus should endow a chair of secular history in the Catholic University of America, an act which is undoubtedly destined to bear abundant fruit in the future, especially in relation to that much neglected phase of American history; namely, its Catholic character.

MATHEW C. O'CONNOR, M. D.

REV. LEANDER M. ROTH SUPREME SPIRITUAL DIRECTOR CATHOLIC KNIGHTS AND LADIES OF AMERICA.

THE Catholic Knights and Ladies of America, a sketch of which will be found elsewhere, is of comparatively recent foundation, and has thus far been markedly successful among our leading Catholic societies. Rt. Rev. Bishop Byrne of Nashville, Tenn., in a letter commendatory of the aims and methods of the society, writes: "I can only say that the purpose of the organization as set forth in the constitution, and the qualifications for membership are such as any Catholic Bishop can approve and commend, and as long as the members live up to the letter and spirit of the fundamental law, they may feel assured of the favor and good will of the church. As for myself I am heartily in sympathy with all organizations of Catholic laymen, whose object is the promotion, by legal methods, of the spiritual and temporal welfare of the members and which require as a qualification of membership, a genuine Catholicity and a full and prompt obedience to lawful ecclesiastical authority; such, as I understand the constitution, are the object and the spirit of the C. K. and L. of A., and hence I gave to this organization my approval and support, and I now cheerfully commend it to the Catholics of the Diocese."

JOHN DUFFY SUPREME SECRETARY CATHOLIC KNIGHTS AND LADIES OF AMERICA

SUPREME PRESIDENT HENRY J. FRIES.

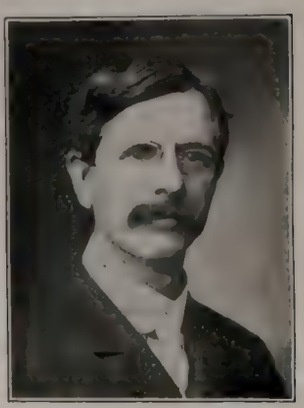
MR. HENRY J. FRIES, of Erie, Pa., Supreme President of the Knights of St. John, is not only a prominent member of that organization, but is also closely associated with the formation of the American Federation of Catholic Societies. The Knights of St. John was the first Catholic organization to respond to the call for united Catholic lay action in that movement. This was largely owing to the initiative and advocacy of Mr. Fries, who foresaw the great and beneficent results that must necessarily follow from a union of all the various Catholic societies of the country.

At the national convention of the Knights of St. John, in Cleveland, Ohio, in June, 1899, they first discussed the subject and decided upon an effort to unite their local commanderies. Again at their national convention in Philadelphia in 1900 they discussed the broader subject of uniting not merely their own commanderies, but all the Catholic societies with the approval of His Eminence Cardinal Gibbons, and the Apostolic Delegate Monsignor Martinelli. At the first two conferences held for that object Mr. Fries was chosen Chairman, and on the occasion of the Federation's first National Convention, at Cincinnati, Dec. 10, 1901, Mr. Fries also presided. A prominent and earnest worker in the interest of the Knights of St. John, also, is the Supreme Secretary, Mr. M. J. Kane, of Buffalo, New York.

SUPREME SECRETARY M. J. KANE.

J. A. ROWE NATIONAL TREASURER CATHOLIC BENEVOLENT LEGION.

OF the various Catholic benevolent and fraternal organizations, the Catholic Benevolent Legion, and the Catholic Mutual Benefit Association possess a most commendable record. The latter during the first twenty-five years of its existence paid out in benefits $11,000,000, while the former, from its foundation in 1881 to 1903, had distributed among its beneficaries the enormous amount of $14,000,000, besides paying to its disabled comrades the sum of $108,000. Of this class of societies an eminent American Bishop writes: "I believe that such societies are beneficial to the individuals comprising them and to the Catholic community at large; that they prevent Catholics from drifting into forbidden associations and largely contribute to create a healthy social atmosphere distinctively Catholic; that they bring together Catholic gentlemen and ladies under the best social conditions and thus prevent to a great extent the evil of mixed marriages, and that their members being profoundly devoted to the Church are always ready to aid their pastor in carrying forward any good work in promoting the best interests of the Church; and pastors will find in organizations such as these powerful allies in their many and laborious undertakings for the preservation of the faith.



JOSEPH CAMERON SUPREME RECORDER CATHOLIC MUTUAL BENEFIT ASSOCIATION.

AMONG the many prominent officials of our various Catholic organizations, none perhaps, is better or more favorably known than the Hon. James P. Bree, of New Haven, Connecticut, National Secretary of the Ancient Order of Hibernians. Repeatedly honored by his fellow citizens of the city of New Haven, who conferred on him honor after honor, he has filled with distinction and dignity the high post of Senator in the State of Connecticut. As an instance of the high esteem in which he is held and the high confidence reposed in him by his fellow citizens of all classes, he was elected Auditor of his State, a position of much responsibility, although his opponent was a member of the dominant party in the legislature. To high integrity, noble purpose, and duty faithfully performed in the different offices of trust reposed in him, may be added the still higher commendation that he is one of the noblest types of our Catholic citizens.

HON. JAMES P. BREE NATIONAL SECRETARY ANCIENT ORDER HIBERNIANS.

JOHN E. DAVIS NATIONAL SECRETARY IRISH CATHOLIC BENEVOLENT UNION.

Catholic Fraternal and Benevolent Societies

In the United States

Including all those having National Organizations.

THE GERMAN CATHOLIC CENTRAL VEREIN.

Among the many Catholic organizations in the United States, the German Catholic Central Union holds a foremost place. It was founded in Baltimore, April 15, 1855. Since then, with the exception of the year 1859, it has held an annual general convention in some one of our large cities.

Contra-distinguished from the fraternal and other associations, whose chief objects were of a pious character, many German-American Catholic organizations, whose purpose was mutual assistance in case of sickness or death, existed from an early date. Experience has shown that associations of this nature constitute an effective safeguard against the corrupting influences of secret societies. So long, however, as these societies acted separately and locally, they failed to fully attain the object for which they were designed. When, for instance, a member moved to another locality, he lost his claims to any benefits in the organization to which he had formerly belonged. This fact gave rise to the movement to unite all the German Catholic Benevolent Societies into one great organization, and this union was consummated in the German Roman Catholic Central Verein. The advantage of this project was that, while it served to guard its members against the temptation of joining secret societies, it afforded them the same social and financial benefits as did the latter, and a member of any branch of the Central

Verein received recognition from any other affiliated branch in whatever place he chanced to be. He did not lose his membership by change of location, or forfeit the benefits accruing to him in the society to which he had formerly belonged.

Until the year 1867, the Central Verein, on the occasion of its yearly conventions, occupied itself exclusively with the consideration and conduct of its own affairs. At the convention of that year, however, which was held in Pittsburg, Pa., its scope of action was increased. In view of the fact that the number of its members had grown to thirty thousand, the time seemed to have come when the Society should take an active interest in questions affecting the general welfare. The important subject of immigration first engaged its attention; and a committee was formed to investigate the matter in New York. In the convention at Chicago, in 1869, it was resolved to assist the German Catholic Normal School in Milwaukee, Wisconsin. With this move the practice was inaugurated of taking cognizance, in the general conventions, of not only the affairs of the organization, but also of questions touching important Catholic interests in the United States, always, of course, with the approval of the church authorities, to whom all resolutions are submitted.

This widening of the action of the Central Verein did not imply any neglect of the interests of the individual branches of the Union. The latter grew, and continues to grow, in membership from year to year. In 1882 the organization established a fund for widows and orphans of its deceased members. Perhaps the best evidence of the efficiency of the Central Verein can be found in the statistics published on the occasion of its last general convention. It had then, in round numbers, over six hundred affiliated branches, with an aggregate membership of about fifty-five thousand, and possessed a reserve fund of $1,030,000 Some seven thousand sick members were assisted during the preceding year, at an outlay of over $160,000, while the families of eight hundred deceased members received within the same period the sum of nearly $140,000. Branches of the Verein are established in more than thirty States of the Union.

The Central Verein has not only received every year the

blessing of the Holy Father, but all the members of the Hierarchy are united in their praise of the Catholic spirit which animates its members in all things pertaining to the interests of the Church in the United States. It inculcates and fosters, as far as possible, in all its members, a thorough, practical, Catholic sentiment, and hence it has always been free from the canker of lukewarmness and indifference, where action is needed. In its growth and development, for nearly half a century, the Central Verein and its constituent branches have had to contend with many difficulties and have encountered countless obstacles, but through perseverance and wise and judicious management, and especially its dominating Catholic spirit, it has attained its present condition, and stands an enduring monument to the spiritual and moral worth of our German-American Catholic citizens.

In relation to the two important questions of Catholic schools and secret societies, the Central Verein has been especially vigilant and active. Every year since its foundation it has embodied in its resolutions the declaration: "We, the members of the Central Verein hold that Catholic schools alone can satisfy the rights and meet the requirements of the children of Catholic parents." And after a prolonged controversy this opinion has prevailed, for it reflects the sincere convictions of true, earnest Catholics of all nationalities. To everything, also, in any wise savoring of the secret lodge and its mummeries, the Central Verein is unalterably and persistently opposed. And in this it proves its patriotism, as well as the soundness of its moral position; for any agency that tends to prevent the introduction here of the corrupt and corrupting influences of the evil and infamous secret societies of Europe and the revolutionary oligarchies of South America, is doing an important service to the State and society.

The continued increase of the Central Verein is provided for in the Central Association of German Catholic Youth. This organization was founded in Pittsburg in 1890, and placed under the patronage of St. Aloysius. The objects are 1. to work for the establishment and spread of Catholic Youth societies and the Catholic faith; 2. the close union of all the Catholic

Youth societies, the promotion of Christian love of our neighbor and exemplary conduct; 3. to make easy the entrance for Catholic youth, who are compelled to change their place of residence, from one union into another, and so maintain the Catholic unions. This organization embraces the German-American Catholic youth of the land. By this method these unions, which are formed in all the principal parishes, constitute an unbroken chain binding the school children with the unions of adults, so that recruits for the Central Verein never fail. Not only does this system serve as an assured feeder for the parent organization, but the training received by the youth of the parochial schools in their societies prepare and fit them for membership in the Central Verein on reaching the age of admittance.

To appreciate adequately the influence and significance of the Central Verein in the United States, we may remark that there exists, through that organization, a number of affiliated bodies of German speaking Catholics throughout the different States, known as Staats Verbände, or state associations. As the Central Verein represents the interests of the German speaking Catholics of the United States, so the state associations look after the religious needs and other interests of the Catholics of their respective states, and in special cases take such public action as may be deemed necessary. These state associations have on various occasions, through protest, agitation and kindred methods, materially influenced legislation, when Catholic rights were threatened or infringed upon. This has occurred especially in relation to legislative measures affecting the schools, taxation of church property, and Catholic institutions, when adverse or discriminating legislation was prevented. Instances of the vigilance and successful action on the part of the German Catholic State associations have taken place in several states, notably in Ohio, Indiana, Illinois, Iowa and Missouri.

These state associations, formed of the local societies of the respective states, constitute a middle bond between these societies and the national organization, the Central Verein. Hence, we find in the German speaking Catholic societies a thorough solidarity and completeness of organization that reflect high credit on the

wisdom, earnestness and zeal of their directors and members. They are united by a common bond from the parish school societies—the future recruits of the others—through the local societies, and the state associations, to the national organization. This it is which gives the German Catholic Central Verein an influence and importance far beyond that of mere numbers and financial resources, although in both these respects it stands in the first rank of Catholic benevolent societies.

THE KNIGHTS OF COLUMBUS.

The Knights of Columbus is distinctly an American Order. Its aims are patriotic from the standpoint of unadulterated Americanism, and religious from the standpoint of true Christianity.

It was designed to unify American Catholic citizens of every national and racial origin in a social and fraternal organization, giving scope and purpose to their aims as Catholics and as Americans, whether, in developing the social and fraternal spirit that should exist among those who are sons of the same Church and citizens of the same Republic, or in furthering great educational and religious enterprises undertaken by the Church in America.

The history of the American Continent dates from its discovery by Columbus, whose name the Order bears. The history of the Catholic faith in the New World dates from the planting of the Cross on its shores by the great discoverer and priest of God who accompanied him.

The records of Catholic achievements on this continent have, to a great extent, been falsified by the prejudiced, or misinterpreted by the fair-minded non-Catholic historian. That the Order of the Knights of Columbus has a great educational mission before it, and that it appreciates its grand opportunity to help re-write our history in accordance with truth, where it bears

on events, in which the actors were Catholics, or where Catholic purposes and methods are to be construed is seen by its action in National Convention assembled, in the city of its birth, New Haven, Conn., on March 7, 1899, when in response to the address of the Very Rev. Dr. Garrigan, Vice-Rector of the Catholic University of America, $50,000 was unaminously voted to establish in the University a Chair of American Secular History.

It was for the purpose of giving to the Catholic men of this country a fraternal order with insurance features in some respects similar to certain non-Catholic societies, but of a character conforming to the requirements of Catholicity that the Knights of Columbus was inaugurated. The remarkable rapidity with which the Order has spread shows that it filled a well-defined want. Our non-Catholic fellow citizens had their secret fraternal societies with their insurance features and social and other advantages. These secret societies were not acceptable to the authorities of the Church. Many of their advantages, however were so attractive that large numbers of Catholic young men were led into joining them.

The Order of the Knights of Columbus is well designed to fill the great want of our best Catholic young men for a fraternal order organized in harmony with Catholic teachings and traditions, and its sanction by the Church shows her wonderful ability to adapt her methods to the conditions and environments of every age and nation. The method is one of social co-operation, and men have a tendency to combine for mutual benefit, and when they combine according to the laws of their country and the laws of God they become an immense force for good in the community, in the nation, and in the world.

Several of the originators of the Knights of Columbus were, prior to its organization, associated together as members of a society known as the "Red Knights." This was a local, social body composed wholly of Catholic young men. During their association together in this society they conceived the idea of organizing the Knights of Columbus, and held many conferences in relation thereto, preparing the first draught of the Ritual, etc. It is the same story that can be told of many other great move-

ments; it had a humble beginning and its founders builded wiser than they knew.

The first meeting to perfect the organization of the Knights of Columbus was held in the year 1881 in the office of Cornelius T. Driscoll and Daniel Colwell, both of whom were among its charter members. Mr. Driscoll, a graduate of Yale University, was at that time Corporation Counsel of the City of New Haven, and was afterward, in 1899, elected its Mayor. He was also the first Grand Knight of the first Council organized.

Daniel Colwell, one of the original forty-two who organized the Sarsfield Guard, 2d Regiment C. N. G., was at that time an officer of the Superior Court of Connecticut. He was first elected Grand Secretary of the Order in 1884, and held that office continuously, being again re-elected in 1899. In view of the growth of the Order this office has now become one of considerable responsibility and great importance.

The charter members were: Rev Michael J. McGivney, James T. Mullen, John T. Kerrigan, Mathew C. O'Connor, M. D., William M. Geary and Rev. P. P. Lawlor. To the heroic efforts and personal devotion of Father McGivney more than to any other person is due the fact that the Hierarchy of the Church gave to the Order its encouragement. The Catholic Church is unalterably opposed to the so-called secret societies, and not until thoroughly satisfied that the Order was one organized on lines consistent with Catholicity did the Church give to it its sanction.

At the time the Order was established, Father Lawlor was the Rector of St. Mary's Parish, New Haven, Conn., where he officiated from 1879 to 1886, and Father McGivney was a zealous young curate in the same parish. His enthusiasm and the sanction of Father Lawlor did much to advance the interests of the Order before it had secured a standing before the Church and throughout the Nation. Both these priests have since passed to their reward. Father Lawlor died on May 20, 1886, and Father McGivney on August 14, 1890, in Thomaston, Conn., his remains being interred in Waterbury. They have gone, but the work they advanced will live long after them.

James T. Mullen, the first Supreme Knight of the Order and one of its charter members, was the man who suggested the name of the Order. He really sacrificed his life in furthering the work of the Order in its early days. He worked for its establishment and growth in season and out, traveling to all parts of the state in all kinds of weather, being up early and late in promoting its development. His strenuous efforts on its behalf were the cause of his last illness. He passed away July 6th, 1891.

Mr. Mullen was a native of New Haven, an active business man of considerable force of character. While yet a boy he enlisted in the Civil War. He afterward became a member of the famous Sarsfield Guard and a Knight of St. Patrick, and was a fire commissioner of the City of New Haven for thirteen years, and president of the Board of Fire Commissioners for a number of years. He also served as a member of the Board of Aldermen.

Other charter members who rendered valued service to the Order were William M. Geary, Dr. Mathew C. O'Connor, and John T. Kerrigan. Mr. Geary, at the time the Order was founded was employed in the Town Agent's Office. He afterward became Grand Knight of San Salvador Council. He has rendered most valued assistance to the Order in the Grand Secretary's Office.

Dr. O'Connor, a physician identified with New Haven's best interests, was graduated at St. Xavier's College and the College of Physicians and Surgeons of New York City. He has held the positions of Officer of the Board of Health, President of the Knights of St. Patrick, Vice-president of the New Haven Medical Association, and Fellow of the Connecticut Medical Society. He was from the first active in advancing the interests of the Order of the Knights of Columbus, and held for three years the office of Supreme Council Physician.

John T. Kerrigan, one of the best known post-office men in the United States, having been connected with the department for over thirty years, held the post of Chief Mailing Clerk, in the New Haven Post-Office. Mr. Kerrigan assisted in organizing in Meriden the second Council established by the Order, and

was Deputy Supreme Grand Knight shortly after the Order was incorporated. The first Council established was called San Salvador No. 1, being the name given by Columbus to the island on which he first set foot in the Western World.

The National Council is the governing body. It is composed of State Deputies and Representatives elected by State Councils, and the last past Deputy of each State Council to the Grand Council, as also the charter members of the Order, the latter being life members of the National Council. The National officers are elected every two years. The National Council elects not less than five nor more than twelve members of the Board of Directors; these with the National Officers form the Board of Directors. The title to the property of the Order vests in the National Council.

Each State has a State Council composed of delegates from the Local Councils throughout the State. The State Councils in turn send delegates to the National Council. Death claims are settled by the National Council and sick benefit claims by the member's own Local Council.

That the Order has the full sanction of the authorities of the Church, as well as that its principles tend to make its members not only better Americans, but also better Catholics, is evidenced in the fact, that each Council, local, State and national, has for its chaplain a priest of the Church.

THE KNIGHTS OF ST. JOHN.

The Knights of St. John recalls to the mind of the student of history a glorious past in the Catholic Church. Records of unparalleled heroism stand to the credit and glory of the Order. From its very beginning its aim has been to nurse the sick and wounded and help the needy of all classes. The name is taken from that of the Knights of St. John Hospitalers of Crusaders in the eleventh and the twelfth centuries, and the uniforms now worn are as near alike as can be gathered from tradition.

A writer in paying a tribute to the organization, of which he was a member, said: "In our work for God and humanity we try to teach the necessity of every member of the Order to be a Knight in fact as well as in name, and as good Catholics to bear in mind that the Knights of St. John always taught chastity, obedience and benevolence. We accept the teachings of our patron saint 'to love one another,' and to carry out the precepts of faith, hope and charity with unity and loyalty added. This means unity in purpose and good deeds among ourselves and neighbors, loyalty to God and our country. These are principles that every one, whether they be Christians or not, can applaud."

Knowing the love of military display inherent in mankind from childhood to age, and recognizing the attractiveness and benefit of drill exercises for young men, nothing could be more natural than the formation of uniform societies, semi-military in nature, and holding up by Catholic young men the precepts of the Knights of the Crusades. Realizing the vast amount of good that might be accomplished by a union of all these organizations into a national body, the progressive members held a preliminary convention at Niagara Falls in 1878, and plans were discussed and ways and means adopted to bring about such an organization. A national convention was held at Baltimore, Md., in 1879, at which the Roman Catholic Union of the Knights of St. John was permanently organized with Cardinal Gibbons as its spiritual adviser, which position he held for three years. The convention has been held on the Patron Saint's day, June 24th, every year since the first. The growth of the organization was very slow at first, the fifth convention in Rochester, in 1883, only showing forty commanderies with 1,500 members. At the Cincinnati Convention in 1901, the report showed 285 commanderies and 15,000 members. There are now over 300 commanderies and a total membership of 20,000.

In 1882 the Widow and Orphans' Department was organized upon the mutual insurance plan, each policy certificate being for $500 and limited to three policies for each member. In 1886 it was incorporated in the State of New York. In 1888 the regulation uniform was adopted. In 1895 the name was slightly changed, making it to read "Knights of St. John."

The Knights of St. John ranks high wherever its benefits or its influences are known. It is strictly a Catholic organization and no one is admitted to its ranks who is not a believer in the faith. The good being done by the Knights of St. John is known to some extent in almost every city of the land, yet very much of the good performed by the members of this organization is never known outside the circles of those who are the recipients of the favors dispensed in one way and another. Every member of the organization is in duty bound to sustain the high reputation of the name he bears. In the first place he must live and act a Knight, "on Knightly errand bent," and besides he is supposed to ever keep the great character whose name this organization has assumed in mind. It is an impossibility for any loyal Knight of St. John to be anything else than one of America's best citizens. The very nature of the Order compels him, if faithful to the same, to be a good Catholic, and any man who is a good Catholic is a good citizen. No Knight of St. John can be anything else than a lover of his God, his country and his home.

The Order confers two benefits upon its members, one a sick benefit which secures to the invalid Knight who, by sickness or injury, becomes incapacitated from attending to his business, a weekly stipend; and the other, a Widow and Orphan benefit, paid to the family of a deceased Sir Knight.

The qualifications for membership are, that a man must be a practical Catholic, of sound body and mind, between the ages of eighteen and fifty years. Every applicant must have the signature of the pastor of his parish to his application paper, as a guarantee that he possesses this first qualification, before his application can be considered in any Commandery.

The leading features of the Knights of St. John are Catholic, semi-military, civil, social, insurance and benevolent.

The Knights of St. John have steadily grown year by year, never deviating from the principles of religion and citizenship, until to-day we behold a mighty organization of three hundred

and fifty prosperous uniformed commanderies in the United States and Canada, with a membership of over twenty thousand wearing the standard uniform when on drill or parade. The healthy growth and popularity of the organization bespeaks its sterling worth and influence, and proves that the Knights of St. John are held in highest esteem by those who appreciate the true worth of practical Catholics and American citizens. The meetings of the Knights of St. John are continually honored by the presence of the high dignitaries of Church and State, and enjoy their hearty approval.

Each commandery provides the necessary committees for the proper protection and treatment of its sick and deceased members, as provided for in its By-laws.

In connection with the Knights of St. John there is established an insurance feature, called the Widow and Orphan Department, to which all the members of the Order are invited to participate in the benefits of said department. The expense of carrying a certificate is so small that every member, no matter in what walk of life he treads, can carry at least $500 insurance.

The military features of the Knights of St. John is the prominent mark of the Order. The uniform—consisting of a chapeau, double-breasted coat, pantaloons, sword, belt and necessary trimmings—makes a very neat and beautiful appearance. The Knights of St. John is the leading and most prominent semi-military Catholic organization in the country.

The advantages to be gained from military exercise are many, and it exerts a beneficial influence on our young men. It begets obedience to authority, which is the very foundation of discipline; it imparts that martial training, now so extensively recognized in Catholic schools and colleges as an important essential to a practical education; it inspires patriotism of the highest order, because it trains the individual in the use of the weapons of the soldier, and fits him, should the occasion arise, to defend the flag against an enemy. Besides these attributes, self-reliance is also acquired, which is decidedly helpful to young men in every walk of life; and a manly bearing and physical development must necessarily accompany such a schooling.

The Knights of St. John are organized for the inculcation of the noblest of Christian principles, the practice of the highest civic virtues, and for the purpose of infusing into human society a broader and loftier morality than is known at the present day. Its purposes are to create and foster fraternity among its members, to inculcate sympathy and charity by alleviating the conditions of such members of the brotherhood as through sickness or misfortune are unable to sustain themselves, to promote a more generous and filial respect for the spiritual authority of the Church, to infuse among its members, and all other good citizens, a broader and purer patriotism, and thus exert a wholesome and beneficial influence upon existing social conditions. Furthermore, to more fully justify its claims of being peculiarly a charitable association, it has established a benefit fund from which a sum not to exceed two thousand dollars is paid on the death of a member to such person or persons as may be named in the benefit certificate, and its members are pledged to assist, as far as practicable, all charitable endeavors.

SUPREME LADIES' AUXILIARY OF THE KNIGHTS OF ST. JOHN.

The Subordinate Commanderies of the Order were the first to recognize and appreciate the benefits of a Ladies' Auxiliary to their organization, and having thus foreseen the benefits that would eventually come from such affiliation, they were quick to avail themselves of the opportunity thus offered. From the Subordinate Commandery Auxiliary sprang the District Auxiliary, and, in 1900, at the 22d Annual International Convention, the representatives of the Subordinate Auxiliaries from many cities, resolved themselves into an international body and adopted a constitution for the government of the International, District and Subordinate Auxiliaries. Among other things adopted was a uniform death benefit to be paid by the Subordinate Auxiliary.

The establishment of these Auxiliaries has been a great benefit to the ladies connected therewith. It has enabled them to care for their sick and needy sisters and to pay a fair benefit in case of death to those who are left behind. These Auxiliaries have also been of great help to the Subordinate Commanderies, in a social as well as in a financial way.

At the present time there are about one hundred and twenty-five Subordinate Auxiliaries, with a membership of over eight thousand, and from the outlook the Auxiliaries will be a very strong factor in the Order.

Mr. Henry J. Fries, Erie, Pa., Supreme President of the Knights of St. John, was chosen Treasurer of the National Federation of Catholic Societies, when that movement was finally consummated at Chicago, Aug. 1902. Mr. Fries was among the prime movers in the formation of the Federation. The first and second conferences of the Society, held in Philadelphia and New York, respectively, were presided over by Mr. Fries. He was absent from the third conference at Long Branch, N. J., but was neverthelesss elected national president. He presided at the Cincinnati Convention, and at its close was elected national treasurer, to which important office he was re-elected at the great convention in Chicago.

THE CATHOLIC MUTUAL BENEFIT ASSOCIATION.

The Catholic Mutual Benefit Association was organized in the village of Niagara Falls, N.Y., in July, 1876, and was incorporated by the Legislature of the State of New York in 1879.

The object of this association, as set forth in its charter, is to improve the moral, mental and social condition of its members; to educate them in integrity, sobriety and frugality; to endeavor to make them contented with their position in life, and to aid and assist members in case of death.

The organization of this association was first suggested by the late lamented Rt. Rev. S. V. Ryan, Bishop of Buffalo, and by its members he is referred to with pride and affection, as the "Father of the C. M. B. A." His name, with those of many other distinguished prelates, and a vast number of the reverend clergy throughout the United States and Canada, adorn its rolls.

The qualifications for membership are, that a man shall be a practical Catholic, physically sound, of the full age of eighteen years and under fifty years of age at the date of initiation. Every applicant must have the signature of the pastor of his parish to his application paper as a guarantee that he possesses the first qualification, before his application can be considered in any branch.

The association is sanctioned by Pope Leo XIII, and approved by cardinal, bishops and priests, several of whom are officers, while the rank and file are and must be practical Catholics. Its members are and may be of every race and nationality. Besides benefiting a man, the C. M. B. A. also benefits his family through its excellent insurance system. The C. M. B. A. is so cheap that for six cents a day a man, if under twenty-five years of age, or nine cents a day, if under forty-five, may secure for his family two thousand dollars at his death. The association also looks after its sick and indigent members. It aids unemployed members to find work. It has transfer cards which give members equal privileges, no matter where they go, or how often they change their residence. Its badges, when worn, secure to traveling members many advantages. The association elevates the standard of Catholic society, and keeps Catholics from joining secret and non-Catholic societies. It relieves parish priests of the burden of providing for the widows and orphans of its deceased members, as otherwise they might be called to do. It diminishes the demands on public charity for the support of the orphan asylums. It combines strict business principles, with charitable designs and social features, all based upon firm Catholic and mutual foundation. The economical management of the C. M. B. A. together with its excellent record, steady growth, low death rate and safe reserve fund, all tend to make it a favorite and to insure its permanency.

The total membership of the association on January 1, 1903, was about sixty-two thousand. Up to the same date, there had been paid by this association to the beneficiaries nearly twelve million dollars.

As a measure toward the perpetuation of the association and for the protection of its members from the effects of epidemics or heavier death rate, when assessments might be more numerous than members would be able to pay, a Reserve Fund has been established, surrounded by the safest and most reliable safeguards for its protection. It is accumulated by setting apart ten per cent of each assessment collected. On January first 1903, it amounted to over a million of dollars, and is increasing rapidly. The records of the Insurance department of the State of New York prove that, of all the co-operative insurance societies doing business in that state, of which there are over two hundred, the C. M. B. A. stands pre-eminently at the head of the list, equalled by none, as being the best and most economically managed, its ratio of expenses to receipts being the least.

The cost of insurance in the C. M. B. A. is only about one quarter of the cost of a similar amount of insurance in any of the regular old-line companies, and instead of a member being required to pay the whole year's premium at one payment, the C. M. B. A. divides the cost into twelve parts and lets the members pay one part each month. Thousands of the poorest paid laborers are members of the C. M. B. A. because their payments are easily made. Indeed, it is called the poor man's insurance, it is so easily within his reach.

The Right Rev. J. E. Quigley, Archbishop of Chicago, is the Spiritual Adviser of the association. The pastor of a parish in which a branch exists is by virtue of his office as such, the Spiritual Adviser of the branch, whether he is a member or not. Few, if any, societies have done so much to unite our Catholic men, to bring them together, to get them acquainted with one another, to elevate them morally and socially, to wipe out the lines and prejudices of nationality, to brighten their intelligence by contact in meeting, and by inculcating a spirit of brotherly love, unity and affection, make them better men and better citizens.

THE CATHOLIC KNIGHTS OF AMERICA.

Under the familiar title of the "Catholic Knights of America," and extending to almost every village in the United States, one of the most prosperous and substantial mutual benefit associations challenges the admiration of our countrymen for the excellence of its management, the grandeur of its accomplishments and the Christian impulses which actuate its members and bind them in Catholic unity.

Life Insurance is a large subject to handle. More people are directly interested in it than in any other institution in existence, except it be the government of our country or the Church, and one can safely say that more money is invested in it than in any other business. Old line companies are instituted as business ventures, fraternal insurance associations to foster the spirit of the brotherhood of man and to protect the family. To provide for wife and family even beyond the grave is the duty of every husband and father. To comply with this duty he must accept any possible and honest means, and Life Insurance is the best plan by which a man in medium circumstances can make this provision.

Before the existence of any Catholic Life Insurance on a mutual assessment plan, many Catholics drifted away from their faith into other lodges and insurance organizations, and to protect Catholics against such evils, the Catholic Knights of America was instituted at Nashville, Tenn., in April 1877.

James J. McLoughlin, a practical, energetic and zealous Catholic and previous to this time a loyal Knight of Honor, was the founder. He was also the first President of Branch No. I, which started with seventeen members. What impelled Mr. McLoughlin and his sixteen associates to make the venture into the then doubtful and speculative arena of Life Insurance? Simply because as faithful Catholics they were barred from membership in the secular secret orders by which they were surrounded.

The venerable Archbishop Feehan of Chicago, then the Bishop of Nashville, advised this little band to institute a society

of Catholics on the same basis as another order under the ban, eliminating what the Church regarded as objectionable. They listened to their good bishop, and inexperienced though they were, launched their craft on the unknown sea, taking as their pilot Him who stilled the waters of the Sea of Galilee.

The little acorn planted at Nashville grew to be a sturdy oak that spread its protecting branches over the entire Union. The many admirable features of the Order soon commended themselves to all practical Catholics, and the marvellous progress which it made bore the impression of the generous encouragement and active assistance of Bishop Feehan, through whose divinely inspired warning the Order had its origin. Such were the growing demands for admittance that it was deemed advisable to establish a Supreme Council, and a session for this purpose was called in Louisville, July 9, 1878.

Through the efforts of some of Louisville's most prominent citizens and zealous Catholics, the Order was now in a flourishing condition in that city, and Branch No. 4, of the Cathedral, came to the front as the banner Branch of the First Supreme Council, and one of its most active leaders, Hon. W. C. Smith, was elected the First Supreme President. Kentucky has now thirty-five branches with a membership of 2,305. The aim and object of the Society, as here adopted and as at present stands, are as follows:—

To unite fraternally all acceptable Catholics, male and female, of every profession, business and occupation; to give all possible moral and material aid in its power to members of the Organization, by holding instructive and scientific lectures, by encouraging each other in business, and by assisting each other to obtain employment; to establish and maintain a benefit fund from which a sum not to exceed two thousand dollars shall be paid at the death of each member to his family or to be disposed of as he may direct; to establish a fund for the relief of sick and distressed members of the Association.

To admit the ladies was a point only decided upon at the convention in 1899. In the chivalrous Order of Catholic Knights they will be welcomed and cherished. They will have the oppor-

tunity of providing for some loved one of their families and of participating in the noble work of helping the needy.

Prominent among the notable features of this Society is its Sinking Fund, which was established by the Supreme Council in 1885. They passed a law setting aside five per cent. of the Widows' and Orphans' Fund to be placed as a reserve which would meet any emergency that the Order might encounter. Contemporaries jeered at the scheme and said, "We keep our Sinking Fund in our pockets; we pay only when the demand is made upon us by the death of a member." The successful experience of the Knights has taught them the fallacy of their reasoning. These fraternal societies are now hastening to follow their example, and are eager to establish similar funds to prevent their members from deserting them.

The Order has had over five thousand deaths, and has paid $9,927,429 to the Widows and Orphans. It disbursed in benefits the last fiscal year $768,025. There are forty-two State councils; six hundred and nine subordinate councils; its membership is twenty-four thousand, and its Sinking Fund now reaches $480,000,00. This is the glory of the Order; the equitable rate of assessment is incomparable, and its prompt payment of beneficiaries unequalled.

The Catholic Knights of America does not offer "something for nothing." The assessments are placed at such a rate that, with a reasonable increase in membership, there is no possibility of there being over two a month during the lifetime of the youngest member in the Order. So that fear of more assessments next year, which is the bane of other societies, cannot exist with it.

The Catholic Knights of America claim the highest standing of any fraternal insurance organization in this country, a society which has become famous among thinking men and women for the sterling loyalty of its membership, and for the conservative and just manner in which its business is conducted.

As to the Catholicity of the Catholic Knights of America, besides the fact that its membership includes over seven hundred clergymen, all the members on Low Sunday of each year approach

the Divine Banquet. And when the dirge is sounded for a member's Requiem, behold them filing to the church to honor his memory. Remembering his valiant fight in this life to lift the widow and the orphan and the helpless above the wave of dependence and poverty, they breathe a prayer that the Recording Angel may blot out the transgressions written on the wrong side of the Book of Life, and that he may enter into eternal rest.

Nearly a generation of the Catholic Knights of America have passed over to the great majority. The Society has reached the crucial time in the whole scheme of fraternal insurance and has conquered. It has met all obligations due to the first generation of lives in the Order. The present members, and the men and women who follow them, will provide in the same way for a second generation of lives, and so on will the Catholic Knights of America prove perpetual.

CATHOLIC KNIGHTS and LADIES of AMERICA

This organization had a novel beginning. On March 27, 1890, about nine o'clock in the evening, a cyclone struck the city of Louisville, Ky., and destroyed millions of dollars' worth of property, and caused the death of about one hundred persons. One of the places destroyed in this cyclone was the Falls City Hall on Market Street. In this hall was an organization holding a session at the time, and the walls fell in and crushed to death many of the assembled members. At the funeral of these victims some of the Catholics of Louisville thought it would be well if an organization could be formed uniting all Catholic men and women for the purposes of fraternity, unity and charity.

Acting on these thoughts an organization called the Catholic Knights and Ladies of America was formed in May of the same year. This organization spread from Louisville to Cairo, Ill., Memphis, Tenn., and later to Chicago, Detroit, St. Louis, and many cities and towns throughout fourteen different States of the Union, until it has now a membership of over ten thousand Catholic men and women between the ages of eighteen and

forty-five. It has paid out to the beneficiaries of deceased members, during the first ten years of its existence, over $260,000 and has brought comfort and consolation to many homes that looked dark and dreary. It has had directing its spiritual affairs, Bishop Byrne of Nashville, and Archbishop John J. Kain, of St. Louis, under whose spiritual guidance it could not fail to be successful. The organization is especially strong in the South and is rapidly increasing.

The Order admits only practical Catholics, requiring from each applicant the endorsement of his pastor; and each branch of the Order requires the members thereof to receive Holy Communion in a body at least once a year, during the Eastertime, under a penalty of expulsion from the Order and a forfeiture of all benefits.

THE IRISH CATHOLIC BENEVOLENT UNION.

The Irish Catholic Benevolent Union was organized at Dayton, Ohio, August 16, 1869. Prior to its formation, suggestions relative to the beneficial effect probable from the uniting of the various Irish or Catholic Societies of the country had been made in Irish-American or Catholic papers. Societies had proposed such a measure. It would entail considerable historical research to discover by whom the idea was first proposed; but, like all other great movements or enterprises, the idea was the outgrowth of necessity or the development of time. As often before, ideas needed organization, and the organizer is but the active developer of ideas generated by time or the growth of necessity.

On June 6, 1869, St. Mary's Church, Piqua, Ohio, was rededicated by Most Rev. J. B. Purcell. Invitations had been sent to the Hibernian Society of Richmond, Ind., and the Hibernian Society of Dayton, Ohio, to unite with St. Patrick's Society of Piqua, Ohio, in adding to demonstrations usual on such occaions. The visiting societies attended. The idea of a union of the societies and of others in Ohio and Indiana at once took form. Hon. Dennis Dwyer presided. It was resolved to issue

a call for a convention of "all Irish Benevolent Societies, to be held at Dayton, Ohio, August 16, 1869, to take the initiative step to secure a more perfect union amongst them."

This was an important point in the history of the Union. It shows societies almost wholly of Irish Catholics combining; and though in the membership of each may have been one or two non-Catholics, we observe Faith active and prevailing. So these founders of our Catholic Union declared "its basis and spirit to be essentially Catholic." Thus the Union laid its foundation in Catholicity. It would make societies Catholic in title, Catholic in their "basis and spirit," like the Union they were invited to join. It would gather these "Irish Catholic Benevolent Societies," as they were familiarly called, and infuse Catholicity into them, and make them in spirit and in action Catholic, like the Union was intended to be.

The second convention met in Cincinnati, Ohio, Oct. 19, 1870. Thirty-eight societies were represented. Archbishop Purcell attended and addressed the convention.

At the Louisville Convention, in 1871, the practical Catholic basis was adopted, and societies were required "not while a member of the Union to admit knowingly into their body any other than practical Catholics, nor any member of secret or sworn societies condemned by the Church." Thus the societies were required to be—as the Union itself had been for two years, Catholic societies admitting only practical Catholics. The Union impressed this the more strongly when it declared in its Constitution that "all delegates to the convention of this Union must be in practical connection with the Catholic Church." It desired, however, to impress this fact, that it was a Catholic Union; that it resolved that it is the duty of every officer, or body of officers, of this Union in issuing an address, a circular, or other official document, to express the word 'Catholic' in giving the name of this Union." Rev. John J. Kean, then of Washington, D. C., afterwards Bishop of Richmond, and subsequently Rector of the Catholic University, and Archbishop of Dubuque, was chairman of the Committee on Resolutions, and presented this resolution, which the Convention adopted.

During the Union's career it has received the blessings of the Archbishops and Bishops in whose sees the annual conventions have met. The blessings of Popes Pius IX. and Leo XIII. have been repeatedly given.

The traveling and withdrawal cards of the Union secure members absent beyond the limits of their own society, all the rights which their local societies guaranteed. On presentation to societies of the I. C. B. U., or of the German Roman Catholic Central Verein and the I. C. B. U. of Canada, in localities where there is no I. C. B. U. Society, the holder of the traveling card will in case of sickness or disability, receive the same benefits as at home.

On July 25, 1898, the Union was chartered under the laws of the State of Pennsylvania by the Court of Common Pleas of Schulylkill County.

The convention of 1889 met at Kingston, Canada, the first meeting beyond the limits of the United States. It was most cordially welcomed by the noble Archbishop Cleary, the clergy and citizens.

In time of public calamities the Union has ever been prompt, and, indeed, foremost in giving help to the distressed. To the sufferers by the Chicago fire, the yellow fever of 1878 and 1879, the Ohio River flood, Charleston earthquake and Johnstown flood, relief was quickly given. The societies of the Union have been aiders of Ireland's efforts for Home Rule, contributing on one call over $5000.

A singular evidence of the Union was proven in September, 1888, by the action of its convention at Columbus, Ohio, on the claim of the Catholic Church of Chattanooga, Tenn., against the United States Government, when within two days, Congress passed and the President approved the payment of a claim which had been pending many years.

The projectors of the Union, founded in 1869, have witnessed an extension of Catholic Unity far beyond their hopes, as illustrated by the many National Catholic Unions for the promotion of special Catholic endeavor which since the formation of The Irish Catholic Benevolent Union have been formed.

THE CATHOLIC TOTAL ABSTINENCE UNION OF AMERICA.

By Rev. Alexander P. Doyle, C. S. P.

Although many Total Abstinence Societies existed throughout the United States it was not until 1871 that any bond existed between them. In that year the societies throughout the State of Connecticut were formed into a State Union and in 1872 on February 22, in the City of Baltimore Md., the formation of the National Union was begun. A Constitution was adopted and the Union named "The Catholic Total Abstinence Union of America."

Its objects as stated in Constitution are:—

1st. To secure to its members the privilege of being received into societies connected with this Union in any part of America.

2d. To encourage and aid communities and pastors in establishing new societies.

3d. To spread, by means of Catholic total abstinence publications, correct views regarding total abstinence principles.

MEANS.

To accomplish these objects we rely upon—

1st. The practice of our holy religion by all members, individually.

2d. The observance by our members of the maxims laid down for our guidance by the reverend clergy.

3d. The influence of good example and kind persuasion by our members upon our fellow-Catholics.

4th. Our connection with the Association of Prayer in honor of the sacred thirst and agony of Jesus.

5th. The appointment of a Lecture and Temperance Truth Bureau.

The pledge of the Union is:—I promise, with the Divine assistance, and in honor of the sacred thirst and agony of our Saviour, to abstain from all intoxicating drinks; to prevent as

much as possible, by advice and example, the sin of intemperance in others, and to discountenance the drinking customs of society.

The first president was Rev. James McDevitt of Washington D. C., and B. J. Driscoll first secretary. At the third Convention Rev. John Ireland of St. Paul Minn., now Archbishop of St. Paul and Rev. J. B. Cotter of Winona Minn., now Bishop of Winona were delegates. At this Convention a resolution was adopted to erect a fountain in Fairmount Park, Philadelphia, in the name of the C. T. A. U. of A., and as a memorial to the Centennial of American Independence. The fountain was dedicated July 4, 1876, Governor Carroll of Maryland and Governor Hartranft of Pennsylvania, being present and delivering addresses. This memorial which was erected at a cost of $57,000 consists of a central figure of Muses and four figures representing respectively Archbishop Carroll, Charles Carroll of Carrollton, Commodore Jack Barry and Father Mathew.

The eighth convention was held in Indianapolis Md., in 1878. At this convention a memorial was prepared and forwarded to the Holy Father, Pope Leo XIII. In response a brief was received commending the objects of the Union and granting the Papal blessing. In accordance with the brief the Feast day of the Union was made June 24th, the Feast day of St. John the Baptist.

At the fourteenth convention held in Chicago 1884, a committee with Rev. Walter Elliot, C. S. P., as chairman, was appointed to prepare a memorial to the Plenary Council which was to assemble at Baltimore on December of that year. The memorial was presented and acted on favorably, the following decrees being issued :—

262. We approve and heartily commend the laudable practice of many of the faithful who totally abstain from the use of intoxicating drinks. By this means they combat the vice of drunkenness more effectually than otherwise, whether in themselves by removing its occasion, or in others by exhibiting a splendid example of the virtue of temperance. We gladly proclaim their zeal to be according to knowledge ; it has already

brought forth abundant fruit of virtue and gives promise of yet greater results in the future. "The Catholic Total Abstinence Union" and "The Confraternity of the Sacred Thirst" are societies which we recognize as worthy of much praise. They are actuated by a spirit truly Catholic, trusting, as they do, not so much to the native firmness of their own will as to the graces obtained by prayer and the reception of the Sacraments. . . . We also bestow on these societies the marks of our good will ; and in order that they may continue to flourish more and more, we commend them to the fatherly care of all our clergy ; the priests should not only strive to increase their membership, but also guide them in the path of Catholic virtue.

263. Finally, we warn Catholics engaged in the sale of intoxicating drinks to consider seriously by how many and how great dangers, by how many and how great occasions of sin their business—though in itself not unlawful—is surrounded. Let them, if they can, choose a more becoming way of making a living. Let them, at any rate, strive with all their might to remove occasions of sin as well from themselves as from others. They must not sell drink to minors—that is to say, to those who have not come of age ; nor to those who they foresee will abuse it. They must keep their saloons closed on Sunday, and never allow blasphemy, cursing, or obscene language. Saloon-keepers should know that, if through their culpable neglect or co-operation, religion is brought into contempt, or men brought to ruin, there is an Avenger in Heaven who will surely exact from them the severest penalties.

At the twenty-second convention held in Indianapolis, Ind., in 1892, a publication bureau was inaugurated under the management of Rev. A. P. Doyle, C. S. P. A monthly publication "Temperance Truth" was started and has been in active operation since. At this convention, Secretary Philip A. Nolan's report showed a membership of 52,448 members in 738 societies. At the twenty-third convention the acknowledgment of the endowment of a Professorial Chair, was received from the Catholic University of America, through its Rector, Rt. Rev. J. J. Keane, now Archbishop of Dubuque, Ia.

The twenty-fifth General Convention, the Silver Jubilee of the National Union was held in New York City. Solemn Pontifical Mass was celebrated in St. Patrick's Cathedral, his Excellency Monsignor Satolli pontificating, the sermon being by most Rev. P. J. Ryan, Archbishop of Philadelphia. A grand public demonstration was held in Carnegie Hall at which the highest ecclesiastical and civil authorities assisted and delivered addresses, notably among them, Hon. Theodore Roosevelt, then President of the Board of Police Commissioners.

At the thirty-first convention, held in Hartford, Conn., a practical settlement was made of the question of writing a history of the temperance movement. Rev. Dr. Edward McSweeny, for some years professor at Mt. St. Mary's College, Emmitsburg, Md., was chosen historian.

The organized movement for total abstinence in the Catholic Church has grown from the few thousands of thirty years before to a well disciplined army of over 85,000 in 1902.

These 85,000 members are all total abstainers, pledged to "abstain from intoxicating drinks in any form, and to prevent as much as possible by advice and example the sin of intemperance in others and to discountenance the drinking habits of society." They are admitted into the various societies and preserve their good standing therein only on the condition that they take and keep their pledge. The societies are organized on various models, sometimes they are religious sodalities meeting in the church, with the members having little or no voice in the regulation of their internal affairs, or they are clubs in which the members manage a club house with gymnasium and libraries and preserving in their own hands the disposition of their own monies. The National organization allows the fullest liberty to individual societies to conduct their own affairs as they please, insisting that they shall be first of all, Catholic, by complying with the yearly duty of all Catholics, and, secondly, that they shall be total abstainers. The National organization is exceedingly compact and well disciplined, and readily cuts away from its rolls of membership any societies or individuals who do not come up to its standard.

While the bald statement of 85,129 membership is the measure of the organized movement in the Catholic Church it does not by any means represent the extent of its influence. The best work of the organization has been that of a leaven. A few generations ago there was very little of the total abstinence sentiment among Catholics. Many of them came to this country from the wine drinking countries of Europe where total abstinence as well as drunkenness was unknown, and to them the idea of abstaining entirely from intoxicating drinks was unheard of. It was in 1849 when Father Mathew made his memorable trip through the States and pledged over 500,000 in all the large cities from Boston to New Orleans. Our movement to-day is the outgrowth of his work. Fearing that his labors would be but an ephemeral effort, his disciples created the organization which now bears the total abstinence banner. We count among our active members many of the hierarchy, notably, Archbishop Ireland of St. Paul, Archbishop Ryan of Philadelphia, Archbishop Williams of Boston, Archbishop Elder of Cincinnati, a great number of the bishops and a thousand or more of the priests, while the bulk of the organization is made up of people in all ranks of society. There is a society known as the Amethyst Club in Chicago, composed exclusively of lawyers and others whose membership is confined entirely to priests or seminarians.

The growth during the last few years has been phenomenal. In 1893 we numbered but 49,000, in 1902 we are 85,729, and now we are reaching out for the 100,000 mark. Besides the professed members there are many thousands who feel the influence of our work, in their homes, through the ban that was put on the social glass. There are other organizations, that have felt themselves strengthened to refuse to allow liquor sellers to become members by means of the public sentiment which is the result of our work and it is not an unusual thing now to find large gatherings at banquets during which no wine is served.

Another great good the National organization has done is to preserve the temperance movement among Catholics from being invaded by the crank and the fanatic. The truths that we stand

for do not include the statement that the use of intoxicating drinks is an evil in itself but it is rather the abuse that we condemn. We are leagued against the vice of intemperance and our opposition is reserved for all that encourages and fosters drunkenness. We are against the unregulated saloon. We have refused constantly to ally ourselves with the prohibitionists and have stood only for the greatest of all prohibitionary measures—that of personal, total abstinence. We do not assert that liquor is *malum in se* or even that the use of it is wrong, but we do affirm that owing to the tyranny of drinking, custom very often obliging a man to drink more than is good for his head, or his stomach, or his purse, it is better for him to abandon the use of drink altogether. While we do not say that every one is bound to total abstinence, still we applaud the man who can and will abstain and if he does so from a higher motive we say that he may serve God and his fellow-man better. We favor the statutory laws regulating the saloon not that we think that a man can be made moral by law but we know that every law that shields the citizen from danger, that protects his home and himself from the allurements of vice, is a blessing to society and to citizenship. While we do not affirm that total abstinence is a law to be followed at all times and in all places, still, in the presence of the blighting and withering plague of intemperance as it prevails in this country, the practice of total abstinence is by all means the best weapon to combat it. Where total abstinence prevails we are persuaded that the standards of citizenship will be higher, the health of the people will be better, the paths to the school and the library and the church will be more frequently trodden, the higher ideals of life will be sought for and nine-tenths of the destitution and squalor of debased and degraded homes will be averted.

It is the opinion of many men of experience and foresight that as the years go on there will be an increasing need of a vigorous temperance crusade. The brilliant and restless activity of our modern life which has placed the English-speaking races in the lead of modern civilization has had as one of its waste products the vice of intemperance. We continue to work and

live at high pressure and the fierce strivings of mercantile life generate a strained vitality and over-wrought nerves which in their turn demand the stimulus of alcohol to whip up their flagging energies. Our modern ways of living generate the excessive use of intoxicating drink so while drunkenness continues to be prevalent there will also be the necessity for the existence of an extraordinary remedy for the social disease.

Moreover, there is an all-powerful and far-reaching American institution which has for its main purpose the developing of a taste for alcohol. It is the saloon. Where there are so many saloons as there are in America, and consequently such fierce competition they cannot all thrive unless they deliberately set to work to develop a taste for drinking. There are methods peculiar to the trade which have for their direct purpose the cultivation of the drink habit.

These are some of the reasons why we believe that there will be a continued demand for a vigorous temperance crusade. So that we are quite prepared to believe that the membership of 85,000 only the beginning of the army that will be arrayed against the drink evil. Recent conventions have given a decided impetus to the organization of juveniles into societies as well as the prospective teaching of Total Abstinence principles among the young in the schools, so that there is strong hope that instead of waning the movement will grow to greater strength.

THE ANCIENT ORDER OF HIBERNIANS.

The Ancient Order of Hibernians are the strongest Catholic body organized in the United States. They are the strongest body in the world comprised of one nationality and belonging to one religion. Their career has been marked by a conservatism of action which has earned the confidence, not alone of those of their own faith, but has won the respect of those of all creeds and nationalities in the varied population of the American Republic.

Their labors in the field of benevolence have carried peace and happiness to many bereaved homes. Their impartial fidelity to the truths of true fraternity has strengthened the principles of co-operation and self reliance among Irish Americans. Their sincere devotion and careful observance of their duties as Catholics have strengthened the bulwarks of Mother Church and carried her holy influence far and wide on the fields of blessed fruition. The development of the Order has kept pace with natural evolution, and changes of environment consequent through new conditions have been met with a promptness and energy which argues well for the perpetuity of the society and the security of its fundamental principles.

The Ancient Order of Hibernians is a strong bulwark against the irreligious and immoral societies so prevalent at the present day. It has never deviated from its rule of confining its membership to men of one nationality and one creed. It has been distinguished by a long list of noble charities, loyalty to Mother Church and uncompromising fidelity to its fundamental principles. Take its membership in Ireland, Great Britain, America, United States, Canada, Australia, and it numbers close on half a million; a wonderful power when we take into account the qualifications for membership. The society is united both in America and elsewhere, its motto "Faith and Country," and its principles "Unity, Friendship and Christian Charity," everywhere prevailing.

The American branch of the Order dates from 1836. As stated in the Constitution, "the intent and purpose of the Order is to promote Friendship, Unity, and Christian Charity among its members, by raising or supporting a fund of money for maintaining the aged, sick, blind and infirm members, for the advancement of the principles of Irish Nationality; for the legitimate expenses of the Order, and for no other purpose whatsoever."

The motto of the Order is "Friendship, Unity and Christian Charity." As set forth in its Constitution:

"Friendship shall consist in helping one another, and in assisting each other to the best of our power."

Unity, in combining together for mutual support in sickness and distress.

Christian Charity, in loving one another and doing to all men as we would wish that they should do unto us.

This Order is to be formed exclusively of practical Catholics. Therefore, each member is expected to comply with all his Christian duties.

Should any of the members fail in the above, and, instead of giving edification and encouragement, become a stumbling-block and a disgrace to the Organization, such a one, after proper charitable admonition, unless there be an amendment in his conduct, shall be expelled from the Order.

In Order, however, that all may be done with justice, Christian charity, and edification, there shall be in each County a Chaplain appointed by the Ordinary of the Diocese, to be consulted by the Division before determining anything relating to morality or religion.

The Chaplain in each County shall see that nothing is done or countenanced within his jurisdiction which is contrary to the laws of the Catholic Church, the Decrees of the Plenary Councils of Baltimore, and the Synodical Constitutions of the Diocese. In any difficulty or doubt which he may not be able to solve, he shall consult the Ordinary of the Diocese.

It shall be the duty of the members of this Order to receive Holy Communion at least once a year, within the Eastertime. Any member failing to do so, at the time, place and manner determined by his Division, shall be tried by the proper tribunal, and, if found guilty, suspended."

From its foundation, the Ancient Order of Hibernians has been a generous supporter of every Catholic interest, and a liberal contributor to the building and support of Catholic churches and schools. The Order has always proclaimed and maintained, well and truly, that there is but one thing to save the Church in the United States and in every other country, and that is Catholic education of the youth; and, therefore, the Ancient Order calls upon every one of its members to stand by the Church on that question and to contribute nobly and gener-

ously toward the support of Catholic schools in the United States.

The attitude of the Order on this question was thus expressed by the National President, at the Forty-third Biennial Convention, in his Report; "The public high schools and normal schools are the primary schools for modern materialism. In them can be found no standard of right. In them can be found no influence which will keep a youth loyal to the Catholic precept, and Catholic dogma. We must provide the Catholic training school, the Catholic commercial school for our youths. It will require sacrifices, but if we are loyal to the hope that those who follow us will be true to faith and Motherland, we must provide an equipment for them which will enable them to serve our cause under the new conditions which will surround them in the future. Give the children a chance in life's battles. Give them an opportunity to pull us up higher. Don't grumble because they are studying what you were not asked to study when you were young. Give them an opportunity of developing whatever latent talent is in them, and discovering what they are best suited for. Don't stunt their growth in the misnamed business college and crowded store or workshop. Let them have a few more years in school and provide the proper school for them. Give them the education, so that, when the flood in the tidal stream of men's affairs touches their breasts, they can strike boldly out and win the prize they deserve. Let us aspire to higher education for youths in Catholic High Schools, Catholic manual training schools, Catholic technical schools. Let us do this and among the captains of industry who in the future will rule the world, the Irish Catholic will hold the high place; a trained mind, a pure heart, honest intent can ever win!"

What the Ancient Order has done for the education of our Catholic children, by the support of the parochial schools, it has also tried to do for their higher education by endowing a Chair in the Catholic University at Washington, for the teaching of the Gaelic language, with the donation of the sum of fifty thousand dollars. The organization has also lent its support to the Gaelic League, of Ireland, for the revival of the Irish language,

and the allied movement for the encouragement of Irish industries, thus providing means to check the exodus of the population which has dismayed all true friends of Ireland. It likewise advocates and promotes the study of Irish history, and recommends its teaching in our parochial schools and other Catholic institutions of learning, where the majority of the pupils are of Irish descent.

In regard to charitable calls occasioned by emergencies, even of a non-Irish character, the Ancient Order of Hibernians has never been found wanting. As instances of its generosity, and sympathy, we may mention, among others, its splendid contribution to the relief of the sufferers, on the occasion of the Galveston disaster of 1900; and its aid to the struggling Boers of South Africa, by which, at the expenditure of $15,000.00 it enabled the Irishmen of this country to equip and send to the Transvaal an ambulance corps, composed of members of Irish societies, and render other more substantial support.

In 1896, a Ladies' Auxiliary was organized, which grew rapidly. The enlistment of the interest of the Irishwoman in the great work of the society means the easier solution of many questions that present themselves. It also provides an additional incentive to the members of the Order, who are now realizing that its work is not confined to the spheres of benevolent or national enterprise, but in addition thereto, extends out into the fields of economic and social development.

In the year 1900, the Order established the official organ, the National Hibernian, published monthly in Washington, D. C., which carries from State to State the narrative of its progress, the ideas of its members, the workings of subordinate bodies, and the inspiring interchange of well-expressed suggestions for the welfare of the society. Over one hundred and fifty-thousand copies are published monthly, linking the membership, in sympathy, fraternity and enthusiasm, from ocean to ocean, from Canada to Mexico.

The prosperous condition of the Order is attested by the following facts: Membership, for the year 1903, in round numbers, 108,000; military companies 51; total receipts for the two

preceding years $1,935,000.00; paid for sick and funeral benefits $381,500.00; for charitable purposes $114,399.00; total disbursements $930,000.00; and a balance on hand of $1,076,000.00. The Ladies Auxiliary, with a membership of 31,000, paid out for sick and funeral benefits $48,500.00; for charitable purposes $6,720.00, having a cash balance on hand of $111,500.00.

CATHOLIC BENEVOLENT LEGION.

Among the many Catholic Fraternal Societies in existence to-day there is none that has done more for the Catholic homes of this country than the Catholic Benevolent Legion. It was founded in the City of Brooklyn, N. Y., on the 5th day of September, 1881, and during the twenty-one years, from its foundation until 1902, it distributed amongst the beneficiaries of its deceased comrades the vast sum of fourteen million dollars ($14,000,000,) besides paying to its disabled comrades the sum of ($108,500) one hundred and eight thousand five hundred dollars.

The object for which it was instituted and the spirit of fraternal charity which actuated the eleven men who founded this admirable organization, has been strictly adhered to, from the date of its incorporation down to the present time.

The first Council was instituted by George R. Kuhn, M. D., John C. McGuire, John D. Keiley, John Rooney, John D. Carroll, William G. Ross, James H. Breen, Thomas Cassin, Patrick F. Keany, David T. Leahy and Robert Myhan, and was known as "The Supreme Council," from which has sprung up 709 Councils with a membership of 37,000 scattered over twenty-five States of the Union, besides a number of Councils which are located in the Dominion of Canada.

Five of the Charter members are still living, (1903,) all of whom are honored and respected citizens of the Borough of Brooklyn, as were also their colleagues who have passed away.

The Legion at large feels justly proud of the men who formed such a grand organization which has done such a vast amount

of good, and has been so carefully, honestly and economically managed from the day it was instituted.

Its funds have been carefully guarded, and every dollar of the millions which have passed through its official hands has been honestly and faithfully accounted for.

It has received the sanction and approval of all the Dignitaries of the Church of this country, and under date of Dec. 12, 1902, His Eminence Cardinal Gibbons, of Baltimore, again renewed his unqualified endorsement and approval of the Legion, and praised it for the good work it has done in providing and maintaining the Catholic homes of our country.

"When I gave my approval to the establishment of the Catholic Benevolent Legion in the Archdiocese of Baltimore," writes His Eminence, "I held and stated that any laudable enterprise whose aim is to bring our Catholic men together with a view to co-operating with one another is deserving of encouragement.

That the society then proposed to be established was intended not only to create a friendly intercourse among our Catholic men, but was well calculated to foster a spirit of judicious economy and an honorable emulation in advancing their temporal interests.

That every one who became a member of this society would derive, in my estimation, a two-fold advantage from the step which he took.

First, he would increase his prospective income; secondly, he would acquire a habit of self-denial and economy which is specially desirable in young men who are surrounded by so many sources of temptation. And I said, that to make the association a permanent success, two conditions were essential:—First, the association should be governed by a wise and well matured code of laws; secondly, these rules should be rigidly and impartially enforced.

And I now learn with pleasure that the Order, founded over twenty-one years ago, has thus far accomplished its mission.

That as a result of the business tact and judgment I then hoped for, it has gone on collecting from its members the premiums or assessments from which it continues to regularly meet

its obligations. Again, the educational influences of the Order, both moral and secular, upon our Catholic men have been most noticeable.

For its good work, and especially its charity in collecting and dispensing nearly fifteen millions of dollars to the beneficiaries of about seventy-four hundred deceased members, whereby so many of their families have been raised above mendicancy, their homes preserved and their children educated in religion and to be useful citizens, I again commend the Order, and renew my cordial approbation."

All Catholic men between the ages of 18 and 55 years are eligible for membership, providing they can pass a good physical examination. Its rates of assessments are based upon the age of the applicant when he enters and the amount of insurance he applies for.

Policies are issued for $250.00, $500.00, $1,000, $2,000, and $3,000, which brings the Legion within reach of all, no matter what their condition in life may be, who are desirous of placing the mantle of protection around their homes to guard and protect those who are near and dear to them.

The following were elected officers of the organization for 1902-3: President, Richard B. Tippett, Baltimore, Md.; Vice-President, Edmund D. Hennessy, Brooklyn, N. Y.; Secretary, John D. Carroll, Brooklyn, N. Y.; Treasurer, James A. Rowe, Newark, N. J. Mr. Tippett, a prominent lawyer, an eloquent and convincing speaker and a man of much energy and ability, has done effective work for the organization, and has given it a new impetus. Under his direction, and inspiring ardor, it has increased rapidly in membership, and bids fair to surpass even its past record.

The system of organization of the Catholic Benevolent Legion provides in its plan of government, a Supreme Council; State Councils; comprised of representatives from all the Councils in a given State, and Local Councils. In the State of New York the State Council was formed in April, 1883. The number of councils at that time were few, the membership small, and the society in its very infancy. The New York State Council has

kept steadily at work until to-day it represents a membership in the State of about 20,000 members, divided into about 240 Councils. There are Councils in all the cities of the State and in many of the towns. The bulk of the membership in the State of New York lies in that territory known as Greater New York, there being about 5,000 members in Manhattan; 6,000 in Brooklyn, and about 1,200 in the Bronx, Richmond and Queens.

New York State Council meets annually and is composed of representatives from the local councils and these annual meetings are looked forward to with great expectation by the representatives. The State Council usually meets in different cities in each successive year and is always attended with great enthusiasm, and a good deal of practical work is done at the meetings.

The plan of government by the State Council divides the State into fourteen districts, two districts being in Brooklyn; one in Manhattan; one in Staten Island; one in Albany; one in Troy; one in Buffalo; one in Syracuse; one in Binghamton; one in Rochester; one in Hudson; one in Flushing; and one in Jamaica. These districts are presided over by a District Deputy and through the District Deputy, Deputy State Chancellors are appointed, whose duty it is to look over the Councils' books, audit their accounts and install their officers. Every President of a Council and every Chancellor of a Council and every Deputy State Chancellor is a member of the district in which he resides.

It will therefore be seen that the real work of the Legion is done through the District system, for through the district system close touch is made with the membership at large, through the officers of the councils. In all fraternal organizations, and especially in the Catholic Benevolent Legion, the missionary work must be done by personal effort, and recognizing this to be the case, the State Officers visit all the principal cities of the State of New York, these meetings usually being held on Sundays, with the result that a renewed feeling of confidence is spread, not only amongst the members, but in others not in the organization, that the Catholic Benevolent Legion is a substantial, wise and safe institution. The present State officers feel that a substantial increase in membership from now on may be looked for in the State of New York.

The officers of New York State Council elected for the year 1902-1903 were President, John A. Henneberry, New York City, N. Y.; Vice-President, Michael Werner, Buffalo, N. Y.; Secretary, Thomas B. Lee, New York City, N. Y.; Treasurer, Peter G. Schakers, Brooklyn, New York City, N. Y.

Mr. Henneberry, President of the New York State Council, is an untiring worker in the interests of the organization, and has contributed largely to its efficient standing in New York State; as has also the Treasurer, Mr. James A. Rowe, of New Jersey, both within and without that State.

Such organizations as the Catholic Benevolent Legion are deserving of unqualified commendation. They aim at realizing in a secure and comparatively easy way some of the chief ends for which we live and labor. They provide for the families of their members, in case of their disability or death. They alleviate their last suffering by the assurance that want shall be averted from those near and dear to them. They stimulate the courage of the widow and orphans. They afford them the means of battling successfully against the adversities of the world. They enable the careful and provident mother to maintain, educate, and rear her children as good Christians and useful members of society. They bespeak a continued interest of the members of the fraternity or union in the family of their deceased associate, and an effort to procure suitable employment for the children.

A workman acting by himself and for himself frequently forgets, until too late, the important duty of making provision for his helpless family. His example teaches selfishness, improvidence and vicious habits to his children. In their poverty and bitter need they are prompted each to look out for himself. The tie to the family center is broken. They lose sight of one another, and their fortune is as varying as their environments. Again, the mother's death may be hastened through the weight of her sorrow and the consciousness of her helplessness. Then the last hope is gone. No one is left to guide them in the way of religion, in the path of morality, in the instruction of the schools. How many children might be saved to the Church and morality, to the school and usefulness, if provision were made for them be-

fore the death of the father—if they could continue to live under the family roof-tree.

Men are differently constituted. A great many of our working people seem to lack the power to save. There can be no doubt that every man of that class would derive advantage from joining such a fraternal benefit association. In it he would meet the best element of working men—men who read and think, men who enjoy a sense of manly independence in the consciousness that neither in sickness, disability nor death need they or their families fear the poorhouse or soul withering consequences of abject poverty. Membership in it would teach him to be practical, industrious, economical and attentive to the probable wants of the future. It would make him self-respecting and manly. It would encourage him to strive to provide a home for his family, and to surround himself with the comforts of life, if not the luxuries. It would bring him into closer relationship with his associates of the brotherhood than he would otherwise be. He would become interested in their welfare and they in his. They would advance mutually their common weal. Their interest in his welfare would make him a greater power in the community than ever he was before or could be without their co-operation. In short, he would become a steadier man and a better citizen. The strictly beneficiary society, with its frequent meetings and fraternal association and what is called social accompaniments, as under the management of the Catholic Benevolent Legion, is a system that has been warmly received by our Catholic people, and the admirable supervision of these associations has elicited the respect and confidence of the public generally. There is no doubt also, that such societies are gradually destroying the hurtful influence which Masonry, Oddfellowism and other objectionable organizations have heretofore wielded over careless Catholics. The financial benefits which they confer, as instanced in the record of the Catholic Benevolent Legion, have done much to lessen poverty and to establish families in thrifty ways, and their continued success is worthy the deepest attention and earnest support of all interested in the welfare of the Catholic community.

MOST REV. FREDERIC X. KATZER, D.D.,
Archbishop of Milwaukee, Wis.

Hochwürdigst. Frederic X. Katzer, D. D.,
Erzbischof von Milwaukee, Wis.

REV. CLARENCE E. WOODMAN
A Paulist Father and an American Convert.

THE RIGHT REV. JOHN SAMUEL FOLEY,
THIRD BISHOP OF DETROIT, MICH.

REV. W. G. READ MULLER, S. J
President Boston College, Boston, Mass.

JOHN J. HYNES.
Supreme President, Catholic Mutual Benefit Association.

RICHARD B TIPPETT.
Supreme President, Catholic Benevolent Legion.

JAMES E. DOLAN.
National President Ancient Order of Hibernians. Mr. Dolan is a man of ability and energy, and has ever been a champion of the rights and interests of Ireland and Irishmen. Previous to his election as National President he held the office of National Vice-President, to which he had been unanimously chosen, at two consecutive conventions.

F. J. KIERCE.
Supreme President, Young Men's Institute.

THE YOUNG MEN'S INSTITUTE.

Although the Young Men's Institute has been in existence only since 1883, its progress has been marvelous. Its remarkable development has drawn toward it more than the usual attention given to beneficial and fraternal organizations. It is the only beneficial and fraternal organization originating in the West, which has become a great national organization.

It has been said that the purpose for which any fraternal organization exists is best expressed in the preamble or constitution which governs such body. What is true of fraternal bodies in general is true of the Young Men's Institute in particular. Looking at the very first section of its constitution we find its objects and purposes thus defined: "Mutual aid and benevolence, the moral, social and intellectual improvement of its members, and the proper development of sentiments of devotion to the Catholic Church and loyalty to our country in accordance with its motto, '*Pro Deo, Pro Patria.*'" The Constitution of the Detached Councils particularizes how this work is carried on, as follows: "In order that these objects may be successfully attained its efforts will be directed toward procuring libraries, halls and reading rooms where young men may meet in social intercourse, that thus an interest may be created in each other's welfare."

The Young Men's Institute, therefore, has a definite purpose and a well defined plan for carrying out its objects. It may not be as successful in distributing its material advantages as some other organizations, but the mutual aid and benevolence which it does bestow have not been limited to its own membership; the distressed and needy in every community without regard to creed have been assisted without respect to membership in the organization. The aid and benevolence bestowed have always been abundant and timely.

The primary purpose of the Order, however, is not so much the financial benefits which flow from membership, as the benefits bestowed by the moral, social and intellectual improvement of the individual members. The Order is not charged with the

duty of sanctifying the whole world, but it aims to improve in a moral way the individual coming under the influence of the society, to make him a better man, a better citizen and a better member of God's Church by precept and example and by so doing to influence his moral nature that moral improvement will be shown.

The social improvement of the individual is not to be neglected, and follows as a sequence to the moral improvement attainable in the organization. Of paramount importance, however, is the intellectual improvement of the member. Nowadays that becomes of special importance. In the every day walks of life the Catholic layman is called upon to give reasons for the faith that is in him, and through the instrumentality of this society, the lectures given, the advice heard, the meeting and continuous commingling with his fellows, he is enabled to thereby actively and intelligently defend God's Church. In this country, in particular, it is all-important that the Catholic laity should be intelligent and well versed in the history of the past, and the history of the particular country in which they live.

The Young Men's Institute, which has branches in nearly every State in the Union and in nearly every place in British Columbia which can support a Council, and also in the Hawaiian and Philippine Islands, was founded in San Francisco, California.

The temporary organization of the society was effected on the 10th day of February, 1883, but the society was not organized into a permanent form until the 4th of the following month, so that the date of the founding of the organization is March 4th, 1883. At the time the Order was established there was no Catholic society which filled the want which was then felt among our Catholic young men. At that time the Catholic societies existing and which, in fact, now exist, other than the Young Men's Institute, were organized on three separate, independent and distinct lines. The first was the Parish Society. This, of course, had no outside connection and when a young man separated from the particular parish in which this society existed, his connection with the organization became completely severed. The second was the National Catholic society, and, in this, membership was restricted to those of a particular nationality or to the descendants of a particular nationality, and consequently, there could be no union of all Catholics therein. The third was the insurance organization, and as the greater number of our Catholic young men did not desire insurance they were debarred of the privileges of association with this kind of a society, except at great expense.

The men who founded the Young Men's Institute and without mention of whom no sketch of the organization or record of the society would be complete, consisted of John J. McDade, James F. Smith, George R. E. Maxwell, W. H. Gagan, W. T. Ryan and E. I. Sheehan. Five of these men are still living and are yet active spirits in the organization; the other, W. H. Gagan, departed this life in 1898.

Many preliminary meetings were held, and after painstaking care and much deliberation, a Constitution was formed and adopted and officers elected. The founders of the Young men's Institute saw that it was necessary to have a society which would adopt the best characteristic of each of the organizations then existing and unite them into a single society. The Institute has done this in a marked degree and it has accordingly attracted widespread attention.

One of the founders of the organization, James F. Smith, has become a national character. He was selected as the first President of the first council of the Order, Pioneer Council No. I. He was a unique character and possessed that indomitable energy and perseverance which has characterized him not only in connection with the Institute, but in every walk of life where duty called him. As President of what is now known as Pioneer Council No. I, and subsequently, as Grand President of the Pacific Jurisdiction, his name became a household word wherever a branch of the Young Men's Institute existed. At the outbreak of the Spanish-American War, he was Colonel of the First California Regiment and by successive stages became Brigadier General, Governor of the Island of Negros, one of the Justices of the Supreme Court of the Philippines, next accompanied Gov. W. H. Taft as the representative of the United States

Government to the Vatican and was afterward appointed Superintendent of Public Instruction in the City of Manila.

The organizers of the Young Men's Institute turned their thoughts to the establishment of new councils and San José Council No. II was organized in the City of San José, California, on March 30th, 1885, and within five months, councils from number 3 to Vallejo No. 13 were organized and have at all times maintained their existence.

The man who took the initiative in this work of organization was John J. McDade, the first Grand President and afterward, the first Supreme President of the Young Men's Institute. He was one of the most earnest and active members of the organization, and when a sufficient number of Councils had been organized a Grand Council was called and he presided at its deliberations. It was held in San Francisco, California, on the 4th day of July, 1885. He was there elected Grand President. He was re-elected at the second Grand Council held in San José in 1886, and again re-elected at the third Grand Council held in Sacramento, California, in 1887. The fourth Grand Council was held in Stockton, California, in September 1888, prior to which time councils had been organized in Nevada, Oregon, Utah, British Columbia, Montana, Ohio and New York. M. W. Fleming was elected Grand President in San Francisco. He was in turn succeeded by Hon. J. F. Sullivan, who served in the capacity of Grand President for two terms. During his administrations in 1888 and 1890 the Atlantic Jurisdiction was organized with F. E. Mackentepe of Cincinnati, Ohio, as the Grand President. From that time on the organization continued in two jurisdictions, the Pacific Jurisdiction and the Atlantic Jurisdiction. J. F. Smith, heretofore referred to, was elected Grand President at the Grand Council held in Watsonville, California, in 1891. His administration was one of the most memorable in the history of the Order, as he made a tour of the Pacific Jurisdiction during which he visited every council therein. C. P. Rendon was elected Grand President at Fresno, California, in 1892, and was succeeded by the Hon. F. J. Murasky at the Grand Council held in Marys-

ville, California, in 1893. The latter made efforts to convene a Supreme Council of the Order during his term of office, but without success. The tenth Grand Council held in San Francisco, California, in 1894 elevated F. J. Kierce, afterward Supreme President, to the position of Grand President of the Pacific Jurisdiction. Like his predecessor, J. F. Smith, he visited all the councils allotted to the Pacific Jurisdiction. It was during his term of office that a plan for the organization of the Supreme Council satisfactory to the Atlantic and Pacific Jurisdictions was adopted.

The delegates elected to the First Supreme Council from the Pacific Jurisdiction consisted of J. J. McDade, J. F. Sullivan, J. F. Smith, F. J. Murasky, F. J. Kierce, James Gallagher, E. I. Sheehan and Frank McGlynn. John Lynch was elected Grand President of the Pacific Jurisdiction at the eleventh Grand Council held in Vallejo, California, in 1894. It was during his term of office that the first Supreme Council of the Young Men's Institute was held at Denver, Colorado, on February 15th, 1896.

The action of the Supreme Council in separating the Atlantic and Pacific Jurisdictions into the seven Grand Council Jurisdictions now existing shortened his term of office, and owing to the unavoidable absence of past Grand President James F. Smith, John Lynch attended as his Alternate and participated in the deliberations of the First Supreme Council.

The history of the Young Men's Institute since the adjournment of the First Supreme Council centers around the work of that body in controlling and directing the different jurisdictions and Detached Council and in assisting in the carrying on of their works.

The first Supreme Council of the Young Men's Institute selected as the Supreme President John J. McDade of San Francisco, California. The second Supreme Council held in St. Louis, Missouri, in October, 1898, the Third Supreme Council held in Denver, Colorado in 1900 and the fourth Supreme Council held in Omaha, Nebraska, in October, 1902, selected as the Supreme President F. J. Kierce, of San Francisco, Cal.

More than any other fraternal society the Young Men's Institute has modeled its laws and plan of operation after that masterpiece of the world's statesmanship, "The pride of every model and the perfection of every master," the Constitution of the United States.

In our country we have a general government and a Federal Constitution which guides and directs the affairs of the several States, but without interference with their internal workings. In the Young Men's Institute there are a Supreme Council and a Supreme Council Constitution in which is vested supreme authority over the several Grand Council Jurisdictions, having a uniformity of general laws, but without interfering with the local conditions peculiar to the separate Jurisdictions. Beneath the various State Governments exist the County Governments. In the Young Men's Institute there are the Subordinate Councils standing in the same general relations to the different Grand Council Jurisdictions that the several counties stand to their respective States. Under the American plan of government the different territories not yet strong enough to sustain a State Government are under the direct supervision and control of the general government, and in the Institute, to complete the parallel, there are Detached Councils under the direct supervision and control of the Supreme Council and its Officers, because they are not yet able to sustain a Grand Council Jurisdiction or are too far separated from the centers of the Grand Council Jurisdictions. Many of these Detached Councils are to be found in the different parts of the country and in addition to that, there are three Detached Councils in the Hawaiian Islands and one at Manila in the Philippine Islands. On the 16th of November, 1902, a Detached Council was established in Dawson City Yukon Territory with one hundred and forty-three charter members under the name of Judge Council No. 580, in honor of the pioneer priest of the Klondike. Speaking of the Young Men's Institute the Editor of the Catholic Progress of St. Louis, Mo., said:

"I was very much impressed with the evident vigor and zeal of your organization and splendid system. I am indeed very much

interested in the matter of Catholic organization, especially the organization of young Catholic laymen in this country. This is what we need above everything else, and you may be sure I was greatly rejoiced to learn of the vigorous and flourishing condition of your Young Men's Institute. Such societies are, I may almost say, the salvation of the Church in this country. Had such societies generally flourished in this country for the past twenty-five years, we would now have twenty instead of ten millions of Catholics. The leakage of our ranks has been through the young men. If they had been held through the medium of societies, in character like your Young Men's Institute, we would not to-day bewail the loss of millions.

But I believe we have at least realized this, and are seeking to remedy it. I do not know of any organization in this country better adapted or equipped for such work than your own. I hope to see it spread over the entire Union in a few years."

The duties of the members of the Young Men's Institute are manifold; not only do they owe duties to their fellow-members, but they also owe duties to their faith and to their country. The first duty of a member of the Young Men's Institute is to his fellow-members and to the organization. His efforts should be directed to the upbuilding and uplifting of his fellows and to increasing the influence of a society which can appeal to Catholics in every place to unite with him in furthering the interests and purposes of the organization, which presents no line of demarkation as to eligibility for membership, no matter what the age limit may be, or the social or worldly condition of the applicant. The Constitution of our common country declares that all men are created free and equal, and the Young Men's Institute would deem itself unworthy of the name of a Catholic or an American fraternity if it fell short of permitting any practical Catholic to enter its ranks. As its constitution is framed, the young men from the age of eighteen to forty-five are eligible for beneficial membership, while those who are not able to pass a medical examination, or are too far advanced in years for beneficial membership may become associate members in the organization, which membership gives them all of the privileges and ad-

vantages given to the beneficial members, except participation in the sick and funeral benefits. Again, the initiation fees are placed at such a figure that any practical Catholic without respect to his financial position may become a member. In addition to the duties which members owe to the society proper, they also owe duties apart from these; they are charged with the mission of elevating our young men in accordance with the requirements of the constitution of the order. The members should be animated by an apostolic spirit and should be valiant auxiliaries in Church work everywhere. They should aim to preserve the faith and morality of Catholic young men and make them proud of their Church and its traditions, and ever ready to stand by justice and right in all things.

The growth of the Young Men's Institute has been most phenomenal. From the original five members who founded the society in 1883, with no idea that it should be more than a merely local one, it had grown in 1903 to five hundred and eighty-one subordinate councils with a membership in excess of twenty thousand, with these branches spread throughout the whole of the United States and British Columbia and even in the far-off Philippine Islands and Dawson City.

The future prospects are encouraging, if we judge of the organization by its past success. The future success is in the hands of those charged with the work of carrying forward the purposes for which it was founded, not with the idea of advancing their material interests or political aspirations, but with the unfaltering hope of promoting at all times the objects embodied in the motto of the Young Men's Institute.

THE CATHOLIC ORDER OF FORESTERS.

THE Catholic Order of Foresters was chartered May 24, 1883, and on March 1st, 1903, had a membership of 105,745, confined to the Northern States from Maine to California, and also the Canadian Provinces.

The organization had its inception in the Jesuit parish of Chicago, Illinois, and was due to Mr. Thomas Taylor. The assessments are operated on a graded scale of rate according to age; there being two classes, the hazardous and the ordinary. Since its organization, until 1903, the Order has paid out in death claims $5,111,609, and $262,000 for sick and funeral benefits. At the time mentioned, the Order held in investments in government, state and municipal bonds $434,126, and had a cash balance of $73,592.

The High Chief Rangers of the Order have been successively John F. Scanlan, J. P. Lauth, Patrick J. Cahill, John C. Schubert, and, in 1903, Thomas H. Cannon, with High Secretary, Theo. B. Thiele.

The object of the organization, as stated in its constitution, is to promote Friendship, Unity and True Christian Charity among its members; Friendship in assisting each other by every honorable means; Unity in associating together for mutual support of one another when sick or in distress and in making suitable provision for widows, orphans and dependents of deceased members; True Christian Charity in doing unto each other as we would have others do unto us."

The amount of benefit payable by this Order to the beneficiary of a deceased regular member is $500, $1,000, or $2,000. Beneficiaries must be between the ages of eighteen and forty-five years to be acceptable for membership. While membership is divided into two classes, the ordinary and the hazardous, those engaged in trades or occupations deemed dangerous are ineligible. Thus the interests of the Order are safeguarded, and the amount of death payments kept down to the lowest possible limit.

Persons engaged in any of the following occupations are not eligible to regular membership; Aeronauts, anthracite coal miners, blasters in mines, tunnels and quarries, circus riders, professional acrobats, prize fighters, professional base ball players, professional cyclists, professional outside window washers, railroad switchmen in yards, makers of powder, percussion caps, cartridges, fireworks or any explosive, drop forger, professional diver, sub-marine diver, or any person engaged in the marine life-sav-

ing service, steeple climbers, jockeys, iron and steel bridge builders, or iron and steel building constructors, wild animal tamers, electric light linesmen, makers and handlers of phosphorous, handlers of dynamite, brakemen in or about the yards of steel plants on dinkey trains, window glass workers, namely, all persons working in the mixing room, grinders of the plate on which glass is laid, plate glass workers, namely, all persons employed in the pot house department, plate tampers and all persons working in the mixing department or bath houses, all persons engaged in laying glass upon the bed prior to grinding, plate glass grinding department, namely, the grinder, the repairman who repairs the machinery, the polishing and finishing man, plate glass plaster department, namely, all employees, lead and zinc miners and all other persons whom the High Court shall deem to be engaged in occupations of like hazard as those mentioned.

And persons engaged in certain occupations are eligible to regular membership in the hazardous class only including: Officers, members of crew and other employees of ocean or inland steamers, or sailing vessels, oyster dredgers, railway trainmen, namely, conductors, brakemen, expressmen, baggagemen, news agent, porter, mail clerks, engineers, firemen and all other employees whose occupation requires them to go upon moving trains, railway employees, namely, yardmasters, yardmen, track repairers in cities, telephone and telegraph linesmen, metal polishers, varnish makers, match makers, rubber grinder or mixer, salaried members of fire brigades in cities, salaried police officers and policemen in cities of 10,000 population or over, marble and stone cutters, quarrymen, master miners, gold, silver, copper and iron miners, surface miners, coal miners (except anthracite coal miners), steam shovelers and lifters, slaters, glass bottle blowers and window glass blowers, buzz, band, circular and gang sawyers and edgermen, those engaged in any regular military or naval service in time of war, all persons actively engaged in the manufacture or sale of intoxicating liquors, Bessemer, open hearth and crucible steel workers, blast furnace employees, namely, cupola man, top filler, salamander, brakeman, puddler, guide in hoop mill, and men employed as laborers in and around blast furnaces and rolling mills, rod mill employees, namely, puddler and assistant roller and roller's assistant, rougher and rougher's assistant, etc, and all other persons whom the High Court shall deem to be engaged in occupations of like or equal hazard.

No person who for any reason whatever has been expelled from the Order, or who is a member of any society condemned by the Catholic Church, or who has not complied with his Easter duty during the last preceding Easter time, or, if such time has expired, has not approached the Sacraments since that time, is eligible either to regular or honorary membership in the Order.

THE LADIES' CATHOLIC BENEVOLENT ASSOCIATION.

The Ladies' Catholic Benevolent Association was organized at Titusville, Pa., April 9, 1890, and chartered under the laws of Pennsylvania. It was the first women's fraternal insurance society organized in the United States. It has no State Councils, all business being transacted directly with the Supreme Council, and representatives to the Supreme conventions being direct from subordinate Branches.

In 1903 it was organized in twenty-two states, had 805 subordinate Branches and a total membership of 80,116 with a total protection of $69,100,000. It had a reserve fund of $136,187, a surplus in the Beneficiary fund of $19,924 and a total credit balance of $193,838.23. It had paid to beneficiaries of deceased members $2,314,459.27.

A glance through the history of civilization and we find the facts that moulded the conditions of woman and the influences controlling her power for good were entirely those of Christianity down through the long ages up to the discovery of our own country, and since that period the position attained and strengthened by the continued impulses of Christianity has been modified by two important forces—the progress of intellectual refinement and its consequent breaking away of prejudicial influences; and the tendency of all classes and nationalities to become distinctive as a class in the forwarding of some special movement for the advancement or betterment of the human family.

Keeping pace, then, with these progressive ideas, the women

of the past century have to an unprecedented extent distinguished themselves, but no movement inaugurated may be classified of greater worth and broader principles nor more prolific of good results than that conceived and propagated within its last decade by the Catholic women of the age and whose idea resolved itself into the Ladies' Catholic Benevolent Association.

The Ladies' Catholic Benevolent Association is a fraternal and insurance organization composed entirely of women and under their exclusive management and control. The Association was the first of its kind on record where Catholic women have banded themselves together in a united sisterhood for mutual benefit during life and with a provision for those dependent upon them after their own death. It has gained for itself recognition and attained an unquestionable standing among the beneficiary societies of the country.

Early in 1890, a few earnest, thinking women, seeing the need, and feeling that the time for action had been reached, and with an earnest desire for the betterment of their own class, conceived the idea of forming a benefit or insurance organization, to be governed solely by women, and that would admit only women to membership; but this new departure needed experienced minds to direct and these were not found wanting.

Guided by the advice and experiences of long-time members of fraternal societies based upon the lodge system, notably the C. M. B. A., whose strength and record placed it in the foremost ranks of insurance societies, these few representative women took the lead and scoffing at the idea that to join any society or assist in its formation when intended to make provision for dear ones in the future was to become unwomanly or to step without the bounds of domesticity, they took also the initiative with a determination to succeed. These woman from out the homes of Catholic influence were agreed that neither propriety nor any other essential principle would be violated by uniting their efforts for mutual good and a benefit to those that followed.

Interest was at once created through correspondence, and preliminary branches were organized in Pennsylvania, New York and Ohio.

Like other insurance organizations, the Ladies' Catholic Benevolent Association is required to present a detailed report to the Insurance Commissioners of every State with or in which it transacts business. Upon every occasion the utmost satisfaction has been expressed and commendations received for the excellence of management and discipline. In cost of membership and in maintenance of Supreme Council and adjustment of all legitimate demands, it is the lowest of any fraternal association in the country, the annual expense of the vast Association being less than fifty cents per member.

Of the 160 insurance associations in the country, but six are larger than the one organized in 1890 at Titusville, and all of the Catholic associations but one shows a longer list—the Catholic Order of Foresters.

In view of the past, therefore, it may not be too extravagant a prediction that ere another biennial season has come and gone, the Ladies' Catholic Benevolent Association may stand side by side with the foremost, and that they may go foreward with the same united and devoted spirit, the same desire to serve their day and generation with a service with which past ages have not been blessed.

Although the Ladies' Catholic Benevolent Association is known to the public generally as an insurance organization, it has other objects of a Christian Character of still greater importance. The ritual while stating that the Association is formed to unite in a fraternal sisterhood Catholic women of approved moral character and in good physical condition, between certain prescribed ages and possessing such other qualifications for membership as the Constitution and By-Laws may prescribe, also declares in substance that it is for the further purpose of elevating them morally, mentally and socially. There is also another object which in this age is one of great significance, namely, by means of Christian literature to educate members and those dependent upon them in piety, integrity and frugality, truly a combination of noble aims. From the recounted experience of those who have introduced the Association and made known its benefits in sections where fraternal organizations did

not exist, it is learned that it has been a potent agent in uniting the classes and infusing a spirit of contentment among them and at the same time a desire to advance in the approved direction. In fact, it has been a quiet educator, while the reliefs extended through the beneficiary department have eased many a mother who realized that were she taken from her little ones they would in a measure be provided for.

It has been argued that women did not need insurance and that such should be left to the male members of a family; but women may be deprived of their natural protectors, the source of their livelihood stopped and the care of their young families dependent upon the mother's resources. Hence, we find in every city and town of our broad land hundreds of women who support themselves and provide for others also. The economic conditions difficult for man are still more difficult for woman, and statistics tell us that the mortality of working women is largely in excess of that of men. Is it not a wise precaution, therefore, to lay aside through assessment associations that which can be accumulated by the working woman in no other way?

A small amount paid monthly will prevent the orphan from depending upon charity and place the aged parent beyond want; and though the Association does not pay a disability claim, the presentation of a beneficiary certificate and the stating of disposition will secure the needed care in sickness and provide for burial. To those who do not need the insurance, The Social Department should present many attractions and perform the mission intended—that of preventing the affiliation with non-sectarian societies and forming a stronger union with those of their own creed.

To both classes, however, the social advantages are many. By attendance at meetings women gain confidence in themselves and by an interchange of thought and sympathy are led into varied sources of learning that will and have proved of lasting results.

A Field For Catholic Women

IN THE

Practical Work of the Church

The Adaptation of Her Labors to the Needs of Our Age.

THE CATHOLIC WOMEN'S ASSOCIATION.

BY LOUISE GIROD.

On Prospect Place, in the Borough of Brooklyn, stands a large, commodious house, whose outward appearance is no more pretentious than that of its neighbors, but within whose walls a corporation, known as The Catholic Women's Association, has labored assiduously since 1894. To help young women to help themselves is its object. This is accomplished by aiding them in obtaining a knowledge of such branches of the useful arts as may be suited to their ability, and in which they may afterward obtain lucrative employment and better their condition in life. In order to inculcate a feeling of independence, a nominal fee is charged for all classes except those in sewing, elementary English, and arithmetic and penmanship, which are free.

The accommodations of the present building have long been inadequate for the enlargement of the scope of the work, and a fund for the erection of a new and suitable building in the not far distant future is steadily assuming larger proportions.

In order to provide every facility for the proper conduct of such work as the association should undertake, Father McCarty selected a corps of earnest women to aid him in carrying out his philanthropic enterprise. He is assisted by two vice-presidents, a recording secretary, a financial secretary, and a treasurer, who,

in conjunction with the Board of Managers, meet on the second Wednesday of each month, except July and August, to settle all affairs of moment. The chairmen of the library, educational, entertainment, membership, house, employment, finance and lecture committees are members of this board, and at these meetings render an account of the work of their several committees during the previous month. The membership of these committees is made up from the general membership of the association.

The memberships are honorary, life, contributing, active, and associate. Any person, upon the payment of one hundred dollars, may become a life member, and receives the privilege of placing a student in any one of the classes for a period of five years—not necessarily consecutive. The life members include some of the most representative Catholics of the city. Any person, upon payment of twenty-five dollars annually, is inscribed as a patron of the association, and receives the privilege of placing a student in any one of the classes for one year. Any person, upon the payment of five dollars annually, will be enrolled as a contributing member. Men, as well as women, may become life and contributing members, or patrons. The larger portion of the membership roll is composed of the active members, who pay an annual fee of two dollars, and have the privileges of the library and of the entertainments, and of course may enter classes.

In order to conform to the rule of the association that all persons connected with it should be members, the students of the classes are allowed to become associate members upon the annual payment of one dollar, and receive the full privileges of the association.

The members of the Library Committee are assiduous workers. They keep the library up to date and have in it the best works ready for circulation. A fine collection of four thousand carefully selected books is at the disposal of the members. As elsewhere, a fondness for fiction seems to predominate. However, an examining committee passes judgment on all books considered for the shelves, and selects none but those which will add to the mental and moral growth of the readers. All the latest standard works of fiction are secured.

THE association was founded by the Rev. Edward W. Mc Carty, rector of St. Augustine's Church, Brooklyn Borough, New York City, who is also its president. Though constantly busy with other innumerable cares and occupations, he still gave much time and thought to evolving this scheme whereby he might assist young women to become self-reliant and self-supporting, which assumed tangible form at the time. He selected the building, No. 10 Prospect Place, as one suited to his requirements, reconstructed it from top to bottom, and furnished it with such equipment as is used in schools of similar character.

REV. EDWARD W. McCARTY.

The basement is fitted up as a cooking school, and contains all the latest apparatus for the successful conduct of classes in cookery. It also contains a small gymnasium, where instruction in physical culture is given. The first floor contains the reception-room, the reading-room, the library and the general office. On the second floor are the dress-making, millinery, sewing, bonnaz machine, and English rooms. The third floor is devoted to the stenography, type-writing and book-keeping rooms, etc.

The Constitution, outlining the duties of this committee, says: "This committee shall remember that it is establishing and conducting a Catholic library. Consequently, any book, by whatsoever author written, that is inimical to Catholic faith, morals, or practice shall be black-listed and kept from its shelves. It shall make it a specialty to secure works of merit by Catholic authors, and shall encourage its patrons to read them."

The result is that, while general literature not poisoned with immorality or irreligion is constantly secured, there is a steadily increasing department of high-class Catholic books.

The members of the committee occasionally hold book receptions, and at all times are ready to suggest desirable works to persons who would like to make donations of books but are uncertain what to send; or they gladly receive contributions of money to buy what may be the most needed at the time. This branch of the work receives the constant and substantial support of all well-wishers of the association, as its power for good in the distribution of helpful as well as attractive literature, as may readily be understood, is unparalleled.

The reading-room is supplied with all the standard magazines and periodicals, and through the courtesy of the Brooklyn *Daily Eagle* a file of that paper is always at hand for perusal.

Ample accommodations and equipment for the fundamental principles of physical culture have been provided. General exercises are given for the preservation of health, for energizing and strengthening the body, especially the vital organs, the movements being given in regular progression, to correct bad habits of carriage, movement, and breathing, to develop the heart, lungs, chest, neck, shoulders, etc.; to the strengthening and freeing of the muscles, resulting in conservation of nervous energy and grace of motion, and producing the healthful action of all functions of the body in the harmonious development of the whole. Students are expected to wear the regulation suit of the association, made of dark blue material, with white trimmings, made to escape the ground by nine inches.

In April, 1901, the reverend president called the graduates together and formed an alumnæ association. Its object is to

keep [illegible] graduated from the classes; to have [illegible] with the workings of the association; to assist [illegible] positions to protect them while in positions from abuse or [illegible] so far as it is possible, and to look after their general interests. It meets in a social, informal way on the first Wednesday evening of each month. The membership is steadily growing.

The sewing courses comprise instruction in the various stitches used in hand-sewing, including patching and darning, upon small, uniform samplers; machine-sewing, use and care of machines, cutting from pattern and making undergarments, dressing-sacques, or shirt waists. Talks are given on cotton, silk, wool, emery, needle, pin, thimble, etc., as the work progresses, and upon the position of the body and care of the eyes while sewing. This course, leading through the preparatory dress-making classes, furnishes material for the regular dress-making classes.

A special feature of the sewing is the Children's Saturday Morning Classes, in which one hundred and twenty-five little women make diligent use of their needles, in following the two years' course which is carefully arranged for them by the young woman who has devoted herself to the welfare of this department from its inception. She is assisted very ably by ten clever co-workers. At the exhibits each year the regulation samplers and little garments are presented, together with the masterpiece of the department, a beautifully dressed doll, which is entirely the work of the children.

The millinery courses include the making and trimming of hats, bonnets, toques, and turbans, and the making of close and open frames. In the first course colored canton flannel is used to represent velvet, and sateen in harmonizing shades to represent ribbon. The principles thus learned are applied to hats of choice material.

In the art embroidery class the principles and methods are taught in connection with the cultivation of judgment in the choice of design, color, and material, in articles for personal and home decoration.

THE dress-making courses comprise the principles of cutting skirts from measure and of neatly finishing and hanging them. The millinery courses include the making and trimming of hats, bonnets, toques and turbans and the making of close and open frames and the art embroidery class the principles and methods in the choice of design, color and material in articles for personal and home decoration.

The result obtained from these classes in the day are [illegible] been [illegible] and beautiful.

The Higher Branches are Taught.

CLASSES in Spanish, French, or German are formed when sufficient applications are received to form a class. The natural method is employed, supplemented by all necessary grammatical drills. Constant practice is given in conversation, reading and writing. The stenography course is divided into three grades; and instruction is

given on standard type-writing machines and covers graded exercises in words, commercial phrases, business correspondence, headings, titles, addresses, miscellaneous, mercantile, and legal forms, testimony, specifications, etc., special attention being paid to manifolding, mimeographing, letter-press copying, and construction and care of machines. In both the stenography and type-writing classes short dictation exercises are given in spelling, composition and punctuation

T. C. W. A., BROOKLYN, N. Y.

A Centre for Intellectual Improvement.

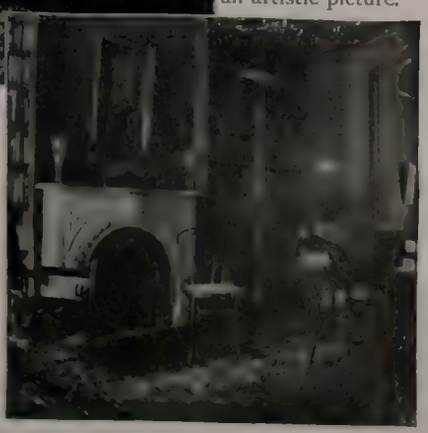
THE association has been incorporated under the University of the State of New York, and has been made a University Extension Centre. The object of this new departure was to widen the influence of the association. It accomodated at once many teachers and others who applied for university courses. The initial work in this line was a course of thirty lectures on psychology, under especially able management, which proved both [illegible] and popular. About three

hundred students were enrolled as members, the majority of whom were public school teachers, some coming from the Borough of Manhattan. Their attendance-marks and note-books were carefully examined by the lecturer, and certificates granted to those who fulfilled the required conditions. All certificates issued by the association are recognized by the Board of Education of the City of New York.

THE CATHOLIC WOMEN'S ASSOCIATION, BROOKLYN, NEW YORK CITY

Social Life is Cultivated Here.

WEDNESDAY evenings are reserved exclusively for entertainments. The Entertainment Committee is untiring in inventing ingenious devices for the pleasure of its guests. It succeeds in brightening the lives of many young women, to whom these are "red letter" nights, and their only diversion. On these occasions the house is decorated with flowers, ferns and palms, which blend harmoniously with the colored lights, and form an artistic picture.



Every second Wednesday is an at home night, when the girls are initiated in the mysteries of certain games which are both amusing and instructive, and also to impromptu singing, recitations, and instrumental music. At other times a set programme is provided in the form of a fine musicale, a reading, a lecture, or other popular entertainment. Occasionally refreshments are served.

To Help Young Women to Help Themselves.

THE Educational Committee is responsible for all class work, and two members are in attendance each evening. The scholastic year is divided into three terms, beginning first of October and ending the last of June, each term comprising a period of twelve weeks.

Well-trained teachers preside over all classes, and follow the methods endorsed by the best educational authorities. Two exhibits are given each year, and these practically demonstrate the character and completeness of the work. Promptness, regularity of attendance, and interest are noticeable on the part of all students. Certificates of the association are awarded at the end of each year to those who have completed one or other of the branches and have secured the percentage required by the association.

This is the only school in the greater city where instruction may be obtained on the bonnaz machine. Every facility is provided for gaining a working knowledge of this branch of the useful arts. The instruction comprises chain-stitching, braiding, cording, feather-stitching, etc. The bonnaz machine has been steadily improved upon for a number of years, until an expert operator is now able to turn out an original design, which upon close inspection can scarcely be detected from hand embroidery. This style of trimming is used so extensively that there is always a demand for skilled operators, and the knowledge is easily acquired. Perseverance and constant practice in manipulating the hand-bar underneath the table are the principles to keep steadily in mind.

Regular courses in cooking are given, both day and evening. Ample facilities are provided for obtaining a knowledge of all the fundamental rules of cooking, and in the preparation of such articles of food as would be necessary on a well-appointed home table. In addition, a fancy course is given; an invalid course, which comprises the preparation and serving of daintily prepared dishes, special emphasis being placed on the nutritive value and digestibility of foods, as affected by seemingly unimportant conditions in their preparation. Also, a chafing-dish course, in which each member solves her own problems, a chafing-dish being provided for each individual. This method is preferable to the demonstration work given in other schools, and better results are obtained. A feature each year in the cooking department is *a chafing-dish course for men.* Superintendents and principals of the schools, doctors, lawyers, and other gentlemen of prominence have by this means been instructed in the mysteries of cookery. They finish their courses fully equipped to cater to their stag parties in the city, and to their camping-out parties in the woods. Each year's work ends with a stag dinner of many courses. Each course is cooked by two members of the class. Their work thus far has equalled, if it has not surpassed, that done by the women. It may not be significant, but usually most of the members are married men. A children's course, in an abridged form, is arranged for Saturday afternoons. Parallel

with the technical work instruction in theory is given, the notes being recorded in note-books, which are examined at the end of the course.

The class in elementary English is one of the most helpful features of the work. To train adults in the fundamental principles of the language is unique to this association. While it is true that some grown persons find study irksome and are unable to apply themselves to it, the majority, including some who cannot write their own names, are glad of the opportunity of acquiring the ability to read and write. These apply themselves diligently to the tasks set before them. Beginning at the very foundation, they advance step by step, growing more and more interested during the gradual unfolding of their minds, until the close of the year. They are then able to read fairly well, write simple general and business letters, and make out bills. The results are very gratifying to teacher and pupils, who become quite proud of their accomplishments. A well-equipped class-room is provided for their accommodation, which is excluded from the inspection of visitors.

Instruction in arithmetic and penmanship begins with a review of addition, subtraction, multiplication, and division, and includes interest, percentage, profit and loss, partnerships, exchange, discount, partial payments, etc., which are presented from a business stand-point. Penmanship is taught in a practical manner, with a view of acquiring a good business hand. Written exercises in spelling, accompanied with exercises in oral definition, etc., are given in connection. In this class the students are prepared for the book-keeping course.

The fundamental principles of debit and credit are included in the book-keeping course, with thorough drill in journalizing, posting, analysis of accounts, detecting errors in trial balances, short methods in interest, discount, multiplication, etc., rapid addition, and computations generally. A comprehensive understanding of the system of double-entry books required in different kinds of wholesale and retail business, checks, drafts, notes, bills, invoices, receipts, etc., may be acquired in this class. Single entry is taught in its relation to double entry.

The Employment Bureau has not been developed to the desired extent, owing to lack of adequate space. Great care, however, has been exercised in making it as helpful as possible, until the erection of the new building. It carefully investigates references as to character, and endeavors to rectify any injustice which may be done to any one under its patronage. It has been largely successful in adjusting the wants of both mistress and maid. It is the intention to enlarge its scope to cover higher employment, in the way of finding positions, so far as is possible, for the graduates of the various courses given by the association.

An exchange in charge of this Bureau has been organized and is open every Saturday afternoon, with members of the committee in attendance. It is designed to assist worthy women by selling for them such articles of their own manufacture as they may present for home or personal use or ornament. Biscuits, cakes, preserves, pastry, confectionery, and a variety of useful and fancy needlework form an attractive display when the exchange is open.

The association has been incorporated under the University of the State of New York, and has been made a University Extension Centre. The object of this new departure was to widen the influence of the association. It accommodated at once many teachers and others who applied for university courses. The initial work in this line was a course of thirty lectures on psychology, under especially able management, which proved both beneficial and popular. About three hundred students were enrolled as members, the majority of whom were public school teachers, some coming from the Borough of Manhattan. Their attendance-marks and note-books were carefully examined by the lecturer, and certificates granted to those who fulfilled the required conditions. All certificates issued by the association are recognized by the Board of Education of the City of New York.

For the accommodation of all who may wish to benefit by them four courses of lectures are now in progress, and are conducted by lecturers of great skill in their respective lines. In the eastern section of Brooklyn there is a course in elementary

psychology, and in the western section three courses: one in advanced psychology, one in literature, and one in Sacred Scripture. A full course in Sacred Scripture has never been offered before to the general public, and should be of great interest not only to the laity but to the clergy as well. The reverend president has received many grateful acknowledgments from those who have been benefited by this extension work, which promises to grow rapidly.

By entering this field of University Extension work the Catholic Women's Association has erected a platform from which the Catholic side of important subjects can be presented to the public. In lectures, and in courses of lectures, given under non-Catholic auspices, the history, doctrines, and practices of the Church are being constantly misrepresented, and errors flagrant and hurtful are deliberately taught. Whether this happens intentionally or not, the truth suffers and the people are misled. Generally the decision has gone against us by default. We have said nothing. The aim of this association is to handle in its lecture courses practical subjects of vital importance, and thus to do its very best to spread the light.

Although handicapped by environment in many respects, the work of the Catholic Women's Association is steadily improving in character and extent. The number of students regularly increases, and represents widely separated and remote districts of the city. There are at the present time attending its various classes approximately six hundred and fifty pupils. While it is the only Catholic institution of its kind in the city, and was established mainly for the benefit of Catholic women and girls, it is non-sectarian in character, and numbers many Protestants on its membership rolls. Its spirit is truly catholic in the broadest sense, and a feeling of universal brotherhood pervades all its actions. These helpful women extend the right hand of fellowship to both Catholic and Protestant with equal cordiality, in conformity with the maxims inculcated by the president, to whom this organization will stand as an object lesson of his energetic and untiring zeal in promoting the welfare of his fellow-men.

Catholic Federation

AS

A Unifying Force

Demanded by the Conditions of Our Age and Country.

BY JEREMIAH C. CURTIN.

THE AMERICAN FEDERATION OF CATHOLIC SOCIETIES is now permanently established. For some time, especially of recent years, the excellent results to be expected from a large body, engaged in work which individual organizations, owing to limited territory and resources, could not presume to undertake, much less accomplish, was universally recognized. The leaders of the movement were laymen; they were the original organizers; by their efforts alone could it succeed and be introduced into the different states, and then only, as in the case of other societies, with the consent of the Bishop of the diocese.

Among the special benefits hoped to flow from the Federation of Catholic Societies were:

First. The pleasure and the profit of knowing, understanding and sympathizing with one another.

Second. The facility of meeting in convention, where, by friction of brain and interchange of expression, we may improve our plans of organization and enlarge our power of good.

Third. Greater strength and dignity for every individual organization as a result of its membership in the Federation. (The strongest state in the Union, standing by itself, is an insignificant power, but as an integral part of the great American Republic, it has a part in shaping the destinies of the world.)

Fourth. Wide advertisement of our various societies and

their objects, with the consequent large increase of membership for all of them. Some of our most useful societies are known only in particular sections of the country, or only in large cities.

Fifth. Opportunity to discuss those needs of our Catholic people who are not yet joined by associations of piety, charity or benevolence.

Sixth. Promotion of the growth and spread of Catholic literature.

Seventh. Refutation that will reach the whole body of the people of misunderstandings and calumnies, dogmatic, historical and inferential, which are so often uttered against the Church.

Eighth. The impregnation of Catholics with horror for the dreadful doctrines of Anarchy, and kindred pernicious errors.

Ninth. Intensification of the spirit of patriotism in the hearts of all our co-religionists.

Tenth. The social, civic and intellectual improvement of the whole Catholic body through the benefits derived by union among ourselves.

Eleventh. The practical demonstration on a large scale to our separated brethren of what the Catholic Church really is, and the elimination from their minds of the bugaboo which they have sometimes mistaken her for.

Twelfth. The gradual eradication of all the old-time unreasonable prejudices against the Church as a body and against Catholics as individuals—prejudices once so strong, and yet not entirely dead, as to have sometimes made our otherwise fair-minded fellow-countrymen allow us to be repressed and even, at least indirectly, deprived us of some of our Constitutional rights.

Surely, these are benefits so desirable that it is worth while to strive to obtain them. This movement belonged to no particular section of the community. It was the entire thought of all. Every Catholic organization that joined the Federation was received with open arms, with brotherly welcome, with absolute respect for its individuality, its autonomy, its vested rights, its acquired privileges and its well-deserved success.

It has frequently been remarked that American Catholics, so practical in their religious duties, and so self-sacrificing in sup-

porting and advancing the interests of the Church, have hitherto exercised slight action in what the Most Rev. Bishop Messmer, in his sermon before the Federation Convention, aptly terms the apostolate of the laity. When all is said about the favorable conditions of the Church in the United States, one question still needs an answer, and it is, how comes it that in a democracy, which is supposed to bring out what is best in the individual citizen, we, as Catholics, appear, at least, to have so little public spirit, and to assert but faintly, if at all, the belief we profess? Why is it that in countries, which some of us are but too ready to look upon as inferior in many respects to our own, Catholic men are not only capable of expressing their views in a manner and style to excite the admiration of their clerical hearers, but fearless and energetic enough to compel the attention and respect of men whose tradition and interest it is to antagonize them in every way? We have, or at least pretend to have, political advantages far superior to theirs.

Have we really such superior advantages over Germany, for instance, or Belgium, or, for that matter, over Spain, or Switzerland? If we have, it only adds to the difficulty of accounting for our failure, as individuals as well as a body, to impress the stamp of our religious faith, and the strength it should impart to our mental and moral character, on the sentiments of our fellow citizens, on the institutions which we, as well as they, originate and maintain, and on the action which quickens our national life? Are we inferior in education to our brethren in the Old World; or, if equal to them, are we, as compared with them, far inferior to those about us? Considering the excellence of Catholic education generally in Europe—even in France this is the chief objection of the present government against it—considering also the disadvantages under which we have had to labor, we may easily admit some inferiority to Catholics abroad without any discredit to ourselves, and without admitting, in spite of certain obvious advantages of theirs, any real superiority on the part of our non-Catholic fellow-citizens.

In the last analysis it is not political or educational or any other disadvantage, which must account for this strange reverse

in the order of things, by which with all our liberty, or, at least, with comparative freedom from untrammeled conditions, which so many regard as liberty, we still lack the public spirit of Catholics in countries which are not democratic like our own. It is idle to say that we have been used to having our priests act for us. If this be true it is not the fault of the priests, but our own. For years the most worthy priests of this land, not merely the men to the manor born, but others quite as patriotic, and often much broader in mind and heart, all, in fact, who have been best acquainted with the needs of its people, have been exhorting and organizing the laity, men and women, young and old, and urging them to take a more active part in the life of the nation in its political, social, intellectual life, in its reforms, enterprises, charities, civil and social functions, literature, art, music, in a word, in all that helps to make the model citizen and extends his influence to the widest circle. In proof of this we need only mention the splendid and effective organization of the laity in our German Catholic societies and in the various national and racial bodies which have been formed and, in great measure, sustained by the co-operation of our priests. Just as in the Catholic Congresses in European countries the bishops and clergy have been the most generous in support of the laity, so likewise the members of our own hierarchy, and our priests as a rule have urged the laity to cultivate a public spirit, and none more than they have rejoiced at every slightest manifestation of it.

FEDERATION AND PUBLIC SPIRIT.

If Catholic laymen in the United States have done but little hitherto towards influencing public opinion and impressing the stamp of their faith on the social life of the nation, it is not, therefore, because of their political or educational disadvantages as compared with their fellow-Catholics in the Old World; nor is it because of any unsought or unwarranted clerical interference. On the contrary, what little influence they have exercised thus far is due, for the most part, to the encouragement received from the prelates and priests of the country, who have always been ready to approve and promote every genuine movement among

the laity as soon as it reached the stage which justified their action in its favor. Witness the zeal with which two of our bishops, the Right Reverend James A. McFaul and Sebastian G. Messmer, have labored to advance and consolidate the movement for the federation of Catholic societies, which is essentially a laymen's movement. Witness, also, the readiness and heartiness with which nearly one-half the members of our hierarchy and hundreds of our prominent clergymen have bidden the movement God-speed, for the simple reason that they recognize in it the very best means of developing in the Catholic laity an active Catholic spirit, a union for the employment of the most effective Catholic agencies in all that can further the moral, social and civil status not of Catholics only, but of every citizen in the land. Our greatest drawback in times past has been that besides, being comparatively few in number, we have been scattered up and down the land, isolated practically from one another as well as from those who are not of our faith. To speak out was like crying in the wilderness, and Catholic societies were, like individual Catholics, units apart. It was all very plausible to bid them take part in movements in common with all our fellow-citizens, irrespective of creed, when, for want of union among themselves, they could not compel a recognition of their rights. It was all very well to say that what was needed to influence or form public opinion was a leading Catholic weekly or daily newspaper. A great newspaper may influence, but not create nor develop, public opinion; it merely helps to form an opinion which is already in process of formation, and to confirm the same by giving it popular and permanent expression. The real editor has to study what is in the mind of his readers much more than they have to study what he writes in his editorial. He has to divine what they are thinking; they have only to recognize in his expression the thoughts they had formed but not expressed. Living apart, often apparently with conflicting interests, with no ready means of communication, a common Catholic sentiment was impossible, and without this a Catholic newspaper, weekly or daily, would have no reason for existence. United, and kept in contact by actual and frequent communica-

tion, it will very soon require several newspapers to give expression to the public Catholic sentiment that will thus be developed; and if we may judge by the excellent work our Catholic weeklies have been doing recently, they will be quite equal to the demand. This union federation has effected in a manner which may seem but natural to us now, but which the future chronicler of this remarkable year in the history of the Church in the United States will record as nothing short of marvellous. Very justly may the President of the Federation write, as he does in the following article: "Since the Columbian Congress no event in the life of the Church in America has had such wide attention or aroused so much interest as the recent Chicago convention of the federated societies."

And he writes this without the slightest boast. Indeed his article is throughout suggestive of the modesty which disposes men to reckon with the difficulties in their way before grappling with them. To him and the laymen who have been associated with him in this great movement, we owe more than we can fairly estimate. To express disappointment with the work done in the convention of delegates for the American Federation of Catholic Societies assembled in Chicago the first week in August, 1902; to ask why they did not accomplish more; to enumerate what they failed to do, is to overlook the fact that they did more for the union of Catholics of every nation and race in the United States than the great conventions in Baltimore in 1889, or at the World's Fair in 1893, even more, in some ways, than the Baltimore Plenary Council in 1884.

The scope and purpose of the Federation has been thus summarized by Mr. Thomas B. Minahan, its first president:

"First, a word on the political side of Federation; this, because politics has been the only, and is, at first blush, a seemingly valid objection to the movement.

"It will be conceded, I think, that legislation, national and state, hostile to Catholic interests is constantly in evidence. Sometimes such legislation, and also executive action, are without intentional hostility. More often, however, they are with malice aforethought. Those who do not clearly see this fact

must live far from Washington, or from state capitals, or belong to the "inclosed" orders. This assertion involves no lack of perception of the general broadness of our government in its relations to all creeds. Because it is our government do we want a Catholic public opinion forceful enough to keep it what the founders intended it to be; an impartial protector of the rights of all religions, with special favor to none.

"It is not the government nor, in the main, the executive officers in state or nation, that are at fault, so much as it is a certain class of ubiquitous, jealous, narrow meddlers, who persist in poisoning the wells of the public mind on the subject of the Catholic Church in America. They are always active. Their work goes on unhindered, save when lamely opposed by some chance individual effort.

"The constant admonition to us in such cases is: "Keep quiet; things might be worse." Our reply in this regard is that things would be very much better if we had fearless, systematic and tactful opposition, backed by the power of more than one-half of the professed church-going people of America, assertive enough to call their souls their own, and forceful enough to take their Church out of the slough of continual apology for its presence in this country.

"How can Federation change existing conditions? Not by noisy declamation against grievances that sometimes have no foundation in fact; not by exaggerated denunciation of executive or legislative bigotry; not by hurling dire threats against this or that political party; in a word, not by blusteringly stultifying ourselves in the eye of a public opinion which, if discreet and tactful methods were taken to win, might be made our stoutest shield. Not by these methods does Federation intend to solve its problems.

"For state and national legislation, and in dealing with those in power, Federation appoints a committee on law. The business of this committee, acting with an executive body and advisory board, is to closely study and watch legislative and executive action involving Catholic interests with the special view of forestalling hostile measures. The work of this committee, whether

it be one appointed by County, State or National Federation, is so hedged about with safeguards that the reasonably conservative can put aside all fears of indiscretion. The work of this committee is not, however, so hampered as to prevent its meeting the full expectations of the prudently aggressive. The Federation's work along this line, once the movement is crystallized into a thorough, disciplined organization, will be felt rather than proclaimed. The living fact of a thoroughly organized body, with a membership of a million or more, need not be proclaimed from the housetops. Its existence alone will bespeak its influence.

"Further than in the manner here outlined, Federation has no interest in politics or party candidates. Its membership is of all parties. It expressly forbids the endorsement of any candidate. Partisan politics cannot be even discussed in any of its gatherings. We can unhesitatingly declare that Federation will always set its face firmly against the danger or disgrace of mingling mere politics with a judicious, necessary and most effective defence of the best interests of our Church.

"Federation, we believe, can be trusted, too, not only to devise lines of action, but to make fewer mistakes than mere individual effort along the same lines. Many instances might be cited of such ill-advised individual action as makes us hope for some means to defend us from our friends, no matter how eminent or obscure they happen to be.

"A condition arises in some locality. A tramp vilifier comes into a community and by calumny, abuse, and indecency, makes an effective bid for newspaper notice. Unfortunately the daily press too often weighs its fearlessness and manliness in the scales against dollars and cents, and cravenly suffers itself to be used, when common decency would counsel at least silence. But let the combined action of thousands in the city, or hundreds in the town openly put their patronage with the newspaper that will make common cause with them and vindicate the constitutional right of religious belief and practice free from public slander, and it will not take long to make newspaper managers realize that cowardice in the public press will not pay. The cash-

drawer is a tender nerve of modern journalism; let a powerful public opinion press that, and you have the open sesame to editorial policies. In other words, Catholic unity alone can enforce a hearing that will be respectful, and thus find a voice in the forum of every community, large or small. No matter what the number of Catholic societies, as long as they are mere broken fragments instead of links in one grand chain, as long as they fail to recognize the power of "All for each, and each for all," just so long must they expect to remain an unrecognized quantity in the problem of how to fairly and properly create and enforce a Catholic public opinion with weight enough to be respected.

"One needs but little reflection to realize that if Federation were even partially organized on the magnificent scale it aims at, if it were in position to take up and successfully carry out one-tenth of its purposes, then opportunities and occasions by the score would await it. There are projects to its hand whose practical accomplishment would easily win the recognition and esteem of all true Americans, and largely contribute to effectually destroy that mistrust which more than a hundred years of open and insidious defamation has succeeded in planting in the American Protestant mind.

"In the last analysis a most important mission of Federation is to secure the layman's part in helping to make this country Catholic. Nor is such hope an idle dream. To even superficial observers and thinkers Protestantism has not satisfied, and cannot resist the stern, searching logic of American thought. Infidelity, agnosticism, or absolute indifference, is already digging the grave of Protestantism in the United States.

"The vital, the great work, then, of Federation, is to build up Catholicity into a living, controlling force in the moral, social and intellectual activities energizing and throbbing at the heart of this restless American age. Federation must forge to the front as a leader in that kind of endeavor which not only compels respect but also begets confidence and wins esteem. Its best energy, its highest ideals, should find expression in labors inviting and sure to receive the approval and even co-operation

of all Americans—labors that will make for nobler manhood among men and therefore better citizenship for the Republic. There are more than ample opportunities about us for the work of Federation. Masterful direction and successful accomplishment by this body will make Catholicity in this country what the incomparable Leo XIII has made the Church in the world at large—a factor of commanding influence instead of a timid, shrinking apologist for its very existence. Such a position achieved, misunderstanding will clear away, the tongue of slander will be hushed in the silence of shame, and Catholicity will take its proper place in the hearts and minds of the people, a place which Protestantism cannot fill.

"Some of the great Catholic journals have already recognized the immense possibilities of Federation as a powerful factor in removing what in American life has proved a great drawback to a closer union—the barriers of nationality. We all despise the man ashamed of his race. But we sometimes carry racial pride so far into our American life that it spurs us to retaliation; and we become indignant at hearing men removed no further than ourselves from the immigrant ship prating about the "foreign element." Federation is the most effectual means to knit more closely together men of different races—especially those of German and Irish blood. Time was when racial methods, manners and customs were so radically different, that congenial association seemed an impossibility. But a great change has been wrought. Former conditions are so modified now that only the opportunities of Federation on a large scale are wanting to blend and harmonize the men of different bloods. The practical effect of such a union upon American Catholic life and its resulting influence upon all our communities mean more than we probably comprehend.

"Aside from the union of societies, as such, there is still another important phase of the subject. Take any city, large or small; let the number of its Catholic societies be as great as it may—can you name one place where the just criticism will not apply that there is no Catholic sentiment, no Catholic public opinion, no Catholic social life, to speak of, representing these societies.

What should hinder Federation, at least once or twice a year, bringing all these elements together in social contact so that they might at least become better acquainted for a common cause? The result of such getting together could not do other than make for the betterment of the interests of Catholics, and by thus gradually forming a Catholic sentiment and public opinion, rear a tower of strength for the protection of Church interests. The idea does not at all necessarily involve a clannishness that would be un-American. It is undoubtedly true that the more closely Catholics and Protestants are engaged in business, social and professional life, the more they learn to understand one another to the end of destroying the barriers of bigotry. This fact is not, however, in conflict with the idea, as things practically are about us, of Catholics on proper occasions getting closer together in that social acquaintance and intercourse which would be certain to make them a power in every community.

"There have been those who feel indifferent or even hostile to Federation, under the mistaken impression that it may in some way interfere with or lessen the influence of some separate society. The existence and practical working of Federation, in either its aims or methods, will have no effect whatever upon the objects or absolute autonomy of individual societies. Each society will hold the tenor of its way and pursue its separate work as though Federation were never thought of. Federation organizations in city, county and state will not encroach upon local and district societies, but simply serve as a common bond of unity, leaving all free and autonomous. Whatever Federation may achieve will be equally shared in by all alike. Its work will necessarily be directed toward the general good and advancement of the common interests of all.

"If the great national organizations were to enter Federation permanently by a representation of their national officers, or other delegates, there would be serious danger of such emulation for direction and control as might beget those jealousies and contentions for supremacy inherent in the combination of separate and distinct dependencies. The plan of organization contemplated for Federation avoids this danger. Further it can suc-

ceed in blending nationalities without at all interfering with those societies, which may still cling to distinct national tendencies. The use of a common language in Federation assemblies, where all nationalities mingle, does not interfere with predilections for separate national customs, languages or tendencies in any component society. The American idea in this plan encourages the blending and unison of all nationalities without seeking to antagonize their cherished customs, to erase the proud and tender memories, or the deathless traditions of any. This method of organization secures, too, to County and State Federations control of their own local affairs and backs them with the power of the national organization."

The influence of the Federation will be far-reaching and will have great effect on the trend of Catholic thought and action in the future. Being a union of all the most important societies in the United States, it is intended to reflect the thought and voice the sentiments of Catholics the country over.

It is important, too, in that its work must have a result that will be most beneficial, because its members are laymen, men who are in the world, working, coming every day in contact with men of all creeds, and of no creeds at all; and in consequence the influence they are able to exert is not confined to any one class, but extends out into every profession, business, and other part of common life. The members are of the active, living class, the class that is interested in every social and moral movement, not because it is a movement that has only abstract attractions for them, but because they themselves will be benefited or affected.

There is another noteworthy peculiarity about the Catholic Federation that marks it off from all other purely moral as well as religious organizations. For the members of the Federation do not represent a single nationality, but like the church to which they belong they represent a spirit as cosmopolitan as is the church itself. The majorities of societies are as a rule distinctive, that is they represent in a distinctive way the peculiarities of a certain class of individuals. And they must. For a society to succeed must be made up, usually, of men who are devoted to the attainment of some single object.

The International Catholic Truth Society.

By JEREMIAH C. CURTIN.

Some one has said that we need an apostolate of the laity, under the inspiration and guidance, of course, of the Church. No truer words could be uttered. The propagation of truth, the confutation of error, the promotion of Catholic interests must not be left to the clergy alone. They need the strong, loyal arm of the laity.

The vigorous life and healthy growth of religion depend upon the earnest co-operation of laity and clergy. It is doubtful whether the laity here have hitherto exercised their full duty, rights and privileges in the great work of spreading the Gospel and defending and extending the Church. Their attitude, while not indifferent, seemed to imply that they never viewed this work in the light of a duty. But latterly a great change has come over them; so that, whereas we had only luke-warmness and timidity in the past, we have now a large body of earnest, intelligent men and women, zealous for the best interests of the Church, and active missionaries within the circle of their influence. They accomplish a work which could not be performed by priest or bishop; they come into daily contact with non-Catholic people, who, if converted at all, must be guided to the true fold by lay teaching and lay example. They enjoy the confidence of non-Catholic neighbors—a confidence which priest or bishop, by reason of the aloofness of their office, does not share. And hence their part in the upbuilding of the Catholic Church in America is both serious and large.

Touching a kindred subject, his Eminence Cardinal Gibbons says; "There is one fact which is overlooked or rarely

mentioned, and that is, the conspicuous part that was taken by learned laymen in defence of the Christian religion in the primitive days of the Church. I might mention among others Justin Martyr, St. Prosper, Arnobius, Lactantius, called the Christian Cicero, Origen and Jerome. Some of these learned men had written eloquent apologies before they were raised to the priesthood. The others remained laymen all their lives. In later years Sir Thomas More, in England, Montalembert, Châteaubriand and the Count de Maistre, in France, and Brownson in the United States, have abundantly shown how well the Christian religion may be vindicated by the pen of laymen.

Thank God, there are not a few laymen in our country to-day, who are aiding the cause of religion and morality by their voice and by their pen. If the Apostles, with all their piety, zeal and grace, could not have accomplished what they did without the aid of the primitive Christians, how can we ministers of the Gospel, who cannot lay claim to their piety or zeal or grace—how can we hope to spread the light of the Gospel without the co-operation of the laity? Wherever this co-operation is found the church is sure to flourish."

It is but fair to say that Catholic laymen are recognizing this opportunity; the large numbers enrolled in the various Catholic societies furnish ample evidence that they are organizing for the welfare of the Church, and the interests of religion. This has been, perhaps, in no wise more markedly evidenced than in the establishment of the International Catholic Truth Society and its affiliated branches.

On the evening of March 22, 1899, at 225 Sixth Avenue, Brooklyn, New York City, the Rev. William F. McGinnis, D. D., called together a few gentlemen to discuss the wisdom of forming a Truth Society for the purpose of diffusing a knowledge of the Catholic Church, and of refuting the unjust attacks of her adversaries. The approval of the Right Reverend Charles E. McDonnell, D.D., Bishop of Brooklyn, having been secured, the Society was formally organized April 14, 1899, under the title "Metropolitan Truth Society." Communications were sent to the members of the hierarchy explaining the full scope

of the Society, and the methods which were to be followed. The replies received from this source convinced the organizers that the Society was destined to meet an urgent need, and to accomplish much in the cause of our holy religion.

Having received the indorsement and promise of co-operation from a large number of the hierarchy, stimulated by the warm welcome extended by many of the ablest laymen in the country, and encouraged by the blessing of His Holiness Leo XIII, the Society filed letters of incorporation on April 24, 1900, at the office of the Secretary of State in Albany, N. Y., under the title "The International Catholic Truth Society."

The original name was changed at the instigation of some members in Canada, who justly claimed that the term "international" was more expressive of the real nature of the society.

The particular objects for which it is formed are: To answer inquiries of persons seeking information concerning the doctrines of the Catholic Church; to supply Catholic literature gratis to Catholics and non-Catholics who make request for the same; to correct erroneous and misleading statements in reference to Catholic doctrine and morals; to refute calumnies against the Catholic religion; to secure the publication of articles promoting a knowledge of Catholic affairs; to stimulate a desire for higher education among the Catholic laity, by printing and distributing lists of Catholic books, and otherwise to encourage the circulation and reading of standard Catholic literature, and to generally assist in the dissemination of Catholic truth, and perform other educational and missionary work.

Its principal office is located in Brooklyn, New York City, and the United States and Canada comprise the chief field of its operations. Local committees may be formed in various places, which will co-operate with, and serve to increase the efficiency of the central society.

The far-reaching aims and practical, original methods of the International Catholic Truth Society have commended themselves to a large number of the ablest minds in the Catholic Church, who recognize the need and value of an organization with such an efficient and widespread membership, whose central

bureau is becoming a sort of "clearing house" of Catholic ideas, issues, information, etc. Careful observers of the status of Catholicity in this country have not failed to recognize that one constant element of failure all along the line is to be found in the isolated, desultory, local character of Catholic action. Thus, an unjust, poisonous book will, after much labor, be ousted from the schools of a particular town; how much more profitable to refer the matter to the I. C. T. S., and thereby bring to bear upon the publishers such pressure as will result in amending the book for the whole country?

The number, persistency and variety of attacks upon the Church in newspapers, magazines, text books, historical works, etc., and the apparent futility of adequately opposing such insidious warfare have been the source of much regret in the past. Calumnies of the most malignant type, circulated through the multifarious channels of an all-pervasive press, have sown the seeds of bigotry and hostility in a soil not naturally adapted to such growths. Ephemeral and unorganized attempts have been made at times to stem this tide, but it has always been realized that nothing effective would be accomplished until a thorough organization was established. Such organization the International Catholic Truth Society has sought to realize. Having in its active membership specialists in various departments of learning, it is peculiarly fitted to undertake the detailed refutation of attacks, and the correction of mistakes affecting Catholic doctrine and interests. As a rule, the public press of the country is willing to print corrections when sent in by men of recognized ability. Many articles of this nature are contributed to the current press by members of the society.

Of course, no intelligent Catholic will for a moment underestimate the power of the Catholic press, the importance of the field it fills or the value of the results it has obtained. But not one, on the other hand, can deny that its field of usefulness is circumscribed by well-defined limits, beyond which it has little or no influence. What does the public at large know about the Catholic press? How many non-Catholics ever read a Catholic journal? The exceptions are only sufficient to prove the rule.

With many, alas! the very name "Catholic" is enough to arouse prejudice, and thwart the good that is intended. We are forced to admit, therefore, that when the mountain will not come to the prophet the prophet must go to the mountain.

Hence, the feature of the work proposed by the International Catholic Truth Society—to have recourse to the columns of the secular rather than the Catholic press. Misstatements, slanders and libels against Catholic truth do not appear in Catholic papers, hence that is hardly the place to correct them. Moreover, the value of a correction often depends largely on the promptness with which truth is sent traveling on the heels of error. This promptness can never be secured in the columns of our Catholic weeklies. The damage is done in the secular dailies, and they are the ones that must repair it. Nor is this in reality an unreasonable demand to make of the secular press. Newspaper editors do not, as a rule, wilfully or knowingly slander or libel their readers. They aim to give the news impartially and correctly. Now, the statistics furnished even by our adversaries show conclusively that Catholicity to-day is numerically the representative religion of the principal cities and towns in the land, as, indeed, it is of the United States at large and the entire western hemisphere, including North and South America. Notwithstanding its heavy losses, owing to causes that no longer exist, Catholicism has steadily progressed till it is to-day the banner religion of America. It is not surprising, therefore, that there should be an increasing demand for reliable information concerning it. Again, it is admitted that much of the best newspaper work in the land is done by Catholics. Surely, then, American Catholics would be false to their country if, knowing the truths that must be of such vital importance to it, they do not reveal the knowledge they possess. When pagan Rome built her magnificent highways she supposed it was for her legions to carry her eagles to the ends of the earth; but in reality it was to enable the apostles to carry the cross beyond the eagles. So to-day, when the miracles of science are annihilating time and space, men imagine it is only to increase their material progress, but in reality it is to serve God's purpose in

spreading the knowledge of the true religion in which all were to be saved. The means are at hand, the opportunity offers, and the International Catholic Truth Society has surely a magnificent mission to accomplish.

A department of the Society's work that has awakened much interest is the Foreign Correspondence Bureau, organized for the purpose of providing reliable news concerning the Church in distant countries. Weekly letters received from members located at important centres give authoritative information regarding the contemporary relations of Church and State, and comment upon subjects of timely interest. These letters appear regularly in the Catholic press from New York to California, and are reproduced to some extent in the secular papers. The result is that very interesting Catholic affairs are placed in a new and authentic light before a large portion of the American public.

The Society now has reliable personal sources of information in Canada, Cuba, South America, England, Italy, Belgium, Holland, France, Egypt, Scandinavia, India, and other countries.

The Society has also at its disposal a cipher code which will be placed in the hands of members for the facilitation of telegraph and cable messages. Frequently the necessity arises for prompt inter-communication, the mails being unadapted for certain urgent contingencies, and this use of the code serves to supply former deficiences in this respect. A false report emanating from Rome or some other distant place, often does irremediable harm before its denial, received through the mails, can be used against it. By means of the cable code this fatal delay may be obviated.

Through the kind offices of Cardinal Rampolla, Papal Secretary of State, September, 1901, the Society was accorded the privilege of a representative at the Vatican, an authorized and competent person, who would be in a position to give an authentic denial, explanation or qualification of untrue or misleading statements cabled from Rome to the secular press in the United States.

The remailing department, which supplies Catholic magazines, newspapers, books, pamphlets, etc., to poor families and to per-

sons living in distant places has awakened perhaps a wider variety of interest than any other phase of the Society's work. In spite of the quantity and cheapness of printed matter which is the special characteristic of the period, there remains a surprisingly large portion of the population whom circumstances deprive absolutely of reading material. There are hundreds of Catholic families, isolated in far-off regions, who do not see a priest twice in a year, and to such as these a Catholic periodical regularly sent would probably have the result of preserving their faith. Only those who have visited remote districts can appreciate the avidity with which reading matter is received in such benighted places, and the moral effect accomplished by scattering the good seed of Catholic reading over such ground cannot be estimated.

The method followed in this work is simple. Through its ramifications the Society is enabled to learn where the need of literature is most pressing and where it will do the most good. Members living in remote places are invited to send to the headquarters in Brooklyn names of those who would appreciate a magazine or paper sent to their address regularly. These names are forwarded to persons subscribing for such magazines and papers, the subscribers pledging themselves to remail the literature when they have finished with it. In this way the influence of good reading matter, hitherto carelessly discarded, is doubled and tripled. This work of the Society has been gratefully welcomed by many bishops and priests living in the Southern and Western States.

As there is practically no expense involved, and the labor of remailing a paper is so slight, there would seem to be no reason why thousands of homes should not be gladdened and helped by this phase of the Society's work. Moreover, priests engaged in giving missions to non-Catholics will find this plan an effective supplement to their work. When the visiting missionary, having done noble work in a locality where there is no resident priest, is about to leave those who have gotten an insight into Catholic doctrine, his work will be strengthened and made more permanent by forwarding to the Society the names of those non-Catholics who will be pleased to increase their knowledge of the Church.

The friends of honesty in literature have reason to approve the efforts which have been successfully made by the Society with a view of discouraging gross perversions of history in text-books intended for the young, and for the training of teachers. Many of the text-books in the public and high schools contain statements and inferences which are directly calculated and designed to weaken the faith of Catholic pupils, and to lessen their reverence for ideals which are the dearest part of their inheritance. The use of works, thus polluted, is a manifest wrong to such pupils, and it has been the object of the Society to bring such matters to the attention of the authorities and to obtain the proper redress. Histories of education especially offend in this manner.

Much quiet work has also been done by the members and friends of the Society in the matter of calling the attention of publishers to flagrant errors and misrepresentations in historical and educational works, and books of reference. In such cases, courteous attention is usually extended, and the corrections, where shown to be reasonable, are willingly made. It may be added that the only reason such books have been tolerated in the past is that Catholics have neglected to protest against them.

The work of the Society in popularizing Catholic authors of standard merit has also met with marked favor. Students in the rich fields of current thought have been struck with what would seem to be the systematic neglect in the libraries of this country, of the great contributions which Catholic scholars in Europe are making to contemporary literature. Writers like Wiseman, Gasquet, Alliès, Brunetiere, De Vogüe and a host of others of similar reputation have been persistently ignored, while sedulous care is bestowed upon meretricious writers whose shallowness is, as a rule, the passport to popular success. Pages could be filled with a bare list of the names of eminent writers of Catholic Europe of whose existence the reading public of America is absolutely ignorant.

Students with a taste for scientific or religious historical reading have ready access to an alluring feast of the infidelistic literature of the age, but are forced to subsist on the mere crumbs

that fall from the table of orthodox learning. It is the frequent comment of men who have drunk at the fountain of learning in Italy, Germany and France, that hosts of honest and inquiring minds in this country are lost to the church through lack of opportunity to read the other side in serious controversy.

What will be instantly admitted by those who keep abreast of the present remarkable age of the exploitation of specialized learning, is the striking fact,—that never in the history of letters has there been such a general awakening of the public to the value of learning and education, and never before has the hitherto forbidden fruit of the tree of knowledge been scattered broadcast with so lavish a hand. Public libraries, multiplied by the lavish beneficence of private individuals, have placed the heaped-up intellectual treasures of the ages at the cheap behest of all, and works which a generation ago were at the command of the rich only, are now common property. This socialization in the realm of literature, effected by the great and beneficent system of modern public libraries, has, needless to remark, given a wonderful impetus to the general taste for knowledge, and it is much to be regretted that Catholic scholarship has not asserted its rights in the new republic of letters thus constituted. That it has not successfully done so is an undoubted and generally admitted fact. If anyone doubts this assertion let him but glance over the list of works of standard repute compiled by the International Catholic Truth Society, and consider the number of authors of the first eminence and of European reputation who are denied a place upon the shelves of American public libraries.

What is sadly to be deplored and what the society ventures the hope of remedying in some degree, is the neglect which characterizes nearly all the popular libraries with regard to the domain of Catholic apologetics. It is certainly not too much to expect that the civic authorities will give some heed to the good old motto, "*Audi alteram partem*," in the constitution of their book lists. Laying aside altogether the question of right, such a policy would be productive of great benefit even to non-Catholic students, who are now shut out from whole vistas of contemporary literature, and to whom a more liberal policy of library

selection would open new worlds of interesting philosophical speculation. The library work of the Society is now systematized, so that a complete classified list of all standard English Catholic literature may be obtained.

Thousands of printed library lists, prepared with the greatest care, have been distributed with a view of encouraging and stimulating a taste for valuable reading. These lists have not been scattered indiscriminately. They have been distributed among the members of the Society, regular and associate, among cultured Catholics, journalists, teachers, writers, lawyers, physicians and professional men in general, and in fields where results seem most promising and immediate. The intention is that those who receive these lists will interest public librarians in such works of sterling merit as have been overlooked in their collections, in order that they may add to their shelves books for which there is a demonstrated demand.

To facilitate such effort library report blanks, containing the number of the book applied for, the list number, the date of application, name of applicant, and result of application are distributed throughout the country. These blanks, filled out with data obtained at the various libraries, are returned to the central headquarters in Brooklyn. The summarized statements of what are clearly shown to be legitimate demands for certain works are then referred to the library authorities in different cities. In the majority of cases these authorities accede to the demands.

Inasmuch as our public libraries are founded and maintained by the proceeds of municipal and state taxation, to which Catholics contribute their share, it is but just and proper that they should strenuously insist that such libraries should contain a share of good Catholic works. This injustice in most cases, is due to the ignorance of the librarians, not to any ill-will or prejudice. They simply do not know that such books exist. To rectify this defect is one of the chief objects of the society: and it is pleasing to note as stated that most of the public libraries have shown a willingness to meet the requests of Catholic patrons for standard Catholic works.

In addition to the general work of supplying literature, with

the object of enlightening *bona fide* inquiries in Catholic doctrine, the Society engages itself to answer personally letters requesting information outside of the beaten path of knowledge or affecting cases of peculiar import. Many correspondents desire not stereotyped, but personal and intimate information. When such a letter reaches the general office its answer is referred to a member who is a specialist. The fact that the membership of the International Catholic Truth Society embraces trained specialists in every department of learning and controversy, emphasizes without the need of comment, the value of this department. An interesting feature of the Society's work is the procuring of books from publishers for persons interested in special departments of literature. This is, of course, an entirely gratuitous project, without shadow of financial profit for the Society and designed solely for the advantage of members who might have difficulty in procuring books in special fields of literature.

The unfamiliarity of educated Catholics with standard works by authors of their own faith, dealing with subjects of history, science, philosophy, religion, etc., is appalling. We think few will question the statement that, while religion is a burning theme, the trend of thought, as guided by the press, daily and periodical, and the output of free-thinking men, is decidedly against the dogmatic teachings of the Church and the supernatural basis upon which we believe morality must rest.

Far-seeing minds in the church realize that the near future will reveal that our efforts must be not to demonstrate the truth of the Catholic doctrines to non-Catholic Christians, but to convince men that there is a God, a soul, a Redeemer. So much the greater reason, then, why efforts should be made, importune, opportune, to present to earnest Christian souls the Catholic Church in her divine beauty and strength. Nor should we limit our efforts to strictly religious channels. Many minds are drawn toward the church by a clearer insight into her satisfying systems of philosophy, by reading reliable works of recent historical research that set at rest forever many of the calumnies that have lived for ages, or through an acquaintance with the venerable character and imposing grandeur of her mighty past.

It becomes a question, then, of stimulating a taste for Catholic classics, and bringing them within the reach of students by demonstrating to librarians that there is a genuine demand for them.

Such are a few of the considerations that have convinced thoughtful men of the present imperative need of an international organization for the defense and exploitation of Catholic Truth, and we venture the hope that organized intelligent effort along the lines indicated will result in permanent benefit.

The Society issues a monthly serial—*The Bulletin*—to aid in perfecting that thorough organization and practical intercourse of widely separated members which are essential to the success of the Society; and to serve as a nexus among cultured Catholics of the country, and particularly among the various Catholic Truth Societies in the United States, England, Canada, and Australia.

Father McGuinness says of the Bulletin:

"As the character of the BULLETIN is a direct departure from publications in general, we may be permitted to explain the statement, that it is not to be considered a newspaper or monthly periodical in the ordinary sense. We wish it to be considered a personal message which the officers of the society will send each month to the members and to a small number of cultured Catholics not actually enrolled upon the membership list, but known to be in sympathy with the aims of the I. C. T. S. It is not issued for the general public: it will not be sold at news stands, nor will copies be sent to the secular press. Frequently during the year it is necessary to send communications to a large number of the members—to call attention to a particularly insidious book; to acquaint them with the history of some fraud who is touring the country for the purpose of explaining 'from personal knowledge' the iniquities of the Roman Church; to give lists of the best works of the Catholic authors in fiction, history, philosophy, etc. In view of this the Executive Committee has wisely decided that such communications might be made more systematically, at less expense, and far more efficiently, in the form of the BULLETIN than through private correspondence."

A Quarter of a Century In the Chair of Peter.

By REV. CLEMENT M. THUENTE Of the Order of St. Dominic.

On the 7th of February, 1878, Pope Pius the IX, the universally beloved father, the friend of the people and the constant defender of the rights of the people, passed away peacefully.

Twelve days later, on the 19th, sixty-two cardinals met without ceremony or solemnity on account of the hostile feeling of the city to elect a successor to the throne of St. Peter. On the 20th of February, 25 years ago, more than two-thirds of the votes were cast for Cardinal Pecci. Immediately amidst tears and joy and prayers of thanksgiving the cardinal was led to the altar to be crowned with the triple crown of king and Pope.

When raised to the highest dignity the Holy Ghost seems to have filled his soul with the spirit of light, love and fortitude. Cardinal Pecci realized and understood fully from the very beginning his sublime position, his divine mission and his terrible responsibility as successor of St. Peter, as the vicar of Jesus Christ, as the spiritual father of the whole Christian world. For his name he chose Leo the Lion, and for his motto "Lux de Luce," light of light. Standing on the firm rock of St. Peter, he was determined to fight with the strength and courage of a lion, to spread the light of God and to dispel the religious darkness.

Casting a glance at the new field of his labor and at the world he was called to rule, Pope Leo beheld a very sad and a most discouraging spectacle. Scarcely one crowned head congratulated or acknowledged him. The official powers of Europe were decidedly anti-papal. In Italy, his own country, he was a king without an army and without a kingdom. England was opposed to him and had secretly helped Italy to deprive the pope of his temporal power. In Germany, the ambitious, unscrupulous, iron-willed Bismarck, was in his glory and tried to take all ecclesiastical power away from Rome and bring it under his own jurisdiction. In Russia many priests and bishops were exiled to Siberia.

Surrounded by enemies, Pope Leo began his reign as a prince of peace. Firmly he defended every doctrine, principle and right of the church. They are divine and cannot be sacrificed. The weapons he used to defend them were kindness and patience. He prayed and worked for unity and peace. Twenty-five years have passed and we commemorate with joy that Pope Leo con-

quered gloriously. The emperors, kings and princes are the friends of the pope to-day. They all look upon him as the greatest and wisest of all rulers. Even our country has changed. Twenty-five years ago we ignored the pope. To-day it pleases our president to decorate the walls of his room with the picture of Pope Leo XIII. Twenty-five years ago almost all non-Catholic churches and denominations were directly opposed to the pope and denounced him publicly. Pope Leo by his great personal qualities, his prudence, wisdom and fatherly kindness, has broken down that narrow wall and conquered religious bigotry.

To-day thousands and thousands of all countries and denominations flock to Rome. In Rome they love to visit our great marble basilicas and cathedrals, they love to see our masterpieces of painting and sculpture, but above all they love to see his holiness, Pope Leo XIII, and when they see this venerable man, ninety-four years of age, dressed in pure white, with his noble brow, his keen eyes, his pale complexion, his friendly, saintly expression, lifting his feeble hands in benediction, their hearts and souls are touched and profoundly moved. All kneel down to receive his blessing, and all leave feeling that they have been in the presence of a superior man, and profess that they have seen the greatest and the most wonderful man living in this world to-day. Yes, brethren, it is true, the greatest man in the world is the Pope of the Catholic church.

Twenty-five years ago our literature was anti-papal. Popes, cardinals and priests were often shamefully misrepresented in fiction and on the stage. Things have changed. To-day in our leading plays the popes and cardinals play the part of heroes. If their dignity and character are not always truly represented, it is not because of malice but because of ignorance. Our people no longer allow misrepresentations. The personal respect and admiration they have for Pope Leo has contributed greatly to bring about this happy change.

Pope Leo having thus become the center figure of mankind used his power and influence to elevate mankind and lead it onward to God. At the time when the world boasted most of all of intelligence and enlightenment, he chose for his motto the beautiful words, "Light of Light." He is the representative of Christ's light itself, he is the custodian and infallible teacher of eternal wisdom.

To spread the true light, Pope Leo has been most active and successful during the twenty-five years of his reign. Seeing human society led astray by false and dangerous social, political and religious principles, Pope Leo has made use of all the means

at his command to inculcate the true Evangelical laws laid down by the Divine Master for all times and all nations. He has encouraged the building and carefully watched the progress of Christian schools and universities. He points to St. Thomas of Aquin, the immortal angelic doctor, as the patron of all schools and the safe guide of all the learned.

Seeing the sacred Scriptures so sadly abused by the advocates of the so-called "higher criticism," who thus shake and destroy the only foundation stone of all non-Catholic denominations, the Pope appointed a special commission to defend and explain these inspired works.

The history of the Church was seldom fairly written. Misrepresentations of facts and persons were most common. To give all an opportunity, Catholic as well as non-Catholic historians, the Pope opened the doors of the Vatican library and invited all alike to examine all the private documents and to publish to the whole world all they could find for or against the Church. Many an historian went to Rome to use this opportunity to attack the Church, but in studying the true history of the Church, was converted and returned to defend the Church. The true history of the Church is now within reach of all. No professor or student has longer an excuse for old, often refuted misrepresentation.

While Pope Leo has thus been the true sun in the intellectual firmament spreading the kind light of truth among the learned of the world, he has not forgotten the ignorant and barbarians. Being himself a faithful member of the third Order of St. Francis, he has given new life and encouragement to all religious orders of the Church and sent thousands of members of these communities as apostles to foreign countries to spread the light of the Gospel. Through his influence missionary activity is to-day great in every part of the globe.

With the spreading of light, Pope Leo encourages Christian piety. Let me remind you of one work. Every year he exhorts all the faithful to pray, to recite the rosary. Pope Leo is justly and beautifully called the Pope of the Holy Rosary. He himself says this prayer every day. Brethren, we have a Pope who practices what he preaches, a Pope who is both learned and pious.

Let us, therefore, rejoice with the Christian world on this twenty-fifth anniversary of his coronation. Let us thank God that He has given us amidst the storms of our times such a great and prudent father to direct our ship across the waters. Let us pray for him that God may grant him still many years of fruitful labor and a crown of glory when he passes into eternity.

The foregoing eulogy by Father Thuente of Pope Leo' administration, delivered on the 25th anniversary of his elevation to the Pontificate will be confirmed by the verdict of history. His successor Pius X, takes up the adminstration of the great temporal and spiritual interests of the Church, after a most successful and glorious reign.

We quote from a well-known writer a fitting epitome of the beneficent work of Leo XIII.

Leo XIII has been a worthy successor of all the great Popes. We reverence him for his personality. We reverence him for his prestige, which has arisen from a heart stirred to its inmost depth by compassion for humanity's disorders, from a complete understanding of the age. He has not been a stranger to any of the problems that have puzzled and troubled modern society. His mind has grasped the conditions of all countries; his soul has felt the sorrows of all nations; his heart has beaten in unison with their highest aspirations, and his spirit has been everywhere.

The best minds have been with him in his teachings. They have realized from him that the Church and Christian truth are in the world to sympathize with its sorrows, to assuage its griefs, to alleviate its sufferings, to purify its thoughts, to encourage its noblest tendencies, to aid its best endeavors, to elevate it to enlightenment, civilization and progress. They have admired his efforts to make the Holy See a sacred shrine, august and independent, sending forth for princes and people a voice great and potent, proclaiming the declarations of equity and liberty, impartial, uncompromising, neither swayed by fear nor hushed by skilful artifices—to bind every nation and people to the Apostolic See and manifest everywhere the salutary influence of Rome To all Leo has appeared

> How modest, kindly, all-accomplished, wise,
> With what sublime repression of himself,
> And in what limits and how tenderly;
> Not swaying to this faction or to that;
> Not making his high place the lawless perch
> Of wing'd ambitions, nor a vantage ground
> For pleasure; but through all tract of years
> Wearing the white flower of a blameless life
> Before a thousand peering littlenesses.

The Chair of Peter

HIS HOLINESS POPE LEO XIII.

HIS YEARS WERE LONGER THAN THOSE OF ANY PREDECESSOR, AND THE LENGTH OF HIS PONTIFICATE WAS EXCEEDED ONLY BY THAT OF PIUS IX.

and The Twentieth Century

VOLUME II.

St. Peter

St. Peter, the most glorious prince of the Apostles, and the most ardent lover of his divine Master, before his vocation to the apostleship, was called Simon. By occupation a fisherman, he was chosen first Pope, first Vicar of Jesus Christ, by his divine Saviour, when about to found His Church. Who cannot recall the memorable passages of the Gospel in which Jesus Christ first promised and afterward conferred upon him the sovereignty of the universe? Our Lord was in Judea, in the country bordering upon the town of Cesarea. To try the faith of His disciples, He asked what men thought concerning Him. They answered, "Some believe that Thou art John the Baptist, others Elias, and others Jeremias, or one of the Prophets risen from the dead." Jesus said to them, "But whom do you say that I am?" And immediately St. Peter, falling on his knees, exclaimed, "Thou art Christ, the Son of the living God." Then it was that the Saviour allowed to fall from His lips the words which have traveled down the centuries with such marvelous fertility, and which still shine resplendently at Rome, graven in gigantic characters, above the tomb of the Apostle, "Blessed art thou, Simon Barjona, because flesh and blood hath not revealed it to thee, but My Father, who is in Heaven. And I say to thee, that thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the Kingdom of Heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven."

THE CHAIR OF PETER
His Holiness Pope Pius X.

GUISEPPE SARTO
AS
Priest, Prelate, Patriarch and Pontiff.

That Catholics have excellent reason to believe that the Holy Ghost directs the conclave is evidenced by the election of Cardinal Sarto, Patriarch of Venice, as the successor of Pope Leo XIII. On all sides the action of the conclave was heartily approved. Catholics hailed the new Pope as eminently fitting to follow the great Leo; non-Catholics greeted him as a scholarly, charitable, and devoutly religious man; and it is said that even the Italian government welcomed his election. Under such circumstances it is apparent a better choice could not have been made.

Although many other Cardinals who had been mentioned as Papal possibilities were better known to the world, it does not follow that they possessed what might be called Pope-like qualities in a higher degree than the former Patriarch of Venice. Anyone who reads the story of his life must admit that Pius X is possessed of extraordinary ability. Under his administration the Church prospered wonderfully in Venice. Thus he must have been a fine administrator. That is a quality which the occupant of the Papal throne can use to good purpose. When we add that he is an eminent scholar, a remarkable preacher and a man noted for his piety and good works, it is apparent that in Pius X we have an ideal Pope.

Guiseppe Sarto was born at Riese, Treviso, Italy, June 2, 1835. He was educated in the Salesian Institute at Cottolengo, which was founded by the famous Dom Bosco, and at Padua. He was a studious youth, and his rector once said of him: "Sarto has

never been a child." After his ordination on September 18, 1858, at Castelfranco, the birthplace of the great master Giorgione, he began the work of a parish priest, as coadjutor to the parish priest of Tombolo, Province of Padua, a small village of 2,950 people, who were the first to appreciate his virtues. His kindness was untiring. He sought to fill their wants, and never a murmur was heard when he was called in the middle of a winter night to a deathbed which proved to be nothing of the kind. He gave freely of his very small means, until he often went without meals himself, but he kept many a poor family from starvation.

In 1867, he was at last appointed parish priest at Salzano, which was considered an important promotion, being a village of 3,341 souls. Still he was exceedingly sorry to leave Tombolo, having become attached to the people. The peasants, when he left, made a most enthusiastic demonstration, while many women wept copiously. He was distinguished so much at Salzano that he was only kept there two years, which is remarkable, in the career of an Italian parish priest. In 1875, he was elected chancellor of the bishopric of Treviso, then spiritual director of that seminary, prosynodal examiner, judge of the ecclesiastical tribunal, and finally vicar-general.

Pope Leo, who had highly appreciated his ability, piety and modesty, appointed him, in November, 1884, at the age of forty-nine years, bishop of Mantua, where he remained nine years, until 1893, when he was made a Cardinal and appointed Patriarch of Venice. In the queen of the Adriatic he distinguished himself by his zeal and labor, and in promoting the earnestness of religion. To him is due the revival of the Gregorian chant in the beautiful churches overlooking the lagoons, and to him is due the strict return to liturgic rules.

During the nine years of his reign at Mantua, Bishop Sarto led a life as abstemious as that of his poorest parish priest. It was often said of him that the poorest man or most unfortunate woman could approach him for advice or aid. Denying himself all social entertainment, he devoted many hours each day to scholarly application.

The predecessor of Pius X, by his transcendant genius, placed the Holy See in a stronger position than it occupied when he assumed the Chair of Peter. Many of the difficult problems Leo XIII had to confront on his accession have been successfully solved. There are still others to be settled by Pius X in the coming years.

What is known of the present occupant of the Chair of Peter encourages the hope that he will be able to cope successfully with the difficulties he will have to face. He has proved himself a man of superior abilities in the exalted offices he has already held. Marion Crawford, the well-known American author, writes of him in the highest terms. Mr. Crawford, who is a Catholic and spent his boyhood and early manhood in Rome, has a wide acquaintance with the Italians holding high positions in Church and State. He wrote as follows of Pius X, previous to his election to the Pontificate:

"Cardinal Sarto was much talked of in Italy when, on his preferment to the Patriarchate, he encountered a determined opposition on the part of the Italian Government before he could take possession of his See. The Government maintained that the Patriarchate was part of the King of Italy's patronage, and that it was the King's right to present his own candidate. The difficulty that ensued was in reality solved, or shelved, because Cardinal Sarto, though chosen by the Pope, was a favorite with the Italian Government and with King Humbert himself—a rather singular case in Italy. The Cardinal has, therefore, ruled his diocese undisturbed during the last ten years, beloved by Catholics, esteemed by the Government, and respected by his enemies. Under his sway, the Catholic institutions in Venice have thriven exceedingly, and the Cardinal's piety, combined with his very noteworthy common sense, has given him the reputation of being an ideal Bishop."

It was on June 12, 1893, that the Pope in Consistory created him Cardinal and Patriarch of Venice. It was shown by learned theologians, in connection with the controversy with the Italian Government, that thePatriarchate of Venice was only a continuation of the ancient Patriarchate of Aquillia, now dispersed, and

that the right of appointment accorded by the Popes from the time of San Lorenzo and Justinian was only a privilege granted to the republic, and was not transferable to others. The Italian Government, after long refusing to grant an exequatur to the Patriarch, finally acquiesced in the demands of the Vatican.

As Patriarch of Venice Cardinal Sarto became the idol of the Venetians. When his gondola passed along the canals the people rushed to the bridges and along the sides of the canals, kneeling and saluting, the women exclaiming: "God bless the Patriarch!" In those days the Patriarch would say that he did not like to go out of sight of the lions of St. Mark's, which now he will never see again, if, as is almost sure, he follows the rule inaugurated by his two predecessors—never to leave the Vatican.

Pius X has very modest tastes, having retained almost the same habits as when he was a mere curate at Salzano. He is strict, but was just with his clergy. There is nothing he dislikes so much as publicity. He detests the praise and compliments of courtiers. Frankness is another of his principal qualities, although he is somewhat timid. Although at first coldly received by the liberal Venetians, his affable manners soon made him many friends, and a most welcome visitor in the homes of the patricians. His favorite diversion was that of taking excursions in his gondola along the shore and landing at some point on the coast to pay surprise visits to the priests of his jurisdiction. At six o'clock every morning the Patriarch was in the habit of going out for a long walk, usually to the sandy islands of Lido, which separate the lagoons of Venice from the Adriatic Sea, as he loved exercise and the country. He often went to his native village of Riese, where he visited his many poor relatives.

The relations of Cardinal Sarto with the House of Savoy are well illustrated by what occurred two months previous to his election to the Pontificate, when the King of Italy went to Venice to open the International Art Exhibition. King Victor Emmanuel gave orders that the Patriarch have precedence over all the local authorities, but the latter having arrived while the King was speaking to the Prefect, who is the highest government official in the province, refused to be announced and said that he

21 **A Liberal Patron of the Arts.** 21

would not disturb his Majesty. He remained in an ante-chamber conversing with the generals and admirals gathered there. When the King learned of his presence he came to receive him on the threshold of the chamber, and kept him in conversation accompanying him afterward in a gondola, while all the soldiers rendered military honors to the ecclesiastic.

It was recently said of him that none knew his attitude on political questions, but that the people of Venice knew that if there was sickness or suffering in the city he was sure to be found ministering to the afflicted with his own hands. They also know that he is a man of great learning, a preacher of great sermons, a writer of good books. They also know that when Cardinal Sarto undertook a work—the building of a church or the righting of a wrong—he never stopped until his efforts were crowned with success. Those who know these things look forward to a pontificate that will not only continue the excellent work of Leo XIII, but will achieve an especial success from the individual ability of the Pope.

Pope Pius X is a patron of the arts, and his private gallery of paintings in the Seminaire Patriarcale is of more than ordinary value. Under his direction the music of St. Mark's has become famous, and his earnest patronage of the musician Perosi leaves little doubt that he will have care for the development of the music of the Church.

Personally the Pope is a man of medium height and of good physique, and gives the impression of great activity and power, while the quiet dignity of his bearing is at once attractive and impressive. Beyond all else, he is personally most unassuming, and is reputed to have gained more than one friendship through this very attribute. The story told of him by a correspondent, on his arrival in Rome for the conclave, whether based upon fact or the production of a fertile imagination, is a good enough illustration of the man to be worthy of repetition. The Patriarch was said to be receiving the good wishes of his friends bearing, of course, upon the one subject that was uppermost in the minds of all, and to a definite expression of hope that the choice might fall to him, he is said to have replied:

22 **The Italian Government and the Church.** 22

"Oh, no; I purchased a return ticket for Venice."

The coat-of-arms of the new Pope bears on its shield an anchor resting upon the waters, while above is a single star, burning with all brightness.

There has been much discussion in the public press as to what will be the policy of Pope Pius X. We Catholics know that he will be actuated solely by the desire to promote the welfare of God's Church on earth. Pius X has entered upon his Pontificate with the knowledge that he is the instrument of God and the wish to carry out the will of his Master here below. He knows that one day he must give an account of his stewardship, and that the higher his position in the Church, the more will be expected of him. It is because of this awful responsibility placed upon them that our priests, prelates, and Pontiffs are such serious minded and conscientious men. And so Pope Pius X, it is certain, will take more than a worldly view of questions affecting the condition of the Church.

It has been intimated that he will make peace with the Italian government because he is believed to be on friendly terms with the House of Savoy. If the Church recognizes the Italian government in Rome she places herself in the position of an Italian subject. As the Church is Universal she must be free and independent, and it is safe to predict that Pope Pius X will never sacrifice any of his rights as head of the Church. Intimate friends, it is declared, describe Pius X as absolutely uncompromising on the Roman question, notwithstanding his personally good relations with the royal family. Thus it is clear that what compromising there is to be to settle the Roman question must be by the Italian Government.

His Grace Archbishop Farley, of New York, met Pope Pius X, when he was Patriarch of Venice. While traveling through Italy in 1902, the Archbishop stopped at Venice and visited the Patriarch. The Archbishop was at once struck with the piety and humility of Cardinal Sarto, who received him with evident pleasure. On the same day the Archbishop, then Bishop Farley, sent the following letter to the St. Vincent de Paul Society of New York:

23 **Pius X and the Society of St. Vincent de Paul.** 23

"I called to-day, Nov. 1, to pay my respects to His Eminence, the Cardinal Patriarch of Venice, who received me with the greatest kindness. In the course of our conversation I asked how the poor of Venice were cared for and if any of the conferences of the St. Vincent de Paul Society were established there. His Eminence brightened. 'Yes there is,' and what, perhaps, will startle some, he tells me that recently he founded a conference of St. Vincent de Paul of ladies in every parish.

"Their work is the same as that of the conferences of men, only they look after women and girls especially. They have the same rules; they have the same indulgences and the funds are divided equally between the two conferences. The highest ladies of Venice belong to these female confraternities. Among the poor in their dwellings these gentlewomen, in their gondolas, may be seen making calls on the lowly and unfortunate with as much regularity and more regard than if calling on their noble friends. The sources of revenue of the conferences are the savings banks, for which donations are made every New Year's Day, and the gifts of wealthy citizens, as well as the members of conferences. This is the work of Cardinal Sarto.

"The society gives nothing to the poor but bread served by tickets, which are taken by every baker in Venice, being considered as good as gold. The quantity varies according to the condition, sickness, old age and infirmity counting for more than mere poverty. But one condition is insisted upon. Where there are children the children must be sent to the catechism class.

"I was no less pleased than surprised to find one in the position of the venerable Patriarch so full of ready knowledge about 'even the needy and the poor.' Surely the blessing promised to such will be his."

Speaking for the Archbishop, Father Hayes, his secretary, made the following statement:

"We have every confidence that Pius X will administer the affairs of the Church in the wise, prudent and sagacious manner of Leo XIII, and that he will meet all problems of social, moral and religious life with the divine authority and gifted ability of his predecessor.

24 **A Warm Friend of America.** 24

"America will find in him a warm and ardent friend as in the late Pontiff. His holiness and learning are beyond question. Like Leo XIII, he ascends the throne less known than some of his colleagues, and like the late Pope, he is a man of great love for humanity. He is also of the same age as Leo when he ascended the throne, although physically far stronger. Our new Holy Father has never served in the diplomatic corps of the Vatican. He is not a man who has visited foreign countries, but he is a great scholar and possesses, I believe, a deep knowledge of human nature.

"Archbishop Farley met Pope Pius during his visit to Venice in 1902. At that time the Archbishop called upon the Cardinal-Patriarch and they had a long interview on the subject nearest to their hearts, the work of the St. Vincent de Paul confraternity among the poor and destitute. This is, you know, the work of which Archbishop Farley was the director here in New York and which the new Pontiff supervised in Venice."

"No one knew his political views," said Bishop O'Connell of Portland. "He never made them known by any public action. In that matter he evidently was governed by the greatest prudence. Whenever the King went to Venice, whenever he was outside the Papal States, Cardinal Sarto manifested great deference to the head of the house of Savoy, but up to the present time no one knows his political attitude toward Victor Emmanuel as monarch."

Americans enjoyed the privilege of being first among those of many other countries who followed to be presented to the Pope John J. McGrane of New York and Father Lynch of Niagara University of Buffalo conducted the American pilgrimage.

Cardinal Gibbons had been asked to try to arrange for the reception of the Americans and had promised to do his best, at the same time explaining how unprecedented it would be for a pope the day after his election to receive a foreign pilgrimage when there were scores of high dignitaries who had not yet been admitted, including even the diplomatic body. Nevertheless he used his influence with the happiest result and secured the consent of the Pope to receive his fellow-countrymen.

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Two Hundreth and Sixty-fourth Successor.

HIS HOLINESS POPE PIUS X

The new Pontiff's assumption of the name Pius X may be interpreted as meaning he has special reverence for Pius IX, whose reign was marked by the apostolic care of the Church rather than for the public prestige of the Papacy. In temperament he is much like Leo's predecessor. He has the same lovable character, the sympathetic and fatherly manner, which ever distinguished that great Pontiff.

He is a man of the people, and in that differs from his immediate predecessor. Pius X is not so much the scholastic as the wise and kind man of affairs. In other matters he is distinguished for his artistic temperament. He always has displayed great interest in music, and is the patron of Don Lorenzo Perosi, the now world-renowned young priest-musician, who, under the patronage of the Cardinal of Venice, has become the best living composer of ecclesiastical music. Ecclesiastical music will receive a tremendous impulse through the influence which in that respect the young priest-composer naturally will exert upon his exalted protector.

After the Conclave.

The Right Rev. William H. O'Connell, Bishop of Portland, Me., and formerly rector of the American College in Rome, knows Pius X. perhaps better than any other American prelate, having visited him many times when he was Patriarch of Venice.

"On all these occasions," said the Bishop, "I was struck by the urbanity of Cardinal Sarto's manner. His [illegible] mingled with dignified reserve, is eminently ecclesiastical. None who approached him or knew his every [illegible] impressed by his [illegible]. To the observant he has great reserve power, possessing the same tranquillity that characterized Leo XIII.

St. Peters as Seen from the Vatican Gardens.

GENERAL VIEW OF THE VATICAN GARDENS

IN his Lenten pastoral for 1877, Leo XIII, then Cardinal Archbishop of Perugia, thus alludes to the hypocritical pretense of the oppressors of the Church, as justifying their actions under the abused and vague term of *civilization*: "If people turn into ridicule the word of God and of him who represents God on earth, it is because civilization requires it. It is civilization which demands that a limit should be put to the number of churches and of the ministers of worship, and which, on the contrary, asks to have the dens of sin multiplied. It is civilization which calls for theatres without good taste and without any respect for modesty. In the name of civilization they give usurers liberty to exact the most enormous interest, and speculators to realize the most dishonest gains. It is in the name of civilization that an immoral press poisons souls; that art prostituting itself, defiles the sense with hideous figures, and thus opens up the way to corrupt the heart. Hence the beginning of that struggle (*Kultur Kampf*) which its authors call the battle for civilization, but which with greater propriety should be called the violent oppression of the Church."

When Patriarch of Venice.

[illegible] AS PATRIARCH OF VENICE

VENICE is the only city in Italy which has a Patriarch as its hierarchical head. Previous to his elevation to the Pontificate, Pius X occupied that exalted dignity. He was not known to the world at large and yet few members of the Sacred College [illegible] Cardinal Sarto. To his colleagues and people he was known as a man of great [illegible] for he preached great sermons, and had written important books on virtue and morality. He was born in the North of Italy [illegible].

A Chapel of Unrivalled Beauty.

CHOIR OF THE SIXTINE CHAPEL.

THE famous Sixtine Chapel in the Vatican, was built by Pope Sixtus the Fourth. There are paintings on the walls by Perugino, Luca Signorelli, Botticelli, Ghirlandajo, and others, all of which are however, overshadowed by the ceiling and the "Last Judgement" of Michael Angelo.

The chapel is a beautiful place in itself, remarks a recent writer on the subject, by its simple and noble proportions, as well as by the wonderful architectural decorations of the ceiling, conceived by Michael Angelo as a series of frames for his paintings. Beautiful beyond description, too, is the exquisite marble screen. No one can certainly say who made it; it was perhaps designed by the architect of the chapel himself, Baccio Pintelli. There are few such marvels of unknown hands in the world, and a sort of romance clings to them, with an element of mystery that stirs the imagination, in a dreamy way, far more than the gilded oak tree in the arms of Sixtus IV., by which the name of Rovere is symbolized. The famous choir of the Sixtine Chapel, sometimes called the "Pope's Choir" is wholly different from the Choir of St. Peter's. No musical instruments are ever employed in the Sixtine.

The Picturesque Army of the Vatican.

UNIFORMS OF THE HOUSEHOLD TROOPS OF THE POPE

THE Popes made Rome. If the Papacy saved Italy, it also made Rome what it is. Were it not for the Roman Pontiffs, Rome would have shared the fate of Memphis and Babylon; it would be a nameless and shapeless heap of ruins in a wilderness swept by pestilence. "It is not necessary," writes Leo XIII, "to recall the immense benefit and the glory with which the Popes have covered the city of their choice—a glory and benefaction which are written in undestructible letters upon the monuments and the history of all ages. Rome belongs to the Popes by titles such and so many that no prince, whoever he be, can show the like for any city in his kingdom." The story of civilization is the story of Rome, and the story of Rome is the story of the Popes. And yet, although Rome is not Rome without the Pope, the Pope resides there only on the sufferance of a government that is the transitory product of a revolution.

Papal Apartments in the Vatican.

POPE'S PRIVATE ANTICHAMBER

"THE Pope," as F. Marion Crawford wrote, "is the leader of a great organization of Christian men and women spreading all over the world; the leader of a vast body of human thought; the leader of a conservative army which will play a large part in any coming struggle between anarchy and order. He may not be here to direct when the battle begins, but he will leave a strong position for his successor to defend, and great weapons for him to wield, since he has done more to simplify and strengthen the Church's organization than a dozen Popes have done in the last two centuries. Men of such character fight the campaigns of the future many times over in their thoughts, while all the world is at peace around them, and when the time comes at last, though they themselves be gone, the spirit they called up still lives to lead, the sword they forged lies ready for other hands, the roads they built are broad and straight for the march of other feet, and they themselves, in their graves, have their share in the victories that save mankind from social ruin."

The Pope's Private Altar in the Leonine Tower.

WHERE THE POPE SAYS HIS DAILY MASS

THE Pope generally celebrates Mass in a small apartment adjoining his bed-room, and his attendant acts as his acolyte. The altar is raised only one step. On either side of the tabernacle, or case in which the pyx is kept, are some marvelously artistic candelabra and two statues of saints. On certain occasions, large numbers of strangers and pilgrims are admitted as a great favor to hear the Pope's Mass, and to receive Holy Communion at his hands.

THE furnishings of the Pope's bed-room and apartments in the Leonine Tower, where he spends from two to four weeks in the summer season, are simple but commodious. They are of an antique cast, in keeping with their surroundings, save the chair whereon he rests, which is of modern make and provided with two arm cushions, which serve as pillows for his daily siesta.

THE POPE'S BED IN THE TOWER IN THE VATICAN GARDENS.

Upon the election of Pius X, it was the general opinion of the civilized world that he succeeded one of the greatest Popes that ever sat in the chair of St. Peter. When Leo was chosen to succeed Pius IX, the papacy, to those outside of the Church, appeared to be in a difficult situation. The temporal power had been lost, and many a non-Catholic predicted that Leo was likely to be the last of the Popes. No longer, it was declared, would the occupant of the papal throne have any influence in the world of affairs; and the papacy, deprived of its temporal power, was sure to become a mere antique. On the death of Leo XIII, however, the papacy was stronger than ever before; and it was generally conceded, even by the opponents of the Church, to be the most enduring institution in the world.

PONTIFICATE OF LEO XIII.

The cradle of Leo XIII was placed by Providence in Carpineto, an ancient town of the Volscians. The name of the place signifies an elm-forest, and no doubt the mountain on which the town stands was originally covered with trees of this kind. The traveller who makes his way from Rome to Carpineto by rail must leave the train at Segui. Here he will find a prehistoric diligence which will manage to convey him to his journey's end in about three hours; but the contemplation of the wonderful Alpine panorama will render him oblivious to fatigue and the flight of time.

The Carpineto houses, built in an ancient but unmistakably pure style of architecture, and many of them distinguished by armorial bearings, are grouped around two hills. On the higher stand the family mansion of the Pecci, and the Church of St. Leo, a Grecian temple for which the Carpinetans are indebted to their illustrious fellow-citizen. The Pope has, moreover, restored all the churches in Carpineto, and has done his utmost to provide for the bodily needs of his townsmen by building, first of all, a men's hospital placed under the management of the Brotherhood of Mercy, a women's hospital and an almshouse conducted by the Ladies of the Blessed Sacrament.

On one of these fountains, which stands in the open space opposite the church, is the following inscription:—

"LEO XIII P. M.
AQUAM SALUBERRIMI HAUSTUS
E MONTIBUS LEPINIS
PERDUCENDAM CURAVIT
AN. SAC. PRINC. X."[1]

The following delightful lines from the Pope's pen are also engraved on the fountain:—

"Fons ego decurrens, nitidis argenteus undis
Quem cupide irriguum florea prata bibant;
At non prata bibent, cives, me florea; vestras
Gratius est largo spargere rore domos."[2]

On the second fountain, which stands in front of the Pecci mansion, we find another Papal evocation of the Muse. Both structures bear the Pontifical arms.

The Carpineto peasant is poor, but supports his poverty courageously. Maize bread is his only food when the crops prove a failure. The Carpinetans have preserved intact the simple faith of their fathers. All the ancient pious customs of the locality are carefully observed. For instance, at harvest time every man goes at nightfall to the parish church with a sheaf of wheat from the field on which he has toiled since sunrise, and places his offering at the foot of the Blessed Virgin's altar, while the vaulted roof resounds to the time-honored shout of praise, *Viva Maria! Viva la Madonna!*

The Pecci family sprang from Cortona, and was established at the beginning of the fourteenth century at Sienna, from which town it removed to Carpineto. Many distinguished politicians and diplomatists can be traced amongst the Pope's paternal ancestors. Paul Pecci, who flourished in the fifteenth century, was by turns Ambassador to Naples and a military commander holding the rank of general. Lelio Pecci was Ambassador from the Republic of Sienna to the Court of Charles V. Giacomo Pecci was given the castle of Spoleto by Pope Martin V in recognition of his services. Giovanni Baptista Pecci, vicar-general of Anagni in the time of Clement XIII; Colonel Antonio Pecci; Ferdinando Pecci, the eminent jurist and friend of Benedict XIV; Joseph Pecci, the confidant of Pius VI and Pius VII; and many other distinguished members of the family may be cited. More than this, the Pecci have contributed two saints to the calendar—the blessed Pietro Pecci, founder of the Order of the Hermits of St. Jerome, and the blessed Margherita Pecci, of the Servitors of Mary. Bernardini Pecci, a missionary in India, occupies an honored place on the Jesuit martyr-roll.

[1] The Sovereign Pontiff Leo XIII caused this most salubrious water from the Lepini mountains to be brought hither, in the tenth year of his Pontificate.

[2] Spring whose silvery waters the flowery meadows eagerly seek to drink; not their thirst, O citizens, do I desire to assuage, but rather to abundantly supply your dwellings.

Count Ludovico Pecci, the Pope's father, had been given a colonel's commission by his feudal lord, Prince Aldobrandini Borghese, and was placed in command of the Baronial Militia raised by the Prince in the districts of Carpineto, Maenza, and Garignano. During the French invasion the Baronial Militia assumed the title of Civic Guard of the Volscian territory, though it does not appear that they became any more formidable in consequence. In 1809 Colonel Pecci was appointed Mayor of Carpineto by the French Government. In his double capacity as chief magistrate and Lord of the Manor he possessed very great influence, which he merited not only by his devotion to the public good, but by the stainless dignity of his life. Through his mother, Anna Prosperi Busi, who belonged to one of the twelve patrician families of Cori, a small town near Carpineto, the Pope is descended from the famous popular tribune, Cola di Rienzi. The august Pontiff has thus a few drops of revolutionary blood in his veins. An attempt has been made to explain his avowed tenderness for democracy by this distant consanguinity. The explanation is to be found easily enough in the Pope's own individuality, without seeking for it in the operation of mysterious and uncertain laws which science will, perhaps, never be able to explain.

Seven children were born to Count Ludovico and Anna Prosperi Busi: Carlo (1793—1879), Anna Maria (1798—1870), Catarina (1800—1867), Giovanni Baptista (1802—1881), Guiseppe (1807—1890), Gioacchimo Vincenzo Raffaello Luigi (March 2, 1810), and Ferdinando (1816—1830). Thanks to Giovanni Baptista, who married, and left several sons, the Pecci will not die out with Leo XIII. One alone of Count Ludovico's children still survives, and from every part of the Catholic world prayer is offered without ceasing, that God may prolong to the utmost limits of old age the days of one so precious to His Church.

At the beginning of the nineteenth century, the family mansion—or the Pecci Palace, as it was afterwards called—was occupied by Colonel Ludovico and his wife. The palace, with its barred windows, has an austere and almost monastic appearance. A large modern stairway leads up to a massive double-swing door, adorned with bronze knockers bearing the Pecci arms. While left to his meditations in the salon, the visitor might almost imagine that the Pope in person was doing the honors of the old mansion, for the eye is irresistibly attracted by a full-length portrait of Leo XIII, clad in his Pontifical robes. The noble and expressive countenance of the august original is admirably portrayed. The lips seem as if about to give utterance to words of greeting. Portraits of the Pope's ancestors next claim notice. Those of his Holiness' father and mother occupy the places of honor. Colonel Count Ludovico Pecci is represented powdered after the fashion of his time, and wearing a blue velvet coat braided with gold and faced with red. The buttons are stamped with the Pontifical tiara and keys. Countess Anna, who looks charming in her double-caped robe, cut open at the neck, and set off with trinkets and braiding, is painted with her right hand resting on her fan, the left hand holding the brim of her plumed hat. The nobility, the grace, the devotion, the love, and the legitimate pride expressed in the features of this patrician beauty, almost tempt one to salute her with the words uttered by the angel nineteen centuries ago to the Virgin chosen by God to be the mother of the Saviour—"Blessed art thou among women."

From the salon we may pass into "Monsignor's room." In this

apartment, with its yellow furniture and hangings, Joachim Pecci has spent many hours, as we are informed by an inscription in abbreviated Latin, of which the following is a translation:

"Stranger, in this chamber of his paternal abode, Leo XIII, prelate, delegate, bishop, and cardinal several times abode. Count Ludovico Pecci, in honor of his august uncle, caused it to be restored and gave it a renewed splendor, A. D. 1884."

In a plain frame, hanging close to the portrait of the blessed Marguerite Pecci, is the brief note in which Leo XIII sent his first apostolic benediction to his brothers, together with the announcement of his election to the Pontificate.

"*From the Vatican, Feb. 20, 1878.*

"VERY DEAR BROTHERS,

"I have to tell you that at the election of this morning the Sacred College deigned to elevate my humble person to the chair of St. Peter. This is my first letter, and wishing the family all happiness, I send you the apostolic benediction with my love. Pray earnestly to God for me.

"LEO P. P. XIII."

Two other apartments in the Pecci Palace deserve special mention: the library and the room in which Leo XIII first saw the light. The library is a very large four-sided room with a table in the centre. The walls are lined with well-laden shelves, beneath which are cupboards. The largest of these cupboards, standing under the only window, contains the Pope's school copy-books and letters dating from his eighth year. Count Ludovico, the eldest of the three sons born to John Baptist Pecci, who died in 1882, guards these treasures with pious care, but is always ready to show them to properly recommended visitors whose love for the Pope may have induced them to make the pilgrimage to Carpineto. To all such visitors the Count extends a lordly hospitality with a delightful simplicity peculiarly his own. The Pope's schoolboy correspondence has been published at length by M. Boyer d'Agen in his book *The Youth of Leo XIII*, a work which is not only full of interesting facts, but is characterized by a charming and graceful style. We shall have frequent occasion to refer to this correspondence, wherein

the future Pope, unconscious of his high destiny, lays bare the inmost recesses of his mind in all candor and sincerity. The other apartment in the Pecci Palace calling specially for our attention is now a perfect museum of family relics. In the tall glass cases are to be seen the Pope's white papal cassock, his cardinal's hat and that of his brother Joseph, side by side with the brocaded robes and silken coats of dead-and-gone Pecci. On the 2d March, 1810, he whose reign was destined to become a pure and shining light in the firmament of the Church, was born in this room. A few minutes after the happy event, Colonel Count Ludovico Pecci issued from the Countess' chamber and presented the newly-born child to the villagers, who, in accordance with custom, were assembled in one of the salons of their lord's manor-house. From every throat burst the joyful cry, *Evviva ser Vincenzo Gioacchimo Pecci!* and soon the shepherds with their flutes and pipes announced far and wide the birth of the future Pope.

The child was baptized on the 4th March, the certificate being drafted as follows:

"In the year of our Lord, 1810, on the fourth day of March, at the sixteenth hour (about ten o'clock in the morning), the Very Reverend Michael Catoni, canon of the most holy cathedral church of Anagni, baptized, by permission of the undersigned, a child, born two days before to the most illustrious lord and lady Ludovico Pecci and Anna Prosperi, residents in this parish of St. Nicholas (Carpineto), in the names of Vincent Joachim Raphael Louis. The sponsors were the most illustrious and most reverend Joachim Tosi, Bishop of Anagni, who appointed as his representative the reverend Hyacinth Canco Caporossi, from whom I have received his authority in due form; and the most illustrious lady Candida Pecci Caldarozzi. In witness whereof I, Zephirin Cima, vicar of this parish," etc.

Mgr. Tosi, the Bishop of Anagni, had promised to baptize the infant, but was prevented from doing so, and had to confine himself to giving the child his own name, Joachim. The chapel of the palace, in which the baptism took place, is dedicated to a French saint, Vincent Ferrier. Hence the name Vincent (Vincenzino) given to the child at the request of the Countess. From his earliest years the future Pope was called Nino in the family circle. Until his mother's death he signed himself "Vincent," to which he subsequently added, for a time, Joachim. This latter name he eventually used alone until his elevation to the chair of St. Peter.

The disturbances due to the Revolution made considerable inroads into the wealth of the great landed proprietors, and the Pecci family fared no better than the majority of their neighbors. They were obliged to deny themselves to a considerable extent in order to provide for the education of the children, and especially of Joseph and Joachim. The Countess, however, was a woman of great intelligence and rare courage. She was, moreover, a genuine Christian. Instead of giving way to useless lamentations over the wickedness of humanity and the hardness of the times, she decided to have recourse to toil for the benefits denied to her by fortune. She saw nothing derogatory to her position in taking up the cultivation of silkworms, and this lucrative industry afterwards made up the deficiency in the family finances caused by the education of the future Pope and Cardinal. Joseph and Joachim grew up under the vigilant eye of this incomparable mother. Writing to her brother-in-law, Antony Pecci, she says:—"Little Vincent can already walk alone. He finds his way all over the house. He has a passion for horses. Although he is hardly big enough to be seen, he gets astride of the chairs without holding on. Yesterday, when out with one of the servants, he insisted on leading your saddle-horse by the bridle to the fountain. He led the horse quite unaided, and we were in fits of laughter at hearing him admonish the horse with a 'Woa,' like a full-grown hostler." The child is father of the man, and it may not be too much to say that one of the most characteristic traits of the great Pope is discernible in the little boy who insisted on leading his uncle's horse, "all by himself."

Somewhat later than his brother Joseph, but nevertheless early in life, Joachim Pecci rejoiced his pious mother by giving signs, not only of a pronounced taste for study, but of a call towards religion. M. Boyer d'Agen relates that Count Ludovico one

day took the child for a walk, and pointed out to him the spot on which Aquino was supposed to have stood, and, a little further on, Monte Cassino.

"Yes," observed Joachim, "Aquino, where the learned St. Thomas was born, and Monte Cassino, where he learned to read and write. Papa, shall we go there, and learn to read and write like he did?"

From whom could Joachim Pecci have received at so tender an age this sort of initiation to the cult of the sanctified scholar, whom he was one day to call "the archimandrite of theologians," and of whose work he was one day to compel acceptance by the entire Church—the colossal and mysterious work in which the inspired monk seems to exhaust the possibilities of human reason, and to penetrate the mysteries of faith as far as the heart and mind of man can carry him?

Count Ludovico returned to the Pecci Palace somewhat disappointed. Joachim's wish that he might learn to read and write like the learned St. Thomas Aquinas, was quite contrary to the Count's plans for the future of his dear Nino.

"I wanted to make a general of him," the Count said sadly to his wife.

"Well," replied the Countess, "you will make a Pope of him."

Not long afterwards, the father and mother, overcoming their repugnance to a separation from their children, decided to send Joseph and Joachim to the college kept by the Jesuit fathers at Viterbo. Nevertheless, Count Ludovico was still far from pleased with the prospect of his favorite son taking holy orders.

"I can understand," he said, "that Joseph will never be anything more than a Jesuit, but I cannot reconcile myself to the idea that Joachim may come back to us a village curé."

To which the Countess, who held fast to her belief in her sons' vocation, rejoined:—

"Imagine that Joachim will be Pope and Joseph a Cardinal, and rest easy as to the future of our children."

The noble lady was perhaps less confident than she desired to appear. The health of her Vincenzino, who was to enter college at the October quarter, 1818, caused her considerable anxiety. At

one period, indeed, she feared that her strength would not be equal to the new sacrifice required of her.

"The separation," she wrote to Canon Gavellucci, her sons' first master, "is a great trial to me. Who knows whether I shall be able to endure it? Can it be that God will not give me courage?"

God gave her the courage she asked. Has not He destined the mother's heart to be, in the words of Father de Ravigan, "the accustomed place of grief?"

The boys, Joseph and Joachim, were then in their tenth and eighth years respectively, and it was natural to suppose that they would keenly feel separation from their devoted parents and the comforts of their pleasant country home. The previous autumn they had been brought to Rome by their parents, and left for several months in the family of their uncle Antonio. The college which had been opened by the Jesuits at Viterbo received its students from the best families of Italy. Thither in 1818 went Joseph and Joachim Pecci. Of these teachers one of Leo's biographers thus writes: Whatever opinions may be entertained or expressed about the merits or disadvantages of schools in which children of either sex are reared away from their parents and deprived of a mother's loving care, of the examples and the safe-guards of a Christian home, certain it is that these Jesuits of Viterbo, more than one of whom had travelled all the way to Russia to join there the noble band of exiles protected by the Czar, were intent on giving to the youth confided to them the benefit of a truly homelike Christian education. They had toiled much, travelled much, sacrificed much, and endured manifold sufferings to gather among the snows and wilds of the Muscovite Empire the fruits of the ripest knowledge and the ripest virtue. They yearned to impart to the children of their native land what they had themselves acquired at such a cost—an equally ardent thirst for knowledge and for moral goodness. Verily the greatness of men may often well be traced to the foundations of character laid by the loving solicitude of a Christian mother; of the many notable examples of this influence, that of St. Monica and St. Augustine may be mentioned as among the most illustrious.

CHAPTER II.

SCHOOL DAYS.

In the Jesuit College—Father Ubaldini's predictions—Story of a tonsure—First Communion—A ten-year-old poet—Taking Orders—A mother's death.

The boys supported the bitterness of separation better than their mother was able to do. As is well known, those unrivalled educationalists the Jesuits are skilled in the art of smoothing over the abrupt transition from family to school life. They are called Fathers, but they are in reality something more, for their ever-watchful tenderness rises, by a sort of permanent miracle, to the height of maternal love, and their schools are like large families. As early as October 6, Countess Anna was able to write as follows:—

"The letters I am beginning to receive from Viterbo are excellent. The boys are very happy, and the Fathers are satisfied with them. Consequently I have great hopes that they will be a comfort to me. They are now for the time being at a villa, a mile from Viterbo, and are playing to their hearts' content and eating well. I hope they will remain in good health and do themselves credit." This they did, as a letter written about this time to the Countess by Father Ubaldini, the rector of the college, testifies:—"I well know how great is a mother's love, and I am not surprised to hear that the separation has been most painful to you. But you can take consolation in the thought that some day you will derive the purest joy and the most legitimate comfort from it, for so excellent are the natures of the two boys you have intrusted to me that I anticipate a great future for them. I love them much, because they are good, and are already bearing the fruits of a wisely directed education." The good Father could hardly have imagined that his prediction would be so completely fulfilled! Experience confirmed the favorable impression he had conceived. "Vincenzino," he wrote on April 9, 1820, "still

behaves admirably, and is quite a little angel. Peppino is rather more lively, and is developing into a first-class scamp: not that I have any cause to complain of him, but he keeps me constantly on the alert, and makes me stand sentry in spite of myself."

"Scamps" have their good points. Educationalists worthy of the name find more in them than in those slower natures whose good qualities are rather of the passive type. This, in fact, was the opinion of Mgr. Dupanloup. "In a good education," wrote the illustrious Bishop of Orleans, "the pupil's very defects are used as a means of strengthening his character. Little by little these defects succumb to whatever good qualities there may be, and in the long run these qualities, thanks to the effort they have been called upon to make, develop into virtues." Peppino demonstrated the soundness of this theory by becoming the model of ecclesiastics and an honor to the Senate of the Church.

Vincenzino had barely entered his eleventh year when his mother, who desired above all things that her children should consecrate themselves to God, implored Mgr. Carmine Lolli, the Papal delegate at Viterbo, to confer the tonsure upon them.

"Dear Monsignor," she wrote, "permit me to make one humble request to you. I wish to place my two boys in the Church, and to start them on their ecclesiastical career. If, later on, they do not wish to continue in this path, they will be at full liberty to follow their own inclinations. My husband asks me to say that it would give him great pleasure for them to accept the tonsure. Will you not give this satisfaction to their father and mother?" (March 17, 1821.)

Singularly enough, Mgr. Lolli felt no surprise at a proposal which might have been considered at least premature. Far from it: he immediately sympathized with the Countess' wish. Writing on the 25th March, he says:—

"I think your idea excellent. You must ask the Bishop of Anagni for the letters dismissory, so that Nino and Peppino may be included in his diocese. If you will send me these documents I will manage the rest."

The Bishop of Anagni was no more surprised at the request than the Pope's delegate at Viterbo had been. Before three

weeks had elasped, Mgr. Lolli was in possession of the required documents. Nothing more remained to be done except the slight formality of mentioning the matter to the parties interested, and asking for their consent.

"To-morrow," wrote Mgr. Lolli on the 22d April, "Father Ubaldini, Father Bonelli, and the two boys will be here to dinner. I will take advantage of the opportunity to urge the children to set to work at once to learn the little catechism in which they will be examined before they are granted the tonsure."

The dinner took place, but the result was not in accordance with the wishes of Monsignor the delegate. The letter in which he relates his discomfiture to the Countess is very curious:—

"The boys came to spend the second Easter festival here. Before they were taken to my official residence by Fathers Ubaldini and Bonelli, the good Bishop of Viterbo happened to pay me a visit. He came just at the right time, and I begged him to be good enough to tonsure the children. With the utmost kindness he offered to do so at once. It also happened by good fortune your sons entered the room at this juncture. I again told them of their parents' wish, but they frankly replied that such was not their will, and that they had already expressed their views on the matter to Father Ubaldini." (May 1, 1821.)

Thus it appears that the Bishop of Viterbo was no more surprised than Mgr. Lolli or the Bishop of Anagni at the proposal to tonsure two children whose consent was, to say the least, doubtful. This glimpse at ecclesiastical ways on the other side of the Alps is a curious one.

In any case, Nino and Peppino had distinctly refused to allow themselves to be tonsured. "Such was not their will." The duty of reporting their refusal to the Countess devolved upon Nino. He accomplished it with a variety of epistolary precautions, so as to make his mother's disappointment as light as possible.

"Yesterday," he wrote, "Monsignor the delegate had us to dinner with Father Ubaldini and his companion. After dinner he told us that in his view we ought to take the tonsure. This somewhat surprised us, and we have been unable to decide in the affirmative; nevertheless, we have not failed to pray to the

Lord and the Blessed Virgin that we may be led to do the will of God. We hope that you will also ask for guidance on the matter, and with more success than we can attain."

In the mean time Monsignor the delegate was racking his brains to discover a reason for the boys' unexpected resistance to their mother's desire.

"Nino and Peppino," he writes, "are evidently afraid to be the only boys in the school to wear the priestly *collare* and *capello*, and of being called 'parsons' by their playmates, but everything will be put right at your next visit. You will be satisfied with your sons; their conduct is excellent and their health is still better. In the mean time do not fail, when you write, to urge them to reflect how necessary it is that there should be clerics in the Pecci family, in view of the benefices and prebends to which their descent gives them a claim."

The last part of this letter is hardly to my taste. No doubt the Italian way of regarding these matters differs from the French. I am also fully convinced that when Vincent Joachim Pecci finally gave way to the urgent representations of his mother, and offered his young brow to the Bishop of Viterbo's golden scissors, he was not yielding to purely human considerations. Father Ubaldini, who was an excellent judge, said of him:—"Joachim Vincent is a very good boy and fills me with satisfaction. He is really a little angel." The boy's letters display the sincerest piety. Here is a specimen:—

"*Viterbo, November 11, 1821.*

"MADAME AND VERY DEAR MOTHER,

"Your presents have pleased both me and my brother very much. This mark of your attachment can only make us strengthen our own for you, as it is our duty to do, in proportion to your desire. Yes, we will do this, but we need your prayers to help us to give you full satisfaction, so grant us those prayers. For some time you have kept us in hope that you would come and embrace us, but the moment has not yet arrived. Imagine how sad your absence makes us. Images of saints, whoever they may be, will always be pleasing to us, but the prettier they are the more we shall like them. Remember us to papa and others. Give me your blessing, and let me kiss your hands with tender affection, and sign myself

"Your most affectionate son,

"VINCENT."

Vincenzino had already received his first communion on the 21st of June of the same year, the fête-day of St. Louis of Gonzaga. Precocious poet as he was, he celebrated the occasion by attempting to compose a Latin sonnet in honor of the young saint whom successive generations of pupils in the Jesuit's colleges are taught to hail as one of the greatest ornaments of the illustrious company. For many years this sonnet was hidden among the archives of the Pecci Palaçe. A little more than two years ago it was brought to light, and placed in the Pope's hands on the 22d June, 1896, exactly seventy-five years after it was written. Leo XIII slowly perused the verses, half effaced by time, but nevertheless bright with the purest souvenirs of his youth. It is said that when the Pope at length raised his eyes from the time-stained paper, a big tear fell upon it—a priceless tear, but yet, perhaps, less precious in the sight of God than the angelic smile of the youthful communicant.

Father Leonard Giribaldi was Joachim's instructor in Latin and Italian. Latin verses were then in favor, and the future Pope practised his pen *a teneris unguiculis*, in the language of Virgil. In reply to repeated requests, his mother sent him a *Regia Parnassi*, for which he thanked her in verse, and the delighted mother rewarded her poet by sending him, through Monsignor the assistant legate, a basket of cakes and two crowns. Not long after this eleven-year-old poet had composed his sonnet in honor of St. Louis of Gonzaga, he favored the Reverend Father Vincent Pavoni, the provincial head of the Jesuits, with the following couplets:—

"Nomine Vincenti quo tu, Pavone, vocaris
Parvulus atque infans Peccius ipse vocor.
Quas es virtutes magnas, Pavone, secutus,
O! utinam possim Peccius ipse sequi!"[1]

The compliment is not at all badly expressed, It certainly displays very considerable aptitude. Though the schoolboy's poetic attempts can hardly be held up to *dilettanti* as masterpieces,

[1] The name of Vincent which thou, Pavoni, bearest, is also that bestowed on me, Pecci, a little child. Those great virtues which thou, Pavoni, practisest, may I, Pecci, also practise!

they are none the less full of promise. Even thus does the tender blossom precede the luscious fruit.

In spite of his marked predilection for Latin verses, Joachim by no means neglected the other branches of a classical education. Writing to the Countess on the 27th August, 1822, Mgr. Lolli says:—"On Saturday I presided at a philosophical dissertation, dedicated to his Eminence, Cardinal Galeffi, the Bishop of Viterbo, and held in the Jesuits' church. On the same occasion it fell to my lot to distribute the prizes to the young scholars of this institution. It gave me very great pleasure to award the first prize for rhetoric to our Peppino, and the second prize for the humanities to our Vincenzino. Peppino's prize is a big silver medal, and Vincenzino's a smaller medal, also silver. Their names are recorded on the enclosed certificate. I send you this news so that the progress of your children may rejoice your heart, and enable you to increase their father's pride in them."

Soon after the receipt of this letter the Countess began to suffer from the disease which was to put an end to her life. From this period Joachim's letters contain little but accounts of the alternate hope and despair excited in his breast by the contradictory accounts of his beloved mother's health. "The incessant attacks of fever from which mamma suffers every day," he writes to his uncle Antony Pecci, "are the cause of great suffering to her and to all the family, especially ourselves. We expected to see her back again this month (May 1824), as she had promised us to do if she were better. But my father's letter, thank God, tells us the doctors consider her illness has now reached its height, and that it can be overcome by quinine. Nevertheless, we steadfastly pray the most Blessed Virgin that our mamma's health may return." The illness was, in fact, at its height, but quinine was powerless against it. Under the doctors' orders the Countess had consented to leave Carpineto and take up her abode in the Muti Palace at Rome, the residence of her brother-in-law, Antony Pecci. Immediately after her arrival she became so much worse that all hope of her recovery was abandoned, and her children were hastily summoned to her bedside. She survived a month longer. Providence having vouchsafed this pious mother one last

consolation before the angel of death should summon her from the uncertainty and misery of this lower world. In her last letter, written to her husband on the 5th July, she says:—"I made Joachim put on the priest's cassock and mantle. The three-cornered hat suits him admirably. He hesitated at first but, like the good boy he is, he appeared very glad afterwards. Peppino would have put on clerical garb too, but he said it would be an unnecessary expense for us, as he has resolved to be a Jesuit. His acts are really those of a St. Louis. He hopes to enter upon his novitiate in October, after he has seen you all." Thus was it permitted to this noble woman to see, as through a glass darkly, the fulfilment of her dream. It may be that, in that terrible and mysterious moment before the entrance of the soul into eternity, God, in His infinite goodness, deigned to soothe the terrors of this pure mind with a revelation of the glorious destiny awaiting the son who knelt sobbing at her death-bed.

Anne Frances Pecci died August 5, 1824. Her eyes were closed by Joachim. Years afterwards, in recalling the memory of her death, he described her as "the benefactress of the poor, a peerless mother, and a woman of all the ancient virtues." The Countess lies buried in the church of the Stimmate, at Rome. The epitaph engraved on her tomb is as follows:—

"Here lies Anne Prosperi, mother of the poor, most affectionate to her children, born at Cori, a saintly woman, gentle and generous. After an exemplary fulfilment of all the duties of a mother, she died, lamented by every honest heart, during the nones of August, MDCCCXXIV. She lived 51 years 7 months and 11 days, in sweet companionship with those around her. Ludovico Pecci and her afflicted children raised this monument to this unique and incomparable woman. Peace be unto thee, pure soul."

Among the many beautiful traits of Leo XIII was his devotion to the memory of his saintly mother. "The strongest, sweetest and purest influence in a man's life is that of his mother," he wrote to his brother, Count Joseph Pecci, many years after her death. And again in speaking of her, as he often did, he said; "She was the soul of every good work of piety and beneficence set afoot in our native town. Indeed, my sacred mother started most of them herself. But all this active outside work never made her neglect her home duties. She lavished upon us all a mother's most devoted tenderness. Blessed and incomparable was she among women."

CHAPTER III.

STUDENT DAYS IN ROME.

A new Gregory of Nazianza—The first oration—The 1829 Conclave—Curious sketch of a new Pope by a future Pope—The Reverend Joachim Pecci as sportsman—Father Salvagni—First public thesis—The 1831 Conclave—The Revolution—Reporter and diplomatist—A poet on death—The Arcadian shepherd.

In November, 1824, Joachim entered the Roman College, in which there were then fourteen hundred pupils. He remained there seven years, studying literature, science, philosophy, and theology with an unflagging ardor, to which all his masters and fellow-students bear witness. His teachers of rhetoric were Fathers Minimi and Bonvicini, and he obtained the first prize both for orations and Latin verses. Count Antony Pecci had undertaken to reward the success of a nephew of whom he was justly proud, and, to judge by the following letter to his brother Charles, Joachim took care not to forget his generous uncle's promise :—

"As to the prizes my poor efforts have obtained for me, not without some trouble, you would please me very much by mentioning them to papa and particularly to Uncle Antony, who promised me a watch, on his word of honor!!!" This letter was dated from Maenza, where Joachim was spending the holidays with another brother, John Baptist. The month of October following brought him back to Rome, where he set to work again with passionate energy. For two whole months his brothers heard nothing from him. He was entirely absorbed in study. That year and the two following years he took first prizes in logic, metaphysics, moral philosophy, mathematics, physics, and chemistry. As one of the fellow-students remarked of him in the *Civiltà Cattolica* :—"During his studies in Rome he had neither

society nor amusement. His desk was his world, scientific investigation, his paradise."

"As Basil and Gregory of Nazianza did before him," says the Abbé Bertrin in his work, *Great Catholics*, "the only roads he knew were those that led to church and school." The distinguished Professor of the Catholic Institute in Paris might have added, that there was one way to lure Joachim Pecci out of these chosen paths. All that was necessary was to put him on the track of some rare book. "I thank you infinitely," he writes to his father (April 18, 1827), "for the money you have been so good as to send me. Like what I have had from you before, it will not be used for anything except the purchase of some good book. I may mention that my little library has been increased by about twenty volumes during the year."

It may be remembered from his earliest childhood, Joachim displayed a sort of instinctive admiration for St. Thomas Aquinas. At the very beginning of his theological studies he gave further proofs of this admiration, now all the stronger for being fortified by reason. He wrote in these terms to his brother Charles, November 12, 1828 :—

"I write to ask you to do me the favor of sending me as soon as possible, on the first opportunity you have, St. Thomas Aquinas' *Theological Summa*. You will find it in our little study, on the theology shelf. If you should also happen to find some book on dogmatic—not moral—theology, I should be very glad if you would send it to me at your convenience. St. Thomas, however, I should like to have at once. He is the archimandrite of theologians."

The Professor of Dogma at the Roman College at that time was the celebrated Father Perrone. The Scripture Professor was Father Patrizzi, who, many years afterward, had the joy of being present at the elevation of his pupil to the Pontificate. These two eminent ecclesiastics greatly esteemed Joachim Pecci, and it was, moreover, his rare good fortune to have none but friends among his fellow-students. His superiority was, moreover, so evident that he was unanimously chosen to head the deputation sent by the students of the Roman College to Leo XII on the occasion of the jubilee granted by that Pope to the

Catholic world. It fell to Joachim Pecci to address the Sovereign Pontiff in the language of Cicero. His speech delighted the venerable Pope, and would certainly have had some influence on Joachim's future had Leo XII lived long enough to give practical effect to the special favor with which he deigned to honor the young orator. The Pope, however, was recalled to God on the 10th February, 1829. His successor, Francesco Severio Castiglioni, who reigned as Pius VIII, was elected on the 31st March. Joachim kept his family informed of the smallest details of the Conclave in a series of letters which would have done credit to a "special correspondent." This is how he described the circumstances of the election, in a letter to his brother John Baptist :—

"Nobody would have believed that such an event could take place on Tuesday, March 31. On Sunday the 29th, rain began to fall, and continued throughout the day and Monday. On Tuesday it increased to such an extent that the streets were perfect lakes. The fact that the Tiber nearly overflowed caused no surprise. How could a Pope be expected in such weather?

* * * * * *

"As usual, popular opinion is divided into two currents—those who are pleased with the new Pope and those who are not. The politicians, who invariably doubt the possibility of good organization in the Papal States, are dissatisfied ; the learned extol the new Pope's doctrines and his great knowledge. The people, who are always foolish and unstable, congratulate themselves on a piece of good fortune from which they may never derive any benefit. On the whole, however, the Pope is popular. His neck is askew, and he walks as if he were dancing."

Hitherto we have not discovered any traces of irony in Joachim Pecci's character, but here we find a new trait in our hero's complex personality. In a few lines he hits off the professionally skeptical politicians ; the learned men whose interest in the new Pope is excited solely by his erudition ; and the populace, that big, simple, credulous child, perpetually disappointing its hunger and thirst for happiness by constantly renewed illusions. It does not seen that the nineteen-year-old philosopher who wrote the foregoing lines had many illusions of his own to lose.

The letter ends as follows :—

"I believe I once heard that the Pope stayed at our house at Carpineto when he was Vicar-General under Mgr. Devoti, Bishop of Anagni. If this were a fact, it would be a favorable opportunity to record so happy an event on the walls of our house. Find out if this is so ; papa would certainly remember it. Is he still fond of news? If so, please send him these gossiping letters of mine without delay."

We shall soon find traces of a very different kind of thought in Joachim's correspondence. The Papal election does not absorb his attention to such an extent as to make him forget his plans for his annual holiday. These plans are the same, year after year. He is as passionately fond of shooting as he is in love with study, and the passion is no less exclusive than the love. Shooting is thus his only holiday amusement, just as study is his sole object throughout the scholastic year. He writes to his brother John Baptist from Rome, September 12 :—

"Do you not think it would be as well to send me the gun-lock I used last October, before I return to Carpineto? It seemed to me rather defective. I will have it cleaned and put in good order."

Six days afterwards he wrote :—

"Many thanks for so quickly sending me the gun-lock. I shall have it cleaned by the burnisher, as it seems rather rusty and stiff. Thanks for your warning against gunsmiths ; they certainly might play us one of their tricks, such as palming off an inferior gun on us instead of our own. Thanks also for your reminder to buy my stock of powder and lead here in Rome, and to get the quality as cheaply as possible. This is just what I intended to do."

Some years ago M. Boyer d'Agen interviewed an old inhabitant of Carpineto, "Father" Salvagni, who was usually the witness of Joachim Pecci's sporting exploits. Old Salvagni chattered readily about his souvenirs of half a century before, but he complained that the Pope was no longer the "jovial sportsman" of yore, and his dissatisfaction, as conveyed to us by the author of *The Youth of Leo XIII*, is full of contempt for mere grandeur—a contempt calculated to convince us that philosophy

can be learned without books, and that, to the untutored mind, life is the best school of wisdom. "We were up with the dawn," says Salvagni, "and clambered up to beat all the Foresta, Casino, and Casettone coverts. Ser Nino would even venture on the Alpine slopes of Melaina and Fageta, not to mention Semprevisa and Capreo. How many times have we not seen the last rays of the sun gild our footsteps on these heights, whilst the village beneath gradually faded away in the blue smoke from the cottage chimneys and the advancing shadows of the surrounding mountains! Nowadays Ser Nino—or Leo XIII, as we pompously call him—is the greatest man in the world, but the dome of St. Peter's is quite big enough to overshadow his prison of a palace, and long before nightfall too! I pity him indeed!"

"Do you know how long it is since the Pope visited his birthplace?"

"We have not seen Ser Nino since he came here on September 30, 1857, and left us on November 2 of the same year.

"When I went to meet him at Montelanico, with all the sportsmen of the district, I fired what was my last salute in his honor on the way. I was called up to load his gun, and he fired at a quail, but missed it altogether. That was his last shot. His gun is still at Carpineto. When we are asked to pray for him in church, I do it readily when I think what an unhappy Pope he must be, but I can't forgive him for not being the jovial sportsman he was.

"One day," continued the loquacious veteran, "when neither Ser Nino nor I had a hair on our chins, we were out snaring larks with a net. While he was stretching one of the cords he leaned too far over the edge of the big ditch you see yonder, and rolled right down to the bottom. I laugh now when I think of him tumbling down through the rosemary and long grass growing on the side of the ditch. He was not hurt, and got out of the ditch easily enough with the help of a stick I held out to him. He was rather angry, and when he jumped on to the road safe and sound, and saw our nets all torn, he exclaimed, 'When I am Pope, I will have a bridge built here.' Pope he is, right enough, but the bridge isn't built yet. It doesn't do to commit yourself,

you see; you may not be able to keep your word." Evidently a philosopher, old Salvagni.

After the vacation in October, 1829, Joseph resumed his studies at the Roman College with greater ardor than ever. From this time onward, his letters give evidence of a steadily intensifying determination to spare no effort to reach a position which should be an honor to his family and to himself.

"Yesterday we went to see Mgr. Nicolai, who expressed a great liking for us, and has promised not to forget us," he wrote to his father on the 13th December, 1829. "He thinks, however, I ought to study theology for another two years. He undertakes to do all that is needful at the expiration of that time. He added that he would at once begin to see about what would have to be done for my admission to the Academy of the Nobility at the end of these two or three years. I begged him to do all he could for me, to bear me in mind, and not to think that expense would stand in the way when the honor of the family and the advancement of one of its members are concerned.

In August, 1830, Joachim was called upon to publicly maintain a thesis at the Roman College. The preparation of this thesis took up several weeks of his time and caused him considerable anxiety, The excessive timidity from which he could never entirely free himself caused him repeated fits of nervousness. He would not have experienced such torments had not his native pride and his passionate desire to do honor to the name of Pecci rendered the apprehension of even the slightest approach to failure unendurable to him. His fears were entirely unfounded. The proceedings, which were attended by Cardinals Nicolai, Castracane, Sinibaldi, Altieri, Della Genga, and Massimo, all the leading lights, in fact, among the professed Jesuits, ended in nothing less than a triumph for the young theologian, if we may judge by the following note against the name of Joachim Pecci in the records of the Roman College:—

"*Inter theologiæ academicos, Vincentius Peccius strenue certavit de indulgentiis in aulâ maximâ, coram doctoribus collegii, aliisque viris doctrinâ spectatissimis. Quum vero in hac publicâ exercitatione, academico more paratâ, industrius adolescens non*

parvam ingenii vim et diligentiam impenderit, placuit ejus nomen, honoris causâ, hic recensere." [1]

He bore this triumph modestly, and attributed it to his professor of theology, Father Perrone, as the two stanzas which he read to his illustrious audience after the discussion testify:—

"Si bene quid dixi, cui gratia? Docte magister,
Plena est præceptis gratia habenda tuis.
Si male quid dixi, non jam culpanda voluntas;"
Arguite ad tardem verius ingenium!" [2]

Joachim even carried his modesty to the extent of allowing more than a fortnight to elapse before sending his family an account of this memorable day. Finally he announced his victory to his brother in the following terms:—

"I am not in a position to say whether everything went well or the reverse, because no one, as the saying is, can be a judge in his own case, I have heard, however, that my superiors were satisfied, and they told me the affair passed off better than was expected."

Perhaps he was not at heart as satisfied as his superiors. It is the privilege of exceptionally gifted natures to require more of themselves than of others, and to judge their own achievements with a severity bordering on injustice. Is not the man of genius powerless to produce anything entirely on a par with his faculties, and has not God made this impotence a ransom for glory? All men of high intelligence, or merely of cultivated mind, feel this impotence and suffer from it more or less. The foolish, on the other hand, take an innocent delight in the emptiness of their

[1] In the theological schools Vincent Pecci hath strenuously disputed, concerning indulgences, in the great hall, in presence of the doctors of the college, and of other men well proved in doctrine. And whereas, in this public exercise, held in accordance with academic customs, this industrious young man showed no little force and diligence of character, it hath seemed good to here record his name as an honorary distinction.

[2] If I have well spoken, whose is the honor? Learned master, to thy instruction must I render full acknowledgment.
If I have ill spoken, the fault lies not in my will, but rather in the poverty of my understanding.

thoughts, their words, and their acts. This is a merciful dispensation, for which Providence should be thanked on their behalf.

Pius VIII died in December of the same year (1830) after a reign of twenty-two months. Cardinal Cappellari was elected to succeed him on the 2d of February, 1831, and assumed the title of Gregory XVI. The Conclave which resulted in this election presented but few features of interest. Joachim consequently gives few details of it, but he does not omit to show up in bold relief the intrigues carried on by certain cardinals with the object of defeating Cappellari. After a running commentary on these intrigues during the Conclave, he sums up the final discomfiture of the instigators as follows:—

"'*Annuntio vobis gaudium magnum: habemus pontificem Rmum DD. card. Maurum Cappellari, qui sibi nomen imposuit Gregorium XVI.*' (I bring you tidings of great joy: our new Pope is the Most Reverend Maurus Cappellari, who has taken the name of Gregory XVI.) Cardinal Albini made this announcement yesterday, in the loggia of the Quirinal. He was somewhat nervous, and tried to appear indifferent."

Five weeks later he wrote:—"What a pleasure it is to me to learn that our good Pontiff Gregory XVI is venerated and loved by the faithful in our part of the world! His great qualities are, in truth such as to fit him for the sublime dignity to which he has been raised. Come Albani, come Pacca, or any other Cardinal after them, all must hide their diminished heads before this resplendent luminary."

This enthusiasm, however, narrowly escaped being nipped in the bud. The revolution broke out at Bologna on the 10th February, and all the Roman provinces were soon in open revolt. Rome itself was threatened, and there was some reason to fear that the "resplendent luminary" hailed at its rising by Joachim Pecci might be completely obscured and hidden by the storm cloud. The danger, however, was averted by the Austrian occupation of the Papal States. As is well known, this occupation gave rise to an exchange of diplomatic notes between the Holy See and France, whose Ambassador at Rome was then the Comte de St. Aulaire. Cardinal Bernetti was intrusted with the task of replying

to the remonstrances of the French Government, and the skill displayed in this delicate affair by the Secretary of State delighted the awakening diplomatic faculties of the young student, Joachim Pecci. He kept himself posted in the progress of the negotiations, and watched them with the keenest interest. He hailed the entry of the Teutons into Bologna with joy. He was greatly pleased when the French Government at length showed itself favorable to the Papacy, and he attributed this change quite as much to Cardinal Bernetti's diplomacy as to the justice of his cause. In his letters Joachim discusses the probable results of intervention by Russia, Prussia, and England, and gives a well-reasoned opinion on the progress of the events which were rapidly assuming the proportions of a genuine danger to the independence of the Papacy. All his letters at this period display extraordinary sagacity. His accounts of the election of Pius VIII and Gregory XVI were characterized, as we have seen, by qualities which the most experienced "special" might envy. Now we find him writing like the most discreet of diplomatists. This implies intensely hard work on the part of this young man of twenty-one, intuitive knowledge being a myth, in diplomacy as well as in philosophy. His unremitting labor, or overwork as it would be called nowadays, necessarily injured his health, which was never particularly robust. The month of June, 1831, brought illness to Joachim Pecci. His internal organization revolted against the strain imposed on it by prolonged vigil and study. In spite of Bossuet's assertion that a master intellect can always hold the mastery over the body it animates, Joachim Pecci's mind was forced to give way to his rebellious body. "These attacks are painful and disquieting, especially as they interfere with my studies, which are my sole concern," he writes to his brother, John Baptist, July 8, 1831. It would be a mistake to suppose that he gave in altogether. His illness forced him to rest, but not to surrender. He fought hard against the malady that endeavored in vain to overthrow him; and he was even able to celebrate the conflict, and defy death in a fine set of verses. It is the poet's privilege to forget his ills in song. The Muse never fails to console those who invoke her.

His native air restored Joachim's health. On his return to

the Eternal City a letter from his father informed him that the Pecci family was at last "admitted to the Anagni nobility." There was now no obstacle to his entering the College of the Nobility, especially as (he states in a letter to his father) "the board-fee is only nineteen crowns up to August 15, and another nineteen up to November 15." He entered the institution on the 15th of November, 1832. He had already been two years an assistant master at the Germanic College for philosophy students, and President of the Theological Academy of the Roman College. Four months previously the Abbé Laureani, the Arcadian Chancellor, had handed him the diploma entitling him to join the celebrated Academy. The rule is for every new Arcadian, as for every new Pope, to adopt a fresh name. The future Leo XIII chose to be called Neander Eracleus.

The Academy was the school for all those who chose to prepare for a career in the diplomatic or administrative service of the Pontifical government: Having consulted his father and uncle on the matter, Joachim Pecci adopted this course instead of assuming the duties of a parochial priest. The University of the Sapienza afforded the students of the academy every opportunity for pursuing their special courses, under the most eminent professors, in the respective branches of study. Pecci, we are told, while applying himself diligently to acquire a thorough knowledge of civil and ecclesiastical jurisprudence, profited also by the great facilities offered in the Sapienza to push still further his studies in theology.

During his entire course, young Pecci maintained the distinguished position in his studies that had marked him from the beginning, while many persons of note, "even among the cardinals, attracted to him by his unaffected piety, his modesty and gentle courtesy, and by the solid and general knowledge which was so rare in one of his years, foresaw that he would render great service to the Holy See, and bestowed not a little pains in counselling and directing him." In this way, the youth that was destined to occupy the Chair of Peter, and to reign as Pope longer than any of his predecessors, developed those qualities of mind and heart that distinguished his glorious reign till the last.

CHAPTER IV.

THE PRELACY.

Hesitation—"Wait a moment"—Enforced repose—Arguments and competitions—Cardinal Sala—The Minor Orders—The Prelacy—Cholera—A Premature will—Full Orders—The first Mass.

THREE days before his admission to the Academy, Joachim Pecci called on Cardinal Sala, his protector and the best friend of his family. Joachim was still undecided as to the vocation he should adopt.

"Well, young man," said the Cardinal, "are you ready to take orders?"

"Oh, wait a moment, your Eminence," was the reply.

"My young friend," rejoined the Cardinal, "if all the Roman aristocracy were as undecided as you, the Holy Father might as well shut up his College of the Nobility."

Joachim Pecci's irresolution arose from a mixture of prudence and energy. If his habit was to hestitate for a considerable time before coming to any important determination, it was because he wished to make sure of his ability to prosecute his design to the very end. Never to advance without the certainty of never being obliged to recede, is not a characteristic of indecision but of wisdom. Joachim was received with marked favor by Mgr. Sinibaldi, the head of the Academy, which, as its name implies, was open only to ecclesiastics of noble birth intended for the priesthood or diplomacy. In spite of his bad health, he soon took the first place by dint of hard work. One of his occasional competitors was Duke Diario Sforza, afterwards Archbishop of Naples and Cardinal. He had barely attended the lectures on canon law and common law a year when he was selected to maintain a public argument in the presence of the Sovereign Pontiff. In order to devote himself entirely to the preparation of a thesis likely to have such an important influence on his future, he spent his holi-

days with his brother John Baptist at Maenza. "At Carpineto," he wrote to his brother, "there are too many festivities and amusements. Study requires solitude, which, to my mind, ought to be unbroken and even melancholy." He found what he required at Maenza, but his solitude was more melancholy than he could have wished. He had hardly reached his brother's house when he was attacked by a severe throat complaint, and was obliged to take a prolonged rest. During his vacation his sufferings left him little opportunity for work, and when he returned to Rome, eager to make up for lost time, he studied so hard as to again, and more seriously, endanger his health. His medical attendant, Dr. Cavallini, was obliged to forbid work altogether, and the great argument *coram sanctissimo*, which he hoped would open up a "most brilliant career" to him, was postponed. As the argument would have cost him "at least 700 crowns," its postponement was a great saving, and, poor as he was, this could not fail to be a consideration. The following passage in one of his letters, written about this period to John Baptist, is significant:—

"This morning I received four more numbers of Valadier, for which I have paid out eighteen *paoli* on your account. This makes six crowns in all. You know my poverty, and the feeling of prudence which forbids my allowing you to run up too large a debt. This is all the more reason why you should send me the amount on the first opportunity."

Joachim Pecci delivered his first public dissertation at the Academy of the Nobility on the 6th May, 1835. The Pope did not attend, but the presence of five cardinals—Macchi, Sala, Castracane, Polidori, and Mattei—and numerous prelates increased the *éclat* of the occasion. Not long afterwards the future Pope took part in a special competitive debate on public ecclesiastical law, the question for treatment being "Direct appeal to the person of the Sovereign Pontiff." For this he obtained a prize of thirty sequins. His most complete and fruitful triumph, however, was in September, 1835, when he delivered a disquisition dedicated to Cardinal Sala. That prelate, Joachim writes, attended "in full state and in purple." This time he does himself the justice of admitting that the affair was successful in every respect, and adds:—"I have acquired a powerful protector in Car-

dinal Sala, who is a prelate of the highest standing." Sala was the former counsellor of Cardinal Caprera, and played an active part in the negotiations which paved the way for the Concordat. The most eminent among the princes of the Church were glad to have recourse to his advice, and the Pope valued him highly. His protection could not but be, and in fact was, of great importance to Joachim. The latter had taken the lesser orders in 1834, but was not to have applied for admission to the sub-diaconate until the end of the year 1837. In the course of that year, however, he was successively appointed one of his Holiness' prelates, referee of the Papal signature, and ponent of the Buongoverno congregation, wherein all the administrative business of the Papal States was transacted. Mgr. Pecci was the junior prelate when he was given this post, in succession to Mgr. Amici. Cardinal Sala's influence could not have been unconnected with so speedy a promotion.

The rapidity of Mgr. Pecci's advancement in the diplomatic career affords a striking contrast to the slowness of his preferment in holy orders. As we know, he respectfully but firmly declined to accede to the wishes of his mother and Monsignor the delegate in regard to the tonsure, and we have read of his hesitation on the eve of taking the lesser orders, "Wait a moment," he said to Cardinal Sala. This "moment" lasted two years, and three more elapsed before he appears to have thought of definitely entering the service of the Church by taking the first of the full orders. He was, as we have already stated, a prelate, referee of the Papal signature and ponent, all before he became a sub-deacon. At this period it was in the ordinary course for a man to make his way in the Papal civil service or diplomacy without taking rank in the priesthood. It is none the less curious that at the age of twenty-seven the future Leo XIII was apparently given up to ambition in which the next world had no visible influence, and was not an aspirant to the honor of standing before the altar. His mental attitude is shown clearly enough in a letter dated the 3rd July, 1837, to his brother Charles at Carpineto. The letter is worth reading from beginning to end. Every word helps to throw light on the writer's mind:—

"Your letter of the 1st inst. gave me the utmost pleasure, and your prognostications of my advancement were a great comfort to me. With all the sincerity I am accustomed to use in my affairs, and especially in regard to my relatives, I can assure you that since the day on which, to meet my father's wishes, I entered upon my present career, I have had but one object: to devote all my energies to following a praiseworthy line of conduct with a view to rising in the Pontifical service, so that whatever honor and credit I may obtain may redound to the reputation of our family, which has, thank God, hitherto not been without such honor. In arriving at this end I believe I shall amply fulfil my father's expectations, which it will be my care never to disappoint as long as I live. Young as I am, I cannot fail to do credit to my family, and if my conduct is irreproachable, and if I am not without protectors, these two conditions being indispensable in Rome, as you know, to safe and rapid advancement. Although I have been a prelate only five months, I have already made the first step upward. You will no doubt be very glad to hear that Cardinal Sala has definitely taken me under his protection, and that I have some credit, assuredly undeserved, with the two Secretaries of State. The Sovereign Pontiff himself regards me with favor. I had a further proof of this yesterday during an audience in which his Holiness, whom I begged to accept my grateful thanks, received me with special kindness and condescension."

The foregoing letter might very well find a place in the records of a general inquiry into the youthful ideals of our most illustrious living men. It might, however, give the reader a false idea of the writer's character, of which it discloses only one side. It shows us merely a young man justifiably anxious to uphold the worldly honor of his name. Other documents from the same source set forth the tender and unfailing piety of Father Ubaldini's *angioletto*. In September, Mgr. Pecci, having experienced some symptoms of the cholera then ravaging Rome, wrote his will. It was such as might have been expected from a truly and deeply religious man.

"In the name of God, Amen.

"I commend my soul to God and the most holy Mary. May the Divine Majesty and the blessed Virgin have mercy on me, a sinner!

"I bequeath all my worldly possessions in equal shares to my very dear brothers Charles and John Baptist, on condition that they cause fifty masses for the repose of my soul to be said every year for five years. At the end of that period they may consider themselves as relieved of this obligation, but I appeal to their charity to increase the number of intercessions for my soul.

I further enjoin on my heirs above-named to make one distribution of twenty crowns among the poor of Carpineto, my native place.

"As a humble token of respect and affection, I bequeath to my uncle Antony the porcelain service presented to me by his Eminence Cardinal Sala.

"These are the last wishes of me, Joachim Vincent Pecci, written with my own hand this 14th of September, 1837, in the third hour of the night."

It will be observed that this will contains no mention of Count Pecci. The explanation is simple. Mgr. Pecci's father had died during the previous year at Carpineto. Happily it did not become necessary to carry out the prelate's "last wishes." Vigorous medical treatment sufficed to eradicate the disease, and Mgr. Pecci was enabled to spend the greater part of his time at the bedside of the sick, tending them with all the devotion of a sister of charity, and displaying a zeal and self-sacrifice worthy of his old masters the Jesuits. "Not one of the Fathers," he exultantly writes, "has been attacked, and yet they are to be seen day and night among the plague-stricken, in every quarter and every parish of the city." Like the Jesuits, he was ready to lay down his life. "If I am to be numbered amongst the victims, I bow my head in submission to the will of the Most High, to whom I have already devoted my life in expiation of my faults. Whatever may happen, my mind is perfectly tranquil."

The Most High did not accept the offered sacrifice of Mgr. Pecci's life. He was reserved for other purposes. What was perhaps the reward of his heroism came in the shape of a vocation for the priesthood. He was admitted a sub-deacon on the 17th December, 1837, by Mgr. Sinibaldi, at the Ecclesiastical Academy. Seven days later Mgr. Sinibaldi also conferred the diaconate upon him, and on the 31st December, Cardinal Odescalchi consecrated him priest for ever: *Tu es sacerdos in æternum.*

The period of preparation for taking the full orders of the priesthood was spent by Mgr. Pecci in silence and meditation with the Jesuit Fathers of St. Andrew. His hesitation was at an end, but he none the less awaited the honor and burden of the priesthood "with fear and trembling," to use the Scriptural expression. "This important step," he wrote in all humility to

Cardinal Sala, "fills me with dread, when I consider the height and sublimity of the sacred office and my extreme unworthiness. Do not forget me, your Eminence; pray earnestly and desire the prayers of others for me. I sincerely assure you that I wish to be a *true priest*, to serve God and show true zeal for His glory." So strong indeed was this desire, that he was on the point of joining the illustrious Society of Jesus, whose members have from the very beginning constituted the moral and intellectual *élite* of the Catholic clergy.

Much to his joy, his first mass was celebrated at St. Andrew's Institute for Novices, in the little chapel dedicated to St. Stanislas Kostka, the favorite saint of his youth. On the following day he wrote thus to Cardinal Sala:—

"Your Eminence says in your last note, 'I admire your fervor, but you must not abandon the career you have begun. It may enable you to render important services to the Church and the Holy See.' I must reveal to your Eminence a secret which I have hitherto kept locked in my own breast. For some time past I have felt strongly inclined to renounce worldly pursuits and to devote myself entirely to the inner, spiritual life. I am, in fact, convinced that the world cannot give the heart full contentment and quietude. So great is my esteem and admiration for the Jesuit Fathers, from whom I have imbibed all I know, that I should have become a Jesuit had I been able to recognize within myself something more than an inclination—the special vocation which should be felt for the ministry."

It is to be supposed that if Cardinal Sala had thought fit to guide Mgr. Pecci towards a purely ecclesiastical career, he would have offered few objections to pursuing the same path as his brother Joseph, who had just taken part for the first time in the celebration of mass. The eminent prelate's long experience, however, had made him an excellent judge of character, and, as we have seen, he was chiefly inclined to consider the "important services" Mgr. Pecci seemed likely to render, in either the civil or diplomatic service, "to the church and the Holy See." When Gregory XVI was lamenting one day over the state of insubordination prevailing in the province of Benevento, the Cardinal ventured to say—

"You need a man of energy."

"That is true," said the Pope, "and I am afraid our delegate

does not answer to that description. It would perhaps be wise to replace him, but by whom?"

"I believe Mgr. Pecci would succeed perfectly, in spite of his youth," replied the Cardinal. "I have had several opportunities of seeing what he can do, and I am convinced that your Holiness could not make a better choice."

Cardinal Lambruschini, who was present, expressed a similar opinion. On the same day, the 2d February, 1838, Mgr. Pecci was despatched as Papal delegate to the province of Benevento.

"This little principality, which is only forty-six geographical square miles in extent, was given, like other possessions to the Popes by the piety of former ages. It is situated in the midst of a population which, in 1838, had been rendered utterly reckless of all rule by the preceding political and social changes. Napoleon I in his hour of undisputed supremacy, had given this little territory, with the title of Prince of Benevento, to his clever and unprincipled minister, Talleyrand. There are writers who say, not without some show of good reason, that Talleyrand, whose wife Pius VII had refused to see during his stay in Paris for the coronation ceremonies, had revenged himself on the Pontiff by urging the crowned soldier to possess himself of the Papal States, and to bestow on him, the apostate ex-Bishop of Autun, a slice of the territory thus sacrilegiously and iniquitously taken away from an unarmed and defenceless soverign. But the French rule in Benevento, as well as the short-lived reign of Murat in Naples, together with the growth and spread, in the south of Italy especially, of Carbonarism, Jacobinism, brigandage, and lawlessness, rendered the government of these populations a matter of almost moral impossibility, once the French had withdrawn and the former rulers resumed their sway."

When Cardinal Sala told Pope Gregory XVI that he needed "a man of energy" to restore peace and harmony in the little province of Benevento, and urged the selection of Mgr. Pecci for the task, he certainly showed an insight into character which the career of Leo, as ruler of Christ's Church, has well justified. And in Leo's character "energy" was combined with a wisdom that enabled him to proceed on the lines of the least resistance.

CHAPTER V.

FROM BENEVENTO TO PERUGIA.

Delegate to Benevento—A province overrun with brigands—A "Resurrection"—Triumph—Delegate to Perugia—Reception of Gregory XVI—Opening of the Via Gregoria.

The province of Benevento was part of the old kingdom of Naples, and is not far from the capital. The new delegate had been ordered to take immediate possession of the post to which he had been appointed by the confidence of Gregory XVI. He consequently set out without delay, attended only by five Carpineto peasants, who, being all descended from the same family, were all called Capucci (in English, cauliflowers). Unfortunately they possessed the same unskilfulness as well as the same name, and their not very zealous attempts to prepare Mgr. Pecci's simple meals met with so little success that their master humorously observed. "E con tanti Capucci non posso fare una menestra." (With all these cauliflowers I cannot make a single soup).

Mgr. Pecci kept his Carpinetans, but the brigandage prevailing all over his new province left him neither time nor inclination for the cultivation of puns. The government of the Ecclesiastical States was so gentle, so paternal, and at the same time so feeble, that criminals of all kinds were in the habit of taking refuge from the Naples police in the province of Benevento, where they were almost certain of being able to continue their exploits with impunity. This state of things excited general indignation. The public protested strongly, and Neapolitans also complained bitterly of the Pontifical Government's ill-advised tolerance. The new delegate was consequently hailed with an enthusiasm which showed plainly enough what was expected of him. "All the leading men of the province," he writes to his brother Charles, "came to meet me, and I entered the town with more than fifty carriages in my train." He had hardly arrived

before he was seized with illness. As soon as the serious nature of the case became known, the inhabitants marched in a body to the sanctuary of Our Lady of Pardon and implored the Madonna to restore Mgr. Pecci's valuable health. The Madonna heard their prayer. Mgr. Pecci, whom the doctors declared to be at death's door and beyond all possibility of recovery, was miraculously restored to the strength required for his mission. In the words of his brother John Baptist, who nursed him six weeks with never-failing devotion, he was "a dead man brought back to life."

The necessity for prompt and vigorous action against the brigands was shown clearly enough by their increased audacity. They were convinced that the new delegate would have enough to do to re-establish his health. Mgr. Pecci began by satisfying himself that the Pontifical troops could be relied upon. He then drew up his plans of campaign with the utmost secrecy. He obtained the fullest information on the districts in which brigandage chiefly flourished, and despatched columns of troops, led by reliable and experienced guides. The result soon surpassed all expectations. Most of the robber chiefs were arrested and their gangs dispersed. With a view to restoring confidence among the people, Mgr. Pecci had the dreaded chiefs loaded with chains and marched through the streets of the city. He also took care that all the sentences passed by the courts were carried out to the letter. And brigandage died out, for want of brigands.

Having thus discharged the first duty devolving on justice, the delegate turned his attention to the powerful nobles who carried on the brigand business on a larger scale, openly holding person and property for ransom, smuggling incessantly, and often appearing at the head of their armed forces on the main roads. Their raiding expeditions completed, they retired into their fortified castles, where the revenue officers were powerless to reach them. With the approval of Ferdinand II, King of Naples, Mgr. Pecci reorganized the Customs service, and placed it under the direction of Sterpi, one of the most valuable officials in the Papal service. A fierce struggle between the Customs officers and the smugglers began, and soon ended in the complete defeat of

the latter, in spite of the insolent attempts of some of the nobility to intimidate the delegate. One of them having complained against the revenue officers for making a scarch on his premises, Mgr. Pecci quietly pointed out that the laws were made for rich and poor alike, and that every one must submit to them.

"Very good," exclaimed the Marquis, "I shall go to Rome at once, and I shall not return until I have obtained the recall of the Benevento delegate."

"The Benevento delegate does not in the least desire to prevent your going," quietly replied Mgr. Pecci. "He merely wishes to remind you that you cannot reach the Vatican without going through the Castle of St. Angelo."

The threat contained in these words was not lost on the titled adventurer. The prospect of an enforced stay in the celebrated fortress had no charms for him. Instead of proceeding to the Eternal City, he returned post-haste to his chateau and prepared to defend it. The Pontifical troops made their appearance a few days afterwards, and captured the place after a regular siege.

In this way the province of Benevento, thanks to the delegate's energy, was cleared in a few months of the bandits of all kinds who had infested it for years. Mgr. Pecci did not stop here. He opened new roads for trade, obtained reductions in the most burdensome of the taxes, and carried out quite a series of public reforms, in spite of the opposition of certain interested parties. He was soon able to write to his brother Charles:—"The affairs of the province are now in order, and the opinion of the majority, of the people I mean, is in my favor. Duty is my guide, and I make it my rule never to have my hands tied by personal considerations. These tactics do not greatly please the upper classes, but they have earned me the reputation of a friend of justice, and they satisfy the public and my own conscience." They evidently satisfied the Pontifical Government as well. The Pope warmly praised the delegate for "the reforms he had carried out, and the good results he had obtained." King Ferdinand invited Mgr. Pecci to visit his Court and receive public proof of the royal esteem.

Mgr. Pecci had spent three years in Benevento. When his work

in that province was accomplished, he was appointed delegate to Spoleto, but Gregory XVI soon realized that it was time to open a wider sphere to the young prelate's activity. Mgr. Pecci had barely begun to prepare for his departure from Benevento, when he received an official notification of his appointment as delegate to Perugia.

This ancient city, with its feudal towers and hundred churches, stands on a mountain overlooking the green plains of Umbria. In Mgr. Pecci's time the city was by no means easy of access. It seemed as if the inhabitants were content to enjoy the splendid view before them, without wishing to mingle with their fellow-creatures below. Mgr. Pecci had only just reached Perugia, when Gregory XVI announced his intention of visiting the city. The delegate had only twenty days to organize a reception for the Pope on a scale appropriate to royalty. The time, however, was so well utilized that a magnificent new artery was completed. It was opened by the Sovereign Pontiff on the 25th September, 1841, amid the acclamations of a populace as yet uncorrupted by the revolutionary virus, in spite of the incessant efforts of the secret societies. The new road was christened the "Via Gregoriana." The Pope, whose name had been given to it, expressed his satisfaction by saying that during his journey through the provinces he had been received in some places like a monk, in others like a cardinal, and at Perugia and Ancona like a sovereign. Before his departure, the Pope gave a hint of the good fortune in store for his delegate by saying, "When I return to Rome, Monsignor, I will remember you." The Pope kept his word. At the commencement of the year 1843, Mgr. Pecci was appointed Nuncio at Brussels in the place of Mgr. Fornari, who was transferred to Paris. During his eighteen months' stay at Perugia, Mgr. Pecci had reorganized all the provincial government departments, and especially those connected with public instruction and the administration of justice. In his desire to improve the condition of the working classes, he even founded a savings bank. His record was one of good work executed with a promptitude remarkable in a young man who had been formerly reproached by Cardinal Sala for "indecision."

CHAPTER VI.

NUNCIO AT BRUSSELS.

A poetical effusion—Wisdom sold by a fool—His predecessor's opinion of the new Nuncio—From Rome to Brussels—An accident—The Education Act of 1842—Conflict—A dissatisfied minister—Attitude of the Royal Family—The religious orders—The recall of Mgr. Pecci—Unanimous regret—The King's letter to Gregory XVI.

Though less important than any of the four great nunciatures—Paris, Vienna, Madrid, and Munich—the post at Brussels is assuredly one of the most agreeable. "What a delightful country you have!" observed Mgr. Fornari to a Belgian statesman. "I have spent five years in it, and I feel as if I had been five years in Paradise." This paradise was none the less, for a nuncio at the commencement of his diplomatic career, the most interesting observatory that he could have desired, especially at this period, when Belgium, as has been very justly said, "was a condensed edition of the struggles, the successes, the aspirations, and the mistakes of modern social organizations." The situation, moreover, could not but be an especially delicate one for Mgr. Pecci, in view of the events which had preceded his appointment. The sudden recall of Mgr. Fornari, who was on much better terms with the Government than with the Belgian bishops, was far from pleasing to the King. Mgr. Garibaldi, inter-nuncio at the French Court, had been selected by the Pope to succeed Mgr. Fornari, but the King had not approved the nomination. These circumstances could not but bring about a coolness in the future intercourse between the two Powers, and it appeared unlikely that Mgr. Pecci would secure the good graces of both the Government and the Episcopate, especially as the conflict between the episcopal body and the Minister of the Interior, M. Nothomb, over the Elementary Education Act, had just reached its most acute stage.

In view of these facts, the new Nuncio probably experienced more uneasiness than delight when he heard from the Pope's own mouth, at Rome, of the honor intended for him, and the burden about to fall on his shoulders. "This duty" he wrote to Cardinal Bussi, Archbishop of Benevento, "causes me great anxiety. I do not undertake it through presumption, but in filial obedience to the sovereign Pastor, and in resignation to the mysterious purposes of heaven." To Mgr. di Andrea, Nuncio to Switzerland, he wrote:—"I am now your comrade in the glorious arena of religion, but what hope of victory have I? On what source of strength can I base that hope? I prefer to dismiss these disturbing thoughts, and place my whole trust in One who has begun the task and is able to accomplish it. I have no hope but in him." He also confided his fears to a Passionist, the head of the order of Jesus Crucified, who replied:—"Courage. Trust in God and not in yourself. You are destined to great things."

Mistrust of self would hardly have been inspired in the new Nuncio had he read the rhymed effusion perpetrated about this time in his honor by one of his compatriots, the Abbè Gessi. "As the sun outshines the bright stars, so is Joachim preëminent in glory, honor, and resplendent virtues. Now a wearer of the cross and the violet robe, he shall one day put on the purple and the bissus, and shall rise still higher. Like Jove's eagle, he shall perch upon the rocky summit. *It is written in the Eternal Book of Fate, that he shall be crowned with the tiara and hold the sceptre. I see him seated on a lofty throne, the cross on his breast and the tiara on his brow. Italy, the Low Countries, France, England, the shore of Africa itself shall see and admire his virtues. Some day he shall be adored on earth, his glory shall be seated on the throne, and the omnipotent God who rules over all shall make him the Shepherd of Christ's flock.*"

La Fontaine has told us that fools sometimes sell wisdom. The saying certainly applies to the Carpineto "poet," whose prophecies, absurdly grandiloquent and improbable as they appeared, have nevertheless been fulfilled to the letter.

Mgr. Fornari, who was less lyrical than the Abbé Gessi, and

an incontestably better judge, expressed the following opinion of his successor in a letter to M. Noyer, the Belgian *chargé d'affaires* in Rome:—"There can be no doubt that Mgr. Pecci is a prelate of great piety, talent, and acquirements. He is perhaps somewhat timid, or rather his extreme modesty resembles timidity, but this is amply made up for by his power of reflection and his prudence, which will always secure him against a false step. He is so conscientious and upright that he will leave no stone unturned to carry out all his duties, and do useful service to the good cause.

It being customary for nuncios to be also bishops, Mgr. Pecci was raised to the episcopate immediately after his appointment to Brussels. Gregory XVI proclaimed him Archbishop of Damietta on the 27th January, and on the 28th Cardinal Lambruschini, the Secretary of State, consecrated him in the basilica of St. Lawrence *in Panisperna*, in the presence of Count d' Oultremont and the staff of the Belgian Legation. After the ceremony Cardinal Lambruschini, who knew the deep piety of Mgr. Pecci, said of him:—"He is an angel. He is my favorite son."

The new Nuncio embarked at Civita Vecchia on the 19th March, on board the French ship *Sesostris*. He reached Belgium on the 7th April, sickness having detained him at Nimes about ten days, which he managed to utilize by taking lessons in French. At the time of his departure from the capital of Christianity, the Archbishop of Damietta had an only slight acquaintance with the language of diplomacy, but when he arrived at Brussels he was able to express himself in French with correctness and even elegance. Fifty-four years later the recollection of this feat provided him with an argument against the Cardinals who tried to persuade him not to send the Bishop of Viterbo to Paris as Nuncio, for what they considered the all-sufficient reason that Mgr. Clari did not know French well enough. "If he does not know French," replied Leo XIII, "let him learn it, as I did when Gregory XVI made me Nuncio to Belgium half-a-century ago."

Mgr. Pecci's knowledge of French narrowly escaped becoming superfluous even before he had an opportunity of using it. On the road to Brussels his carriage-horses took fright, and bolted while

crossing the Vilvoorde canal, but a catastrophe was averted by the heroism of a priest of a neighboring parish, who saved the young prelate's life at the risk of his own. Mgr. Pecci, who was an excellent walker, finished the journey on foot.

Reference has already been made to the conflict created by the Education Act of 1842, between the Belgian episcopate and the Minister of the Interior. This Act recognized the religious character of the primary schools to a certain extent; but the Government, preferring complete neutrality, applied the law in a very half-hearted way. In a certain letter dated the 26th January, 1843, the Belgian bishops had protested against the equivocal attitude of the authorities. Immediately upon his arrival at Brussels, Mgr. Pecci was urgently requested to use his influence to silence the bishops. He preferred to incur the Minister's displeasure, and directed his action entirely towards the support of the bishops' just claims. It was an openly uncompromising policy, sufficiently justified by the attack on the imprescriptible rights of the Church in educational matters. Mgr. Pecci soon found it necessary to accentuate his resistance. The Government claimed to be allowed to appoint all the members of the examining board, two-thirds of whom were, *de jure*, selected by the Chambers. The Belgian Catholics unanimously protested through their bishops, and the young Nuncio's diplomacy gave them such vigorous and useful support, that M. Nothomb's Bill was rejected by a large majority. The Minister bore a grudge against the representative of the Holy See for a long time after this event, if we may judge by a letter to M. d'Hoffschmidt, dated the 14th November, 1847, more than two years after M. Nothomb had left office:—"The departure of Mgr. Fornari was a great misfortune, and his successor has made me regret the non-arrival of Mgr. Garibaldi." The Nuncio's credit at Court, however, was by no means diminished "Really, Monsignor," King Leopold I said to him one day, "you are as good a politician as you are a prelate." The King, moreover, did not confine himself to empty compliments. He sought opportunities to discuss the religious interests of the kingdom with Mgr. Pecci, listened to him with pleasure, gave way to his arguments without too much resistance, and sometimes granted

his requests. As an instance, the King carried his condescension so far as to be present, with the Queen, at the ceremony of crowning the figure of Notre Dame de la Chapelle on the 25th May, 1843, and to accompany her Majesty soon afterwards on her visit to the school in connection with the Sacred Heart of Jette. As King Leopold belonged to the Protestant religion, the influence acquired by Mgr. Pecci over his Majesty was all the more remarkable. As for Queen Maria Louise, who was a fervent Catholic, she admired the Prelate's virtues still more than his diplomatic skill. She freely consulted him, not on affairs of State but on the princes' education, and adopted his advice. Mgr. Pecci always looked back with something more than pleasure to the many hours he spent with the King and Queen as their guest. When Cardinal at Perugia, he remarked one day to a Belgian bishop, "I well knew your present King's father and pious mother. I was often admitted to the friendly intimacy of the royal family, and I have held the little Leopold, Duke of Brabant, in my arms. I remember that good Christian, Queen Marie Louise, asking me to give my benediction to her eldest son, then eight or nine years old, so that he might become a good king."

The Belgians themselves made quite as favorable an impression as their sovereigns on Mgr. Pecci. "I cannot," he writes, "but praise the kindliness and strong religious feeling of this people." Elsewhere he speaks of the "good and hospitable nature" of King Leopold's subjects, and refers with admiration to the state of development attained by the national industries. Italy being at that time without railways, he sends his friends a full account of the opening of the railway between Brussels and Namur, at which he was present with all the diplomatic body. "Nothing is more agreeable than riding like this at more than twenty miles an hour. The most delightful views, villas, country houses, and villages, sped past on our right and left, like a dream or an optical illusion." The Nuncio's attention was not, of course, entirely absorbed by matters of industrial progress. He was greatly interested in everything relating to education. We have already mentioned the part he took

in the discussion excited by the application of the Education Act. He intervened with equal success in the conflict to which this Act gave rise between the University of Louvain and the Jesuit College at Namur. The heads of the College attempted to introduce certain reforms which could not fail to excite the suspicions of the University authorities. A fairly large number of bishops sided with the College, and others with the University. The Nuncio suggested to the Episcopate that the matter should be referred to the Holy See, and he was skilful enough to obtain a Papal decision calculated to satisfy both parties. At the same time he used all his influence towards the foundation at Rome, of a Belgian ecclesiastical college, which he endowed with royal liberality immediately after his own elevation to the sovereign Pontificate. He also drew up regulations defining the relations between the religious orders and the bishops. The regular clergy were then under the control of a Vicar Apostolic, who was not only aged and infirm, but very weak in character. Mgr. Pecci asked Gregory XVI for the necessary authority to make up for the deficiencies of the Vicar Apostolic. This authority was granted him, and he soon succeeded in accomplishing this very delicate task, which Mgr. Fornari, with whom he frequently corresponded, invariably represented as extremely dangerous.

The Nuncio thus triumphed on all sides, but with a moderation and wisdom which could not fail to excite admiration. When, after his three years' service as Nuncio, he was summoned to the See of Perugia, he received innumerable proofs of respect and liking, not only in religious but in political circles—an eloquent testimony to the good he had accomplished, and the general regret caused by his departure. "Thanks to your Excellency," wrote General Goblet, ex-Minister of Foreign Affairs, "our relations were characterized by a cordiality and good feeling which made my task as easy as it was agreeable." Cardinal Stercks, Archbishop of Mechlin, told him:—"The inhabitants of the fortunate diocese of Perugia will gain a bishop distinguished by knowledge and piety, and a model of all the virtues. I greatly regret that you are obliged to leave us so soon. Your excellent intentions, your wise views, and your zeal for the pros-

perity of our religion would have been of so much further service to us." And the Cardinal closed his letter by assuring Mgr. Pecci of his "eternal gratitude."

The King sent an equally flattering message through his secretary, M. de Bonway, and gave Mgr. Pecci the grand cordon of the Order of Leopold. The King did not stop here, but sent Gregory XVI a letter in which the old monarch's personal friendship for the Nuncio is strikingly shown. Leopold I wrote, regardless of official ceremony, and evidently less regretting the diplomatist than the friend he was about to lose:—"I desire to recommend Archbishop Pecci to your Holiness's kind protection. He thoroughly deserves it, for I have rarely seen a more sincere devotion to duty, more upright conduct, or more excellent intentions. His stay in this country has enabled him to do good service both to your Holiness and himself. I beg your Holiness to request him to give a full statement of his views on Belgian ecclesiastical affairs. His judgment is correct, and your Holiness can place full confidence in him."

The Archbishop's departure was thus the occasion for a general expression of esteem and regret. These sentiments were not experienced on one side only, for Mgr. Pecci had learned to love the Belgian people. He introduced several Belgian industries into Perugia, his episcopal palace was always open to Belgian visitors, and whenever the affairs of his diocese took him to Rome, it was his custom to ask for hospitality at the Belgian Ecclesiastical College. He left many tried and proved friends among the Brussels aristocracy. Among these were the ex-President of the Senate, M. de Mérode, in whose splendid garden the Nuncio loved to read his breviary; the Comte de Baillet, and the Baron de Man. When the latter's name was mentioned before the Pope, many years afterwards, his Holiness immediately exclaimed:—"Good de Man, I have not forgotten him! He used to regularly divide his income of 100,000 fr. into two parts—50,000 fr. for himself and 50,000 fr. for the poor. Afterwards he discovered that 50,000 fr. was too much for him, and he reduced his own allowance to 25,000 fr." From which it would appear that the Pope has not only a good heart, but a good memory for figures.

Though Mgr. Pecci's health was indifferently suited to the comparatively cold climate of Belgium, it is easy to understand the regret he experienced in leaving a country which had been so hospitable to him. He perhaps hardly realized that this regret had some share in the weight of uneasiness inspired by the prospect of the new responsibilities awaiting him. Writing to Mgr. Spinelli, one of the *Auditores Rotæ*,[1] to whom Mgr. Pecci attributed his nomination to the See of Perugia, he says:—"Will your hopes be realized as you expect? I must frankly confess that when I examine myself I find no cause for anything but fear and confusion. In spite of my very keen desire to do good at Perugia, I fear my feeble efforts will not suffice to make that desire fruitful."

Monsignor Pecci's friends and contemporaries, we are told, were somewhat surprised at his recall from a post which he had filled with such credit to himself and the Holy See, such benefit to religion, and such satisfaction to the Belgian court, clergy, and people. But while his elevation to the see of Perugia was intended as a reward and a promotion, it was regarded as a matter of regret that it "removed from the great scene of active diplomatic service a young man of surpassing ability to bury himself during more than thirty-two years in the obscurity and limited usefulness of a bishop's office in a provincial town. It is not going out of our way for remote or deep reasons for the Pope's wishing the Belgian Nuncio to accept the proffered see of Perugia, to say that Gregory aged, taught by long experience, and near his death, foresaw the fearful storms about to burst upon the Pontifical States, and knew that Perugia was, on its hill-top, one of the centres of revolutionary activity. Both he and his sagacious Secretary of State, Cardinal Lambruschini, felt that such a man as Monsignor Pecci was needed. To Perugia then, he consented to go."

[1] The Rota is a judicial department of the Pontificate, consisting of twelve learned dignitaries called Auditors of the Rota, selected from prelates of Italian, French, German, and Spanish nationality.—Trans.

CHAPTER VII.

THIRTY-TWO YEARS A BISHOP.

Visit to England and France—Death of Gregory XVI and accession of Pius IX—Letter from the new Pope to the King of the Belgians—Mgr. Pecci's entry into Perugia—The Revolution—The Perugia clergy—Urban Ratazzi on the Bishop—A seaside meeting—Pecci and Antonelli—The end of a reign.

Mgr. Pecci did not return at once to Italy from Brussels. He visited Germany, Austria, and England, making the acquaintance of Cardinal Wiseman in London, and obtaining the honor of a presentation to the Queen. Wiseman supplied him with reliable information as to the state of Catholicism in England. Mgr. Pecci next went to Paris, and spent three weeks as the guest of Mgr. Fornari, who secured him a long interview with Louis Philippe. During his stay in Paris Mgr. Pecci several times celebrated mass in the church of St. Thomas Aquinas, and a few years ago he reminded the *curé* of that parish of the fact. On his return to Paris the *curé*, M. Ravailhe, conceived the idea of commemorating the event by placing a marble tablet, with an appropriate inscription, in the church, but, owing to his retirement, the plan has not yet been carried out.

From Paris, Mgr. Pecci proceeded to Rome. On his arrival he found that Gregory XVI was dead, and that the members of the Sacred College were already assembled in the Conclave which was to result in the election of Pius IX. The new Bishop of Perugia had a long conversation with Cardinal Ferreti on the position of the Church. The interview between the two future Popes is a singularly interesting event, when the destiny common to both and the difference in their methods of thought are taken into account. Some time after his elevation to the Papacy as Pius IX, Cardinal Mastaï Ferreti reminded the Bishop of Perugia of this conversation. It was Pius IX who answered the

letter in which King Leopold had so strongly recommended the former Nuncio at Brussels to Gregory XVI. The answer, full of promise for the subject of the correspondence, was as follows:—"Your Majesty's testimony in favor of Mgr. Pecci, Bishop of Perugia, does that prelate great honor. He will in due time reap the benefit of your Majesty's kindly recommendation, exactly as if he had not abandoned the diplomatic career." The "due time" came eight years later. Mgr. Pecci, who was proclaimed Bishop of Perugia, and created Cardinal *in petto* on the 19th January, 1846, did not receive the purple robe until the consistory of the 19th December, 1853.

We have several times had occasion to dwell upon the filial piety of Joachim Pecci. Since his parents' death, it had become a cherished custom with him to connect their memory with the principal events of his life. "Oh, if only my dear parents were still alive!" was his first exclamation on hearing of his appointment to the nunciature at Brussels; and now that he was about to reach another and still more glorious period of his ecclesiastical career, he selected the 26th July, the day of St. Anne, his mother's patron saint, for taking possession of his see. His entry into the city in which he had done such great things as delegate was nothing less than a triumph. He was conducted to the cathedral in solemn procession, the *cortège* comprising all the civil and religious officials and the University professors in their robes. Mgr. Pecci, wearing his mitre and full episcopal insignia, rode on a fine horse caparisoned with white. Over his head was a baldaquin carried by eight attendants in white cottas.[1] The prelate was preceded by a band of children belonging to the best families in the city, who strewed handfuls of flowers in the new Bishop's path. It was a grand and touching spectacle, suggestive of another occasion on which the people cast their garments and olive-branches beneath the feet of One far greater than the Bishop of Perugia.

Mgr. Pecci's term of office was very stormy, but fruitful—stormy, because he was twice, in 1849 and 1860, brought face to

[1] Cotta, or cota, a short surplice.—Trans.

face with a revolution. In 1849 the Garibaldeans took possession of the city, and the Austrians, under the command of Prince von Lichtenstein, were preparing to attack them when Mgr. Pecci intervened, with the result that order was restored without bloodshed. Eleven years afterwards, the 14th September, 1860, Perugia was captured by an army of 15,000 Piedmontese under General de Sonnaz. The enemy took possession of the seminary and the Bishop's palace. All that Mgr. Pecci could do was to implore the conqueror's clemency for the inhabitants. In spite of this appeal an ecclesiastic named Santi, who was wrongfully accused of firing on the Piedmontese, was shot. The Bishop subsequently made no less than nine indignant protests against the excesses committed by the conquerors. It was also his painful duty to lay an interdict on several priests who had forgotten their duty towards the Sovereign Pontiff. These priests actually had the audacity to take legal proceedings against the head of the diocese, and though Mgr. Pecci was acquitted, it can easily be imagined how greatly his feelings, both as a priest and the father of his clergy, were wounded.

Amidst the general upheaval, the Bishop of Perugia remained more closely united than ever to the Bishop of Rome. Below is the noble letter he wrote to Pius IX after the events of the 28th January, 1860:

"Most Holy Father,

"The Cardinal Bishop of Perugia and the whole Chapter of his cathedral, deeply deploring the impious and cowardly attacks constantly made on the Holy See, humbly assure you of their filial duty and submission. They keenly sympathize with the bitter sufferings that wring your Holiness' paternal heart. They weep for the blindness and malice of those ungrateful and degenerate sons who have joined with the enemies of the Church against its august head. They indignantly denounce the underhand manœuvres employed to seize upon your secular sovereignty, and the perfidious attempts to strip the Sovereign Pontiff of his dignity and independence by stirring up rebellion and schism in the very centre of Catholic unity. In common with the whole of Christianity they protest against such dark designs, and they pray the Prince of Shepherds, whose living oracle and august vicar you are, that He will not permit the accomplishment of these guilty and sacrilegious machinations, and that He will again make patent to all, in your august person, that St. Peter's chair is the corner-stone against which all human

effort is vain. May this humble token of love, laid by the undersigned at your feet on behalf of the entire Church in Perugia, assuage your grief! They implore your benediction, and pray that it may render them ever steadfast in their obedience to you, as well as in the profession and defence of Catholic unity."

Five months later (June 21), the courageous prelate ventured to appeal to the King himself against the unworthy treatment which the Government Commissioner, believing himself secure from punishment, did not hesitate to inflict on members of the religious orders in the diocese. The Bishop wrote:—"This, Sire, is how the royal decrees are set at naught by want of fairness in their application. Many excellent and worthy ecclesiastics must inevitably suffer from the harsh and oppressive measures of the royal Commissioner—measures which are not only without a parallel in other provinces, but are moreover altogether out of harmony with the most elementary conceptions of the social rights of religion. The outcome of such conduct ought not to remain unknown to your Majesty. In hereby denouncing it, I cannot but express the painful feeling of bitterness which I, as a Bishop, experience in witnessing the repeated insults directed against the true interests of religion, and the wretched condition to which the ecclesiastics now living amongst us are reduced." Mgr. Pecci had previously protested with the utmost energy against the introduction of secular marriages. His efforts were not always crowned with success, but they did not remain altogether fruitless, and his courageous attitude, if it brought no practical result, at least had the appreciable advantage of extorting admiration and respect from the bitterest adversaries of the Church, as the two following letters from Urban Ratazzi to his wife testify:——

"This Pecci is a man of undeniable merit. He is gifted with great energy and power of management, coupled with the mildest manners imaginable. The fact is that, in spite of his incorruptibility and loftiness of mind, and in spite of the deep-rooted respect he has inspired in our officials, Cardinal Pecci's concessions will be mere matters of form. He will give way just to the extent that would be expected from a man of the world, and no more. He is very strongly attached to the Holy See, and his principles are unbending. A man

of his invincible, almost aggressive, firmness will not yield. He is distinctly one of those priests who compel admiration. He has considerable political talent, and his knowledge is still more extensive."

"Cardinal Pecci does not condescend to small compromises. When we took possession of his seminary, he merely replied that he needed only a few rooms, and he is now living in his palace with the pupils from the seminary. He has them to dine and spend the evening with him. He is doing for Perugia what Cardinal Riario-Sforza tried to do for Naples: he is creating a scientific movement. In the mean time, not one of our officials has been invited to cross his threshold. If he should encounter me, I feel sure he would run away as if he had seen the devil."

These details, given by a man who certainly cannot be accused of preconceived admiration for the Bishop of Perugia, show how great was Mgr. Pecci's care for his young clergy. He was greatly assisted by his brother Joseph, who had been compelled by bad health to leave the Society of Jesus for a time, and whom he had appointed lecturer on theology. Mgr. Pecci remodelled the whole curriculum of the seminary, and brought it into conformity with the unassailable and admirable doctrine of St. Thomas Aquinas. To make sure that his plans were properly carried out by the professors and pupils, he decided to live as much as possible amongst them. He connected his palace with the seminary by means of a sort of bridge, which he used to cross nearly every day, sometimes to be present in one of the class-rooms, and sometimes to mingle with the students during recreation hours. It is related that one of the teaching staff, Signor Brunelli, once arrived at his class-room a few minutes late, and, to his great discomfiture, found his place occupied by the Bishop in person. From that day Signor Brunelli's punctuality left nothing to be desired. Mgr. Pecci's frequent attendance at the seminary was an excellent stimulus, and helped both Bishop and clergy to know each other—the most essential condition for the maintenance of that good understanding necessary for the proper administration of a diocese. The clergy of Perugia could have been held up as an example to those of other Italian dioceses, although all its members were not equally inspired by zeal for the saving of souls. It will be remembered how Mgr. Pecci found himself obliged to take vigorous measures with

regard to certain undutiful priests. As a rule, a warning was sufficient to bring back the erring ecclesiastic to the right path. Mgr. Pecci's warnings, in fact, were of a kind seldom requiring repetition. He learned one day that a certain vicar in his diocese was in the habit of confining his services towards his parishioners to the mere celebration of mass on Sundays. He was never seen in the place from Monday morning until Saturday night, the parish being left six days out of seven to the care of an old priest. The Bishop paid a surprise visit to the parish, and made his way into the church, where the old priest was preparing to begin the service. The Bishop took his place, offered the Holy Sacrifice, preached a sermon to the great edification of the congregation, and returned to Perugia, still *incognito*. When the vicar arrived on the following Sunday he was told of the occurrence. He asked for a description of the unknown preacher, and had little difficulty in identifying him as the Bishop. The lesson given with such delicacy and originality had its effect. The vicar hurried to ask pardon at the episcopal feet, and was never again guilty of a breach of his residential obligation.

Mgr. Pecci set his clergy a constant example of industry. As M. Leroy-Beaulieu remarks, "the Pontiff has done little more than carry out what the Bishop of Perugia conceived among the mountains of Umbria." Mgr. Pecci's pastoral letters, in fact, contained the germs of nearly all the numerous enclyclicals that have excited the admiration of the Christian world by their unimpeachable style and sound doctrine. The most remarkable of these pastoral letters are those written in 1876 on "The Church in the Nineteenth Century," and in 1877 on "The Church and Civilization." To these must be added Mgr. Pecci's splendid essay, composed in 1860, in favor of the temporal sovereignty of the Pope, and his masterly reply (1863) to Renan, who had scandalized the Catholic world by devoting his great literary talents to a misrepresentation of Christ. Mgr. Pecci's letters on "Popular Errors in regard to Religion" (1864), "The Conduct of the Clergy in the Present Day" (1866), and "The Christian Conflict" (1868) should also be mentioned.

The Bishop did not disdain to leave the heights of doctrine in

order to discuss certain everyday questions, which afforded little scope for literary display. In 1852 he showed his constant desire for the welfare of the poor by publishing a set of rules for the management of the Monte di Pietà, or State pawnbroking system. The same desire inspired his important encyclical on the social question—a Pontifical act of incalculable importance, which earned him the title of the workmen's Pope. To return to Perugia, Mgr. Pecci founded in that city a great number of charitable institutions—a boy's orphanage, a home for female penitents, a women's almshouse, an apprentices' association, a benevolent society in aid of indigent priests, etc. His love for the poor was only equalled by his zeal for the house of God. He could not bear to see a place of worship too unfit to be the abode of the Divine Majesty. He restored the cathedral, built nearly forty churches, and erected a sanctuary, dedicated to Our Lady of Compassion, at the Ponte della Pietra, near Perugia. He completed what he had already done for the instruction of the young clergy by founding the Academy of St. Thomas Aquinas. This establishment was specially intended for the refutation of current errors, whether in philosophy or theology, and the Bishop frequently taught in it.

Mgr. Pecci's labors kept him almost constantly at Perugia. He left it only when the affairs of his diocese summoned him to Rome, or when his health required change of air. In 1876, however, he made a rather long stay at Sinigaglia, during the seaside season, and became acquainted, under somewhat singular circumstances, with Mgr. Clari, the future Nuncio at Paris, recently deceased. Cardinal Pecci was the guest of Mgr. Aggarbati, the Bishop of Sinigaglia. This prelate's style of hospitality was peculiar to himself. He gave up one of the best suites of rooms in his palace to the Cardinal, but gave him clearly to understand that he would not be provided with food! One of the Vicars General who resided in the palace, and had observed his Bishop's singular breach of hospitality, endeavored to atone for it as far as lay in his power by devoting himself to Mgr. Pecci, organizing fêtes in his honor, and accompanying him on long walks, in the course of which the Cardinal was led to give

full expression to his views on the government of the Church. "May your Eminence soon have an opportunity of carrying out plans from which Christianity would derive so much benefit," said the Vicar General one day. This allusion to the high distinction of which he had probably dreamed did not displease the Bishop, who had already formed a most favorable opinion of the Vicar General. Two years afterwards Cardinal Pecci ascended the throne of St. Peter, and the Vicar General became Bishop of Amelia, afterwards Bishop of Viterbo, and finally Nuncio in France, a post which, but for his premature death, would have led to his promotion to the Roman purple. Mgr. Aggarbati did not survive the election of Leo XIII.

On returning to Perugia, Mgr. Pecci was informed of the death of Cardinal Antonelli. The event probably caused him little sorrow. Cardinal Antonelli possessed great influence over Pius IX, and neither shared Mgr. Pecci's views nor liked him. This influence was exerted to keep Mgr. Pecci away from the Pontifical Court, and as it had become customary in diplomatic circles to give the Pope the credit of Cardinal Antonelli's personal dislikes, many people really believed that Pius IX "could not endure" Mgr. Pecci, and that the latter reciprocated the feeling. This legend has survived both Pius IX and Cardinal Antonelli, and it will probably not die out with Leo XIII. It has given birth to a variety of unfounded stories, industriously circulated for interested motives by adversaries of the Pontifical policy. One of the most characteristic of these anecdotes relates to Mgr. Pecci's promotion in the cardinalate, Pius IX was reported to have announced this promotion to Mgr. Pecci in the following terms:—"Monsignor, I have decided to summon you to the Senate of the Church. I feel sure this will be the first act of my Pontificate that you will not feel called upon to criticise." It has also been asserted that the Pope's sole object in appointing Cardinal Pecci camerlengo,[1] which he did on the 21st September, 1877,

[1] The cardinal who presides over the apostolic assembly, and holds authority in matters temporal during the interval between the death of a Pope and the election of his successor.—Trans.

was to prevent the Cardinal's elevation to the Sovereign Pontificate. During the interregnum the camerlengo is liable to create a good deal of discontent amongst the members of the Sacred College, and, consequently, to diminish his own chance of succeeding the defunct Pontiff. Pius IX was not so machiavelian. It is quite true that Mgr. Pecci, who desired to obtain a post in or near Rome as a change from the climate of Perugia, had been unable to obtain either the bishopric of Albano or the office of datary.[1] This double failure, however, was the work of Cardinal Antonelli. It is none the less a fact that, on the death of Cardinal Barnabo, Prefect of the Propaganda, in 1874, Pius IX thought of appointing Cardinal Pecci to the vacancy.

"How am I to replace Cardinal Barnabo?" the Pope asked an English prelate.

"It seems to me, your Holiness, that there is at least one successor of great merit to be found in the Sacred College."

"Whom do you mean?"

"His Eminence Cardinal Pecci."

"You are quite right," replied the Pope.

Cardinal Antonelli, however, was on the alert, and Mgr. Pecci remained at Perugia.

After the Cardinal's death Pius IX was free to do justice to Mgr. Pecci, with the result that the Bishop of Perugia handed his diocese over to his coadjutor, Mgr. Laurenzi, and took up his abode in Rome at the Falconieri Palace as camerlengo. This version of the appointment is more credible and does more honor to Pius IX. Towards the end of his reign the "Syllabus Pope" realized that his policy of no compromise would have to give place to something different. Speaking to Mgr. Ferrata (then nunciates' auditor, afterwards Nuncio at Paris and now Cardinal), the Pope said—"I know there must be a change, but it will have to be left to my successor. I cannot break with the traditions of my reign." Is it altogether improbable that Pius IX saw in Mgr. Pecci the successor destined to change the direction of the

[1] An official of the Papal Chancellor's department, so called because one of his principal functions formerly was to record the date on which petitions were received.—Trans.

policy of the Holy See in conformity with the views of Providence? or that he summoned the Cardinal to Rome in order to facilitate, rather than to hinder, his accession? In any case, the appointment—all the more important in view of the fact that the Conclave was known to be close at hand—was received with the utmost favor both in political and religious circles. Signor Bonghi, the Italian ex-Minister of Ecclesiastical Affairs, undoubtedly expressed the general opinion prevailing among statesmen in the following passage in his book *Pius IX and the Future Pope:*—"Cardinal Pecci, the newly-appointed camerlengo, is undoubtedly one of the most distinguished intellects in the Sacred College. He is by nature moderate, and he is one of the most vigorous cardinals in regard to health. He has studied deeply, is a good manager, and was a bishop of great merit."

In his pastoral, addressed from Rome to his flock, Mgr. Pecci expresses toward them his deeply cherished attachment: "Closely connected with you, as we have been, during all these long years by the holy bonds of the pastoral ministry, and by mutual relations which have ever begotten an interchange of affectionate sentiments, we feel now, dearest children, how heavy is the weight of a separation which, however justified, by reasons the most imperative, is still grevious to us. In this state of mind we look forward, as you can well imagine, with no little satisfaction to the near approach of the holy season of Lent, when we can break our enforced silence and address you words of pastoral instruction. Since, therefore, we may not return to your midst in person, we do so by this letter, in order to converse with you and to gather mutual comfort from the interchange of our common sentiments of faith. These are the consolations which God keeps in store for bishops to make up for much sorrow and bitterness. For what can be more grateful to us than to hold converse with the flock who are our crown, our dearest joy; than to speak to them of God, and of His Christ, and of His Holy Church, of the duties of our religion and of its immortal hopes, and to repeat to them the apostolic words: 'Therefore, my dearly beloved brethern and most desired, my joy and my crown, so stand fast in the Lord, my dearly beloved?'"

CHAPTER VIII.

CARDINAL PECCI AS CAMERLENGO.

Appointment, duties, and privileges of the camerlengo—The Government's claims—Bull of 10th October—Deaths of Victor Emanuel and Pius IX—The Holy See vacant—Cardinal Pecci in power—The Novendiales—A diplomatic note—Preparations for the Conclave.

"To manage the property of the Church, to keep watch over the doings of the city magistrates, to provide for the safety of the State, to keep up the military forces of the Holy See, to be ready for war and maintain peace, to have special regard to money, which is the sinew of all public affairs."

As far back as the days of Pius II, these were the duties of the camerlengo. He is the permanent head of the financial department of the Apostolic See. With the single exception of the Chancellor, he is the only dignitary of the Sacred College whose appointment is formally submitted to the cardinals assembled in consistory. When the name is announced, the Pope consults the cardinals by the traditional *Quid vobis videtur?* This, however, is purely a matter of form. The Pope, without waiting for an answer, begins the customary address, concluding with the solemn words—"By authority of the all-powerful God and of the Apostles Peter and Paul we intrust the office of camerlengo of the Holy Church to Cardinal——, and we hereby invest him *for life* with all the duties, privileges, and powers laid down in the apostolic bulls. In the name of the Father, and of the Son, and of the Holy Ghost."

On the day following his appointment in the manner just described, the new dignitary receives the staff of office from the Pope. This ceremony takes place in the presence of the Apostolic Chamber and the entire Papal Court. The Pope, seated on his throne, makes the investiture with the words—"Receive this staff in token of thy jurisdiction and thy authority, and be henceforth the camerlengo of the Holy Roman Church."

The camerlengo is the only dignitary of the Sacred College whose authority does not cease to exist with the Pope who conferred it. And what is more, though the abolition of the temporal power of the Popes has reduced the importance of the camerlengo under ordinary circumstances, the political situation arising from the new conditions imposed on the Papacy has proportionately increased the honor and peril attaching to the post during a vacancy in the Holy See. On the death of Cardinal De Angelis (July 7, 1877) the Italian Government asserted that it was entitled to inherit the exceptional prerogatives of the deceased dignitary, on the ground of "the inclusion of the Apostolic Chamber within the domains of the State." Writers were not wanting to support this singular claim, and even a scheme for the occupation of the Vatican on the death of Pius IX was drawn up. Providence and Cardinal Pecci foiled the plot. King Victor Emanuel died a month before the Pontiff whom he had despoiled, his death creating a most opportune diversion; while Cardinal Pecci summoned a committee of cardinals to define the rights and duties of the camerlengo, the labors of this committee resulting, on the 10th October, in a Papal Bull calculated to destroy some of the illusions cherished by the Italian Government.

Victor Emanuel was summoned to his last account on the 10th January, 1878, "by Him on whom all empires depend," as Bossuet finely says. On the 7th February, God recalled to Himself the noble and pure soul of Pius IX. On the morning of that day, Cardinal Pecci took up his quarters at the Vatican, so as to be able to cope at once with the great and responsible duties about to devolve upon him. He performed these duties with an authoritativeness, activity, and energy which afforded no encouragement to resistance. As soon as he was officially informed of the Pope's death by the Secretary of State, Cardinal Pecci summoned the prelates of the Apostolic Chamber, and instructed one of them to take possession of the Pope's apartments and to draw up an inventory of their contents. He then ordered the Vatican to be cleared of all outsiders, and after having caused every drawer and receptacle for papers to be locked

and the keys to be given to him, he proceeded, with the other prelates, to the death chamber. It was then about eight o'clock in the evening. The major-domo and the chief usher of the confidential *camerieri* were already in attendance, while the penitents of St. Peter knelt near the bed, reciting the burial service and the penitential psalms. Robed in violet—the cardinals' mourning color—without his camail, and his rochet covered by a purple mantle, Cardinal Pecci approached the lifeless body of Pius IX. No hand had yet touched the remains. The face was concealed from view by a white veil. Cardinal Pecci knelt on a violet cushion, whispered a short prayer, and rose to verify the Pope's demise. Meanwhile, the attendant valets had reverently uncovered the visage of the august deceased. Three times the camerlengo touched the icy forehead with his silver mallet. Three times his voice broke the silence—"John! John! John!" Turning towards those present, Cardinal Pecci announced—"The Pope is dead." Then he recited the *De Profundis* and performed the aspersion. The chief usher removed the Fisherman's ring from the dead Pope's finger and handed the ring to the camerlengo, in token of the temporary transfer of the authority of the Holy See. A kneeling prothonotary read the official record of the Pope's death, the identification of his remains, and the transfer of the ring to the camerlengo. At the close of this patriarchally simple but awe-inspiring ceremony Cardinal Pecci withdrew to an adjoining room, whence he immediately forwarded telegrams officially announcing the news to the cardinals, and despatches containing his instructions with regard to the Conclave. The death of Pius IX was made known to the public by a notice, signed by the Cardinal Vicar, posted on the doors of all the churches in Rome. The members of the diplomatic body were informed of the event by letters from the Secretary of State.

In the mean time Cardinal Pecci, acting in virtue of his position as head of the executive during the vacancy in the Holy See, appointed the prelates of the Apostolic Chamber to various important posts, such as those of guardians of the datarium, secretarial offices, chancellery, library, archives, and seals; superintendents of the staff, gardens, museums, stables, and offices. His control extended to every department. From the death of Pius IX on the 7th of February, to the end of the Conclave on the 20th of the same month, Cardinal Pecci kept the management of every department of the Holy See in his own hands. With his thoughtful but decided and commanding mien, manifesting the conscious superiority of the future Pope, Cardinal Pecci seemed as if already installed, and many of the cardinals were compelled to inwardly admit that in him they had found their master.

In view of the serious nature of the situation, Cardinal Pecci did not hesitate to break with sundry venerable traditions so as to better insure public order and complete freedom from interference with the Conclave. With these two objects in view, he took upon himself to make an important alteration in the funeral ceremony. Instead of being taken to the Sistine Chapel, and placed to lie in state throughout the night, the body of Pius IX was conveyed directly to St. Peter's, at seven o'clock in the evening of the 9th February. The gathering of a crowd, attracted by the presence of the police, was thus avoided. The procession traversed the Raphael galleries and the ducal and royal rooms, but instead of entering the Cathedral, where the Italian police were on duty, it made its way to the Chapel of the Blessed Sacrament, the railings of which had been previously closed. The canons of the Cathedral were awaiting the funeral procession in this chapel, and at ten o'clock the following morning the first of the nine services, or Novendiales, ordered by Gregory XV was celebrated. The omission of the lying-in-state at night in the Sistine Chapel was of special importance in regard to the date of the Conclave. It gained a day, and Cardinal Pecci managed to gain another. Out of the nine services, six devolve upon the canons of St. Peter's, and the last three upon the cardinals. The camerlengo ordered that the first six services should be performed by the canons alone, in their choir, and that the second series should be carried out by the cardinals in the Sistine Chapel instead of the Cathedral, the first service of the second series to coincide with the last of the first series,

This innovation caused a considerable sensation in the political world, but Cardinal Pecci remained unmoved. He was quite aware of the extent of his rights and duties, and he was fully resolved neither to abandon the one nor neglect the other. Moreover, he did not take the responsibility of deciding on any really important point without previously consulting the Novendial congregations, as the meetings held by the cardinals present in Rome during the period between the death of the Pope and the opening of the Conclave are called. Formerly the first of these Novendiales did not take place until three days after the Pope's death. Cardinal Pecci, however, summoned this first assembly to meet on the day after the decease of Pius IX. This proceeding was distinctly clever. It had the double advantage of securing the camerlengo the good graces of the electorate, and diminishing the importance of the private meetings of the three heads of orders—cardinals, bishops, priests, and deacons—who, with the camerlengo, constitute the executive body during the vacancy in the Holy See.

The first of the Novendiales was almost entirely devoted to a reading of the various Pontifical ordinances in regard to Conclaves, such as the *In eligendis* Bull by Pius IV (October 1, 1562) and the *Æterni Patris* Bull by Gregory XV (Nov. 15, 1621). These two Papal deliverances contain a carefully-codified set of rules still in force at the election of Popes. Among the most interesting of these regulations are the following:—

"In Eligendis" Bull.

1. Cardinals absent from the place at which the Pope's death may take place shall be awaited ten days, during which period the obsequies of the deceased Pontiff shall be carried out.

2. At the end of the ten days the cardinals shall enter into Conclave. They shall immediately proceed to elect a Pope without delaying this the principal business of the Conclave by drawing up capitulations or conditions to be imposed on the future Pope. A ballot shall be taken every day, and, after the first, it is permissible to employ that form of voting known as the *accessit*, which permits of votes being immediately registered in favor of any candidate who may have obtained votes at the first ballot.

5. During the vacancy, the College of Cardinals shall have no jurisdiction, and no legislative, administrative, or executive power. All rights and privileges of the Pontifical jurisdiction shall be reserved for the future Pope.

7. The powers of the camerlengo shall remain in force during the vacancy.

10. The chambers or cells used by the cardinals at the Conclave shall be apportioned by lot.

11. Except those persons appointed by the canons, no one shall be allowed to remain either in or near the Conclave, and still less in the rooms above or below.

The walled partition at the entrance to the Conclave shall be regularly inspected by the cardinals appointed for that purpose. They shall also see that no hole, fissure, or other secret opening of any kind has been made in the walls, floors, or ceilings.

14. The officials admitted to the Conclave or to communicate with its members shall be as follows:—a sacristan with one attendant; two masters of ceremonies; a confessor of the Conclave; a secretary of the Sacred College; two physicians, a surgeon, a chemist, and two assistants; a carpenter, a master mason, and a barber with two assistants; and eight or ten servants for general attendance upon the Conclave, such servants to have been chosen by secret ballot by the Sacred College.

15. As soon as the Conclave is formed no one shall be allowed to converse at the entrance. Such permission shall be given to ambassadors themselves for urgent reasons only.

16. All communication with persons outside the Conclave, either by words, signs, or letters sent or received, is forbidden.

17. All bets relating to the election of the Sovereign Pontiff shall be null and void.

18. No cardinal shall benefit by food prepared for any other. Each shall take his food in his own room. Each meal shall consist of a single course.

19 The prelates intrusted with the guardianship of the Conclave shall, under penalty of ecclesiastical interdiction, most carefully examine the food brought into the Conclave, as well as

every other person or thing passing in or out, so that letters, notes, etc., can neither be brought in nor taken out.

21. No cardinal who has not reached deacon's orders shall take part in the election.

22. The cardinals are most earnestly exhorted to have God alone before their eyes. They should silence all passions and tread all worldly interests underfoot. They should ignore the solicitations of princes. They should abstain from party spirit, trickery, and fraud, and especially from all illicit contracts, compromises, agreements, or engagements. They should avoid disclosing their votes. They are forbidden to stir up tumults or to bring about delay in the election.

25. In order to avoid conflicts and schisms, it is hereby laid down that no ecclesiastical censure or excommunication shall prevent a cardinal from exercising his right to vote at the election of a Pope.

26. The terms of this Bull shall be observed in whatever place the Conclave may be held, whether Rome or elsewhere.

"Æterni Patris" Bull.

1. The election of the Sovereign Pontiff shall take place only in secret conclave.

2. No election shall be valid unless supported by a majority of at least two-thirds of the voters.

3. The ordinary form of election requires that there shall be a ballot and written voting papers.

4. Any electoral session which may not have produced a definite result at the first ballot shall be completed by a second ballot, or *accessit*.

5. In no ballot shall any cardinal vote for himself.

6. No candidate shall be considered elected until after the announcement of all the votes. In the event of a candidate receiving exactly two-thirds of the total number of votes, that part of the papers containing the voter's signature[1] shall be

[1] "The voting papers," says Lucius Lector in his remarkable work, *The Conclave*, "are so contrived as to maintain the secrecy of the ballot, while at the same time permitting an examination of the papers in case of need.

opened, in order to make sure that the candidate has not voted for himself.

13. Should an *accessit* ballot be necessary, the same precautions shall be taken with a view to preserving the secrecy of the voting. Electors who, at such second ballot, desire to vote for the same candidate as before, can merely employ the formula, "*Accedo nemini.*"

18. Three scrutineers shall be chosen by lot among the cardinals to count the votes. Three revisers shall also be appointed by lot to check the scrutineers. The voting papers shall afterwards be burned in the presence of the whole Conclave.

19. The ballots shall take place twice daily; in the morning after Mass, and in the evening after the singing of the *Veni Creator*. All cardinals must attend these services, under penalty of excommunication.

20. The cardinals are most strictly forbidden to enter into any compact or agreement, or to give any promise or undertaking. All threats or signals of any kind, whether written or spoken, intended to bring about the inclusion or exclusion of any person or persons through the giving or refusal of votes, are also strictly forbidden, but these provisions shall not exclude any proper exchange of views or understanding with a view to the election of the Sovereign Pontiff.

The papers are prepared beforehand, general directions being printed on them. They are divided into three compartments, in the lowest of which the elector inscribes any device or cypher. The top compartment, which is unsealed only in extreme cases, contains the voter's name: *Ego cardinalis*——. The middle compartment contains the candidate's name with the following formula: *Eligo in summum pontificem R. D. meum D. card.*——The paper is folded so that only the middle compartment is visible, the other two being turned under and sealed with a fancy seal of no particular design, so as to give no clue to the voter's identity. For additional security, so that nothing shall be seen of the contents through the paper, the back of the upper and lower compartments is covered with vignettes and arabesques. The words *nomen* and *signa* are also printed in large letters on the back so as to prevent the scrutineers from inadvertently opening the paper." The shape of the voting papers as thus described by Lucius Lector, and the usual way of filling them up, folding, sealing, and counting them, are in strict conformity with the provisions of articles 9 and 10 of the *Æterni Patris* Bull.

21. The election shall be null and void—

a. When not conducted in closed conclave.

b. When no candidate shall have received a majority of two-thirds of the votes, his own excluded.

c. When it is effected by a compromise[1] without the unanimous consent of all the cardinals present, or when the cardinal so elected shall have voted in his own favor.

The second Novendiale took place on the 9th February in the consistory room. The locality of the Conclave was the principal subject discussed, and Rome was decided upon by thirty-two votes against five. At the next meeting, held on the following day, the reading of the apostolic regulations for the election was completed, the seals were removed, and two cardinals were appointed to deliver the funeral oration over Pius IX and the opening speech at the Conclave. At this meeting the camerlengo reported that the Secretary of State, Cardinal Simeoni, had already instructed one of the architects of the apostolic palaces to prepare two plans for the accommodation of the Conclave. The first of these plans was to utilize the canonry and sacristy of the cathedral: the second was to fit up premises for the Conclave in the Vatican itself. The first of these plans was immediately rejected. The other was referred to a committee consisting of Cardinals Di Pietro, Simeoni, Sacconi, and Borromeo. The committee's labors were so actively pushed on by the camerlengo that they were completed the same day. The second plan was adopted, and the work was begun on the following morning. At the fourth Novendiale, the 18th February was fixed as the date of the Conclave. At the fifth meeting Cardinal Franchi, afterwards one of the Grand Electors, read a diplomatic note drafted by himself at the request of the camerlengo, This note, which drew the attention of the Powers to the exceptional conditions under which the Conclave was about to be held, was

[1] The election by compromise is effected by the cardinals unanimously appointing a certain number of their colleagues to select the Pope. This appointment is recorded in a special form laid down by Gregory XV, indicating the conditions under which the delegates are to vote, and the procedure agreed upon to establish the validity of such vote.—Lucius Lector in *The Conclave*.

unanimously approved, save that one cardinal did not vote. It was signed on the 16th February by the camerlengo and the three heads of orders, and was transmitted on the 19th to the members of the diplomatic body.

Cardinal Pecci was convinced that "to govern is to foresee." He left no stone unturned to provide against all possible contingencies. Whilst he was taking diplomatic measures to avoid all interference with the Conclave, several cardinals, who were strongly in favor of his election, began to influence public opinion in that direction. Cardinals Franchi and Bartolini, for instance, distributed specially written pamphlets on the needs of the church. Fully realizing the influence of the Press in a question exciting as much interest in the political as in the religious world, they "inspired" sundry newspapers. Traces of this more or less mysterious "inspiration" might easily be found in the files of the *Times*, the *Manchester Guardian*, the *Neue Freie Presse*, the *Figaro*, the *Fanfulla*, the *Gazzetta d'Italia*, the *Corriere della Sera*, etc. It is only justice to point out that the example was set by the Italian Government. Moreover, the Quirinal has not abandoned a practice, the advantages of which it has often realized. Signor Nicotera, the premier, informed the members of the Press during the session of the Chamber on the 22nd January, 1892, that a special Vatican information bureau had been opened for their accommodation at the Ministry of the Interior—a thoughtful attention that was not left altogether unrewarded.

That worldly preparations were made, as on previous occasions, for the 1878 Conclave, is certain. It could not well be otherwise, seeing that the preparations were made by men; but human designs are not necessarily in contradiction of those of Providence. Experience shows that God makes light, when it pleases Him, both of ordinary calculations and deep political combinations. When the princes of the Church are called upon to perform the responsible duty of giving that Church a new head, its members should believe that the Spirit exerts its silent influence within the mind of every elector, so that the Pope, designated by the majority of the Sacred College, is in reality the elect of God.

CHAPTER IX.

ELECTION AND CORONATION.

Cost of a vacancy in the Holy See—Innovations at the 1878 Conclave—An economical camerlengo—Mgr. Ricci—The first ballots—Electoral intrigues—Cardinal Pecci's frame of mind—His election—Obedience—The benediction *urbi et orbi*—The triple tiara.

The 1878 Conclave differed from its predecessors in the abolition of separate cells for the cardinals, and the inclusion of every floor of the Pontifical palace within the area shut off for the proceedings. All the arrangements had to be made afresh, the previous Conclave, which resulted in the election of Pius IX, having been held in the Quirinal. What, it may be asked, had become of the scaffolding, planks, and hangings which were used on that occasion, and were no doubt put aside for use at future Conclaves? No one knows, but in any event there can be little surprise at the disappearance of these mute witnesses of the commencement of so long a reign—so exceptionally long as to demolish the legend that no Pope can hope to "see Peter's years" (*non videbis annos Petri*). If this unpleasant prophecy really formed part of the coronation ceremony, Pius IX would have been still more justified than Benedict XIV in making the witty reply attributed, on doubtful evidence, to that prelate: *Hoc non est de fide* ("That is not an article of faith").

To return to the arrangements for the 1878 Conclave, the spacious halls of the Vatican were divided into sets of small apartments, each containing three or four rooms separated by mere partitions. In this way a set of rooms was provided for every member of the Sacred College, and every cardinal was able to have his "conclavist" and servant at hand. The consistory hall, on the second floor, was set apart for the meetings of the full Conclave. The first-floor rooms in the Gregory XIII wing, under the clock pavilion, were devoted to meetings of committees and various congregations. The kitchens[1] were fitted up on the ground floor of the same wing, and the other subordinate officers were installed in the premises of the Palazzo Vecchio, in the vicinity of the Sistine Chapel. The work carried out under Signor Martinucci's plans cost exactly 57,871 lire 67 centimes. To this sum should be added 20,000 lire paid to another architect, Signor Vespignani, for fitting up the Sistine Chapel for the ballots. The total cost of the vacancy in the Holy See amounted, in round figures, to £6000—a comparatively small sum. In former times the expenses usually exceeded £20,000, and sometimes reached double that amount.

The camerlengo effected considerable savings in other directions. He reduced the gratuity usually paid to the Conclave attendants from 15,000 to 5850 crowns. He flatly refused Signor Martinucci a special gratuity of 1000 crowns, and strongly objected to satisfy the claims of the discontented Swiss Guards. "These usages are abuses," was his invariable reply when tradition was pleaded; and he had his own way.

The Conclave[2] opened on the 18th of February with the Mass of the Holy Spirit, sung by Cardinal Schwartzenberg in the Pauline Chapel, and with the oration *pro eligendo pontifice*, delivered in the Sistine Chapel by Mgr. Mercurelli, secretary to Pius IX. All the cardinals in Rome attended this double ceremony. These cardinals were much more numerous than at the previous Conclave. Among them were twenty-five foreigners, whilst the Romans alone took part in the election of Pius IX.

[1] Kitchens were used for the first time within the precincts of the Conclave in 1878. On previous occasions the cardinals' meals were prepared outside and brought in gala carriage. These culinary processions with their "dapifer" seneschal, flanked by a cupbearer and an equerry, used to form one of the curiosities of old Rome. Notwithstanding all this display, the dishes were carefully examined by the guardians of the "rotas," who were instructed to see that no illicit missives were concealed in the food. At the 1878 Conclave Cardinal von Hohenlohe was the only member of the Sacred College who had his meals brought from outside. It is needless to say that this solitary exception excited a good deal of comment.

[2] Only five members of the Conclave which elected Leo XIII now survive—Cardinals, Oregalia di Santo-Stephano and Parocchi, of the order of bishops; Ledochowski and Canossa, of the order of priests; and Mertel, of the order of deacons.

It is, too, probable that the international element will be more and more strongly represented in future Conclaves; firstly, because of the growing facility of communication between Rome and distant places; and secondly, because the Sacred College is becoming more open to nations other than Italy. Pius IX increased the number of cardinals not living in Rome, and during the Pontificate of Leo XIII their number has sometimes almost equalled that of the Roman cardinals. Thus is the catholicity of the Church becoming more and more pronounced, in accordance with the will of the Divine Founder.

After the Mass of the Holy Spirit, the members of the Sacred College separated. They met again at half-past four in the afternoon in the Pauline Chapel, whence they walked in procession, to the chanting of the *Veni Creator*, to the Sistine Chapel. Here the apostolic regulations for the election of the Pope were again read to them, and they took the customary oath. The camerlengo then administered the oath to Prince Chigi, Marshal of the Palace, his four officers, his gentleman-in-waiting, steward, chaplain, and secretary; the officers of the Swiss Guard, Palatine Guard, and gendarmerie of the apostolic palaces; and finally to the ecclesiastical attendants, the bishop sacristan, and the ushers, who formerly, if certain chroniclers of the reign of Pius VIII are to be believed, used to enjoy anything but a good reputation.

One prelate thought himself entitled to dispense with the formality of taking the oath. This prelate was Mgr. Ricci, the major-domo, who used to be called "the Pope's eyeball" during the lifetime of Pius IX, in reference to the confidence and affection with which the Pontiff regarded him. Mgr. Ricci was prostrated by grief at the death of his master and had fallen ill.

"The major-domo is extremely unwell, your Eminence," Mgr. Pecci was told when he expressed surprise at Mgr. Ricci's absence.

"Then let him get up and come! I want him!" was the imperious reply. Mgr. Ricci was obliged to obey, and make his appearance, pale, wasted, and shivering with fever.

The superficial observer might conclude from this incident that Leo XIII is hard-hearted. The fact is that every man des-

ignated by Providence to command other men is naturally inclined to regard them first of all as instruments of his own will. So absorbed is he in his work, that he often sacrifices his tools. This is neither just nor charitable, but the really great man always knows how to atone for whatever injury he may have inflicted in the interest of his own higher purposes. Immediately after his elevation to the chair of St. Peter, Leo XIII sent for Mgr. Ricci and said to him—"I have hurt your feelings, Monsignor, and I beg your pardon." He reappointed Mgr. Ricci major-domo of the apostolic palaces, and soon afterwards summoned him to the Senate of the Church.

On the 18th February, at half-past five in the afternoon the Conclave was finally separated from the outer world. The ringing of a small bell, and the repetition of the formula "Extra omnes!" by the Master of the Ceremonies, was the signal for all outsiders to retire. All the outlets had already been walled up, with the exception of the great door of the Sala Regia, through which the last of the crowd passed out at about seven o'clock. The camerlengo, accompanied by the three heads of orders, then went through all the rooms by torchlight to make sure that communication between the two hundred and fifty persons shut up in the Vatican and the rest of the world was impossible, except through the four rotas, or small receptacles turning on pivots. These rotas, contrived for the admission of provisions and official correspondence, were placed under the watchful care of prelates of the apostolic chamber, the prothonotaries, the bishops, and the prelates of the signature.

The first ballot began, after mass, at half-past nine on the following morning. In accordance with the regulation, all the cardinals were clad in an ample violet robe of woollen material, with a plaited sleeveless cape lying flat on the shoulders. This robe, which has no sleeves, is fastened at the chest with a hook, and ends in a long train. On their way to the Sistine Chapel, the cardinals passed through the Sala Regia, with its splendid frescoes by Vasari and Della Porta, representing Pepin and Charlemagne offering presents to the head of the Church, Peter of Aragon laying his sovereignty in homage at the feet of

Innocent III, Gregory VII absolving Henry IV of Germany at Canossa, the reconciliation of Frederick Barbarossa with Alexander III in St. Mark's Square, Venice, the battle of Lepanto, and the return to Rome of Gregory XI, the last of the Avignon Popes.

An altar had been erected in the Sistine Chapel, below Michael Angelo's *Last Judgment*. On this altar was the silvergilt chalice in which each cardinal was to deposit his voting-papers. Close at hand were the cardinals' stalls, arranged in a semicircle and surmounted by canopies, which emblems of sovereignty were to be taken down as soon as the new Pope's name was announced. In front of each stall was a small table for convenience in filling up, folding, and sealing the forms. Near the altar was the open grate for burning the papers after each ballot. To the right and left of the entrance were two dressing-rooms, one containing white vestments for the future Pontiff. Cassocks of various sizes were of course kept here, so that whoever the new Pope might be, he would find a garment to fit him.

When the cardinals—each preceded by his attendant carrying the portfolio and inkstand—had reached the chapel, the bishop sacristan recited the ritual prayers. The Master of the Ceremonies proclaimed the order "Extra omnes!" and the electors were left to themselves. A cardinal bolted the door, and the election began. The first ballot resulted in twenty-three votes being cast for Cardinal Pecci. At the second, which took place in the evening of the same day, he received twenty-six, and then thirty-eight, an accessory ballot being taken. He was still three votes short of the required majority, but his election on the following day appeared to be a certainty, in spite of the opposition of Cardinals Randi, Bilio, and Oreglia, who acted as faction leaders against him.[1] Cardinal Randi made persistent but unavailing efforts in favor of Cardinal Chigi, while Cardinal Bilio supported the candidature of Cardinal Martinelli, who he declared was "a saint."[1]

"If Martinelli is a saint," replied Mgr. Bartolini, "let him pray for us; but a saint is not what we want at the head of the Church just now." And Cardinal Bartolini went from group to group, expatiating on Mgr. Pecci's qualifications. "He has been a delegate, and he knows the temporal government; he has been a nuncio, and he knows diplomacy; he has been bishop thirty-two years, and he knows the government of the Church." More than one encounter occurred between Cardinals Randi and Bartolini, the former accusing the latter of caballing, which Cardinal Bartolini stoutly denied. Cardinal Oreglia, who was not in favor of Mgr. Pecci's candidature until *after* the election, at first supported Cardinal Bilio; but the latter had no prospect of success when the third ballot opened on the morning of the 20th February, the opponents of Mgr. Pecci having decided, though without much confidence in the result, to support Cardinal Franchi.

[1] The voting is carried out as follows:—Each cardinal, when his name is called, approaches the altar, kneels, rises, and before placing his voting-paper in the chalice, holds the paper above that vessel and utters the following words: "*Testor Christum Dominum, qui me judicaturus est, me eligere quem secundum Deum judico eligi debere, et quod idem in accessu præstabo*" (I call upon Christ our Lord, Who shall judge me, to witness that I vote for him who, I believe before God, ought to be chosen, and that I will do the same at the accessory ballot).

And what was passing in the mind of the future Leo XIII during these few momentous hours, so full of influence on his own destiny and the Church's future? Ambitious he was, as he had a right to be, in the highest and best meaning of the word; and it cannot be supposed that he had never dreamed, with secret longing but with secret terror also, of succeeding to the Papacy. With what intensity these two opposing sentiments must have warred within his mind as the still distant prospect drew nearer and nearer! The thought of the terrible responsibilities that might soon devolve upon him caused him indescribable anxiety. He well realized the full extent of these responsibilities, and their crushing weight seemed to him already on his shoulders. A lawyer named Pecorari wrote that his wife, who

[1] Cardinal Pecci was elected at the third ballot by forty-four votes, or three more than the required majority. When the papers were counted it was seen that one of them bore the words, "*Eligo neminis*" (I choose no one). This paper was of course annulled amid general laughter. The identity of the cardinal who had the bad taste to perpetrate this pleasantry is not known.

had recently died, had appeared to him in a dream and declared that Cardinal Pecci would be elected Pope. The cardinal did not even smile at this piece of childish simplicity. He was visibly depressed and excessively nervous. "Don't you know," he said, "what they want of me? I am old and feeble and shall soon succumb. They are giving me death, and not the Papacy."

In his book *Sovereigns, Statesmen, and Churchmen*, Mr. Charles Benoist gives an admirable description of Cardinal Pecci's state of mind on the morning of the memorable 20th February. This passage deserves to be cited in full:—

"Vainly he tried to take refuge in the past. The quiet old house at Carpineto, the Jesuit College at Viterbo, his ordination, his first appointment, the cardinal's hat itself: how far away all these things seemed! Everything he had felt and experienced appeared to have forsaken him as he stood trembling at the threshold of this glorious but mysterious future, preparing for solitude and knowing how high he must stand above those nearest to him. Why would they not let him finish reciting his verses to his fellow-students in the olive grove on the slope of the hill behind St. Peter's in Montorio?

> 'Quam flore in primo felix, quam prima Lepinis
> Orta jugis, patrio sub lare, vita fuit!'

"Yes, that was it: the Garden of Olives. He was there, like Jesus, and they were betraying him and preparing a Calvary for him: the throne! Then he seemed to fall into a slumber and dream that he was clasping the trunk of a poplar, and that the tree grew and grew within his arms until it touched the sky. From time to time he seemed to hear his own name uttered by the dean of the Sacred College. Then the prophecy of St. Malachi recurred to him. Was not Pius IX, *Crux de cruce*, to be succeeded by a Pope who should be *Lumen in cœlo? Lumen in cœlo!* That must be the star on his coat-of-arms! But what was he that he should hope to become the most honored patriarch and lord, the bishop raised to the apostolic summit, the gatekeeper of the House of God, the head and mouthpiece of the

apostolate, the bond of union; to become an Abraham in patriarchal dignity, a Melchisedech in priestly sanctity, a Moses in command, a Samuel in jurisdiction, a Peter in power, and an Anointed like Christ Himself! A mist came before his eyes with every vote added to those already cast for him. In this the evening of his day he saw, not night, but the dawning of eternal day.

"Suddenly he saw the sub-dean prostrate at his feet, and heard the words, 'Acceptas-ne electionem de te canonice factam in summum pontificem?' (Dost thou accept thy due and regular election to the sovereign pontificate?) He remembered Celestin V, and the undying stigma inflicted by Dante, his own favorite poet, on 'the shade of him who in cowardice uttered the great refusal.' His voice rose to his lips in almost a sob as he replied, 'Such being God's will I cannot gainsay it.' 'Under what name wilt thou be known?' 'As Leo XIII, in remembrance of Leo XII, whom I have always venerated.' All the canopies save his were thrown down. They clad him, dazed and barely conscious, in white;[1] *Lumen in cælo*, they gave him a garment of light. They kissed his ring, his feet; they led him

[1] After the members of the Conclave have removed the newly-elected Pope's cardinal's robes, they clothe him in white stockings and red slippers, white cassock, cap and silk girdle, rochet, red velvet or silk mozetta, and red stole embroidered with gold. When the cardinals take off his red cap, it is usual for the Pope to take it from them and place it on the head of the secretary of the Conclave, this post being always considered as a preliminary to the cardinalate. Owing either to absence of mind or a desire to give a hint that he did not consider himself bound by this tradition, Leo XIII quietly put the red cap in his pocket when it was presented to him. The secretary of the Conclave, Mgr. Lasagni, was none the less raised to the cardinalate soon afterwards.

On being led back to the altar on which the voting had taken place, Leo XIII received the homage of the cardinals, and accomplished the first act of his Papacy by appointing, as pro-camerlengo, Mgr. Schwartzenberg, Archbishop of Prague, who placed the Fisherman's ring on the Pope's finger.

The election was announced at a quarter-past one by Cardinal Caterini from the balcony of St. Peter's. The bells of every church in Rome immediately rang out to announce the "tidings of great joy." Leo XIII gave the benediction *urbi et orbi* from the inner loggia of St. Peter's. He received, for the second time, the homage of the cardinals and of the representatives of the Roman patricians, and finally retired to his apartments at six o'clock.

where they would. From the inner loggia of St. Peter's he blessed the city and the whole world. His tall, wasted form, with arms extended in the act of benediction, was like a living cross. He was the Vicar of Jesus Christ, the successor of the Fisher of Men, stretching forth his hands to bless two hundred million souls."

Every convict, as the saying is, is allowed twenty-four hours to curse the judge who sentenced him. The cardinals who had been foremost in opposition to Cardinal Pecci did not wait so long to express their joy at the judgment the Conclave had given against them. "This is not an election, but a Divine inspiration," proclaimed Cardinal Ferrieri, who had boasted only a few hours before of lowering young Pecci's pride by getting the better of him in debate at the Academy of Theology. Another opponent, Cardinal Pietro, found a pithy phrase to express his devotion to Leo XIII. "Ecce nos, os tuum et caro tua erimus" (We desire to be thy mouth and thy flesh), he said in his address as sub-dean of the Sacred College, at the coronation of the new Pope.

On that day, the 3d March, Leo XIII celebrated Mass in the Sistine Chapel, at the altar beneath Michael Angelo's great fresco. As soon as the chair on which he was seated reached the nave, an usher waved before his eyes a bundle of tow at the end of a silver staff, and uttered the words, "Pater Sancte, sic transit gloria mundi." The Church gives this admirable lesson of humility to its new head at the very moment of his taking possession of his threefold power, doctrinal, sacramental, and pastoral, symbolized by the triple tiara placed on his head by the *doyen* of the cardinal deacons with the consecrated formula, "Accipe tiaram tribus coronis ornatam, et scias te esse patrem principum et regum, rectorem orbis in terra, vicarium salvatoris nostri Jesu Christi, cui est honor in sæcula sæculorum. Amen." (Receive the triple tiara, and know that thou art the father of princes and kings, the rector of this world and vicar of our Saviour Jesus Christ, to whom be all honor for ever and ever. Amen.)

CHAPTER X.

THE VATICAN.

The Pope's budget—His army—The restoration of the Borgia apartments—The electric light in the Vatican.

THE temporal power of the Pope is now nothing more than a memory and a hope. But it can be easily understood that the exercise of a spiritual power extending over the whole Catholic world necessitates considerable expenditure. Man being made up of mind and body, material means must be used for spiritual effects, and it is only just that those who live for the altar should live by the altar. Therefore the Pope must have a budget. When the Pope was still in reality a temporal prince, the estimates of the Papal States, in addition to his own revenues, provided for a civil list of 600,000 Roman crowns, or 3,225,000 lire. Under the Act of Guarantee, this civil list is now replaced by a perpetual and inalienable *rente* representing a capital of 64,500,000 lire. The Act of Guarantee, however, has never been, and cannot be, recognized by the Holy See. Such recognition would imply acquiescence in the confiscation of the Pope's temporal power, and to this the Papacy can never consent. In consequence, the *rente* is a mere fiction, just as the former civil list is nothing more than a historic souvenir. Nevertheless, Leo XIII required a sum of $1,400,000 every year for the administration of the Church. This expenditure was apportioned as follows:—cardinals and diplomatic representatives, $100,000; maintenance of the Vatican and its dependencies (libraries, museums, etc.), $500,000; Papal charities and subsidies to Catholic schools in Rome, $300,000; presents and grants in aid, $300,000; various expenses, $200,000.

The pay of the little Pontifical army of course comes under the head of maintenance of the Vatican. The sum is comparatively small, the Pontifical army now consisting of only three

corps of guards—the Noble Guard, Swiss Guard, and Palatine Guard—and a body of gendarmes. The Swiss Guard alone is a tax upon the Vatican finances. *Pas d'argent, pas de Suisse*, says the proverb. The Noble Guard is drawn entirely from the Roman aristocracy, and the Palatine Guard from the lower middle class. The Noble Guard is under the command of Prince Emilio Altieri, and consists of a colonel, a lieutenant, a sub-lieutenant, eight officers of inferior rank, a cadet, forty-eight guards, a quartermaster, a mounted messenger, four trumpeters, a master-at-arms, and a storekeeper. Admission can only be obtained between the ages of twenty-one and twenty-five. Every candidate for the Noble Guard must belong to a family of at least sixty years' recognized nobility in the Papal States. He must also prove that he has a capital of at least $4,000, and that his constitution is good. One of the duties of the Noble Guards is to convey to prelates not living in Italy the news of their elevation to the cardinalate, and to hand them the red cap, the first mark of their new dignity.

The Noble Guards cannot marry without the consent of their commanding officer. They are promoted according to seniority, except the commandant, who is appointed by the Pope. Neither the Noble Guards nor the Palatine Guards live in the Vatican, and they are summoned there for service only on special occasions. The Swiss Guards, on the other hand, are quartered in barracks behind the apostolic palaces. This corps was founded by Julius II, who was Bishop of Lausanne, and the uniform was designed by Michael Angelo. The Swiss Guard consists of one hundred officers and men, all tall, and all natives of Catholic cantons. Their sole duty is to keep guard at the outer doors and in the corridors of the Vatican, where their fine appearance make a great impression on visitors. Their present commandant is Colonel de Courton, an officer whom the Pope esteemed highly. Their pay is only fifty lire per month, and out of this small sum they have to provide one meal a day. The gendarmes, who number one hundred and twenty, are responsible for the maintenance of order in the Vatican. The entire strength of the Pontifical army thus amounts to six hundred officers and men—

the smallest physical force at the service of the greatest moral force in the world.

The Vatican income is derived from St. Peter's Patrimony and St. Peter's Pence—two things which are often confounded but are essentially distinct. The "patrimony" consists of the regular revenue derived from investments of capital, from a small amount of house-property, from the granting of patents of Pontifical nobility, from registration and other fees charged on dispensations—especially matrimonial. These receipts amount to about $200,000 in all. The "pence" are the voluntary contributions of the entire world. A few years ago they totalled $2,000,000, of which about two-thirds was supplied by France. The income from this source since, however, considerably fell off, owing to certain political considerations, the French Monarchists having thought fit to show themselves less generous to Leo XIII in retaliation for the advances he has made to the Republic. On the other hand, St. Peter's Pence was swelled by the numerous offerings sent to the Pope on his priestly jubilee in 1886, and his episcopal jubilee in 1893, amounting to about $8,000,000. At the death of Pius IX there was a reserve fund of something like $6,000,000, amassed by the far-seeing economy of Cardinal Antonelli. Unfortunately Mgr. Folchi, the Secretary of the Committee of Cardinals appointed to manage this capital, conceived the idea of investing it in Italian Government stock, with the object of alleviating the financial crisis from which Rome was suffering. Leo XIII consented to this proposal. The mistake cost him fully $4,000,000. It should be added, that the Pope's capital was invested abroad, chiefly with Messrs. Rothschild in London, where, by a curious coincidence, King Humbert had also, it is said, deposited his private fortune in safekeeping.

Leo XIII of course used St. Peter's Pence as he thought fit. When Cardinal Mocenni, the treasurer or finance minister of the Holy See, required money, he went to the Pope, who simply produced the required amount from one of the drawers of his desk. This lack of financial control, however, did not alter the fact that no predecessor of Leo XIII was so careful of the proper employment of the Pontifical finances. No Pope was ever less

addicted to what is called nepotism. Some years ago, one of his nephews, who had invested part of his money in building a villa, was obliged to sell it for half its cost, in order to meet his engagements. Leo XIII could undoubtedly have prevented this family trouble. He refused, not through hardness of heart, but because he did not consider himself entitled to use the slightest part of the patrimony of the Holy See on behalf of any interests except those of the Church. But when those interests were at stake he did not hesitate. He had, for instance, spent enormous sums in founding and assisting schools. The Benedictine College of St. Anselm, which rises majestically on the summit of the Aventine Hill, cost him nearly $800,000. Among many other buildings erected or restored by Leo XIII may be mentioned the Church of Santa Maria Maggiore, the canonry of St. John Lateran, the Vatican seminary villa, the institutions at Carpineto, Anagni, etc. He has given munificent encouragement to art. He subscribed $2,000 to the fund for erecting the Dante monument at Ravenna. The painter of the *Holy Family*, a picture intended for the Turin Exhibition of Christian Art, received $2,000 from the Holy Father. To Leo XIII we owe the restoration of the Sistine Chapel, the world-renowned choirs of which were, at the time of his accession, by no means equal to their reputation. By the Pope's order the six Borgia rooms in the Vatican were magnificently restored. These apartments (known as the Pontiffs', Mysteries, Saints', Fine Arts, Credo and Syllabus rooms) are named after the real or imaginary figures in Pinturicchio's frescoes, and after the biblical personages therein represented.

At the entrance to the Pontiffs' room is the following inscription:—

LEO XIII. P. M.
HAS. ÆDES
CAMERARUM, PICTURIS. INSIGNES
PAVIMENTO. REFECTO
EXCULTIS. ORNATU. VARIO. PARIETIBUS
IN. DIGNITATEM. PRISTINAM
RESTITUIT. ET DEDICAVIT
AN. PONT. XX.

As soon as the restoration of the Borgia rooms was completed, in September 1897, the Pope gave orders for the preparation of a magnificent album of photogravure reproductions of the frescoes. Copies of this album, bound in massive oak boards, with an artistically chiselled hasp bearing the Pontifical arms, were presented to the heads of all the principal states. This album contains a preface by Father Francis Ehrlé, of the society of Jesus, Prefect of the Vatican Library, and by Commendatore Stevenson, Director of the Vatican Museum of Numismatics. On the first page is the following dedication—which posterity will ratify—to Leo XIII, the "immortal patron of science, literature, and art":—

ALLA SANTITA
DI NOSTRO SIGNORE
LEONE PP. XIII
IMMORTALE FAUTORE
DELLE SCIENZE, DELLE LETTERE E DELLE ARTI
NELL' OCCASIONE IN CHE LE STANZE BORGIA
DALLA SOVRANA MUNIFICENZA DI LUI
SONE RESTITUITE ALL' ANTICO SPLENDORE
GLI AUTORI U. O. D. D.

Though the Pope's generosity was readily aroused by questions of great religious or artistic interest, it should be added that he displayed the utmost parsimony in regard to expenditure on himself or on matters of mere utility. He nevertheless decided, to have the electric light in the Vatican, and the benediction was bestowed on the new plant with all due solemnity by Mgr. Pifferi, sacristan of the apostolic palaces, on the 19th February, 1899. The Pope would probably not have made up his mind to the outlay had it not been pointed out to him that there would really be a considerable saving. It was calculated that instead of an annual expenditure of at least $3,000 on gas, the electric light would not cost more than $360, or a saving of $2,640 a year, which in three or four years would cover the cost of fitting the electric light. The current was obtained by means of a specially contrived waterfall, forty-three feet in height, the water being supplied from the Eagle basin in the Vatican gardens.

The waterfall generates a force equal to ten horse-power, which is transmitted by a turbine to a dynamo, and suffices for the six hundred electric lamps in the Vatican. By order of the Pope, a figure of the Blessed Virgin holding the infant Jesus in her arms was placed on the wall.

Perhaps, after all, it is a mistake to include the Vatican electric plant among works of mere utility. Doubtless the Pope was not sorry to find an opportunity of once more proving that the Church, though steadfast and immovable in regard to dogma and morals, readily adapts its external existence to the discoveries of modern science.

The finances of the Vatican were under the direct and very thrifty control of the Pope himself. "The contributions of Catholics, on being received, are immediately invested in securities bearing interest," the securities being generally Italian National Bonds, a curious fact, and indicative of considerable confidence in the existing state of things, as well as a significant guarantee of the Vatican's good faith toward the Monarchy.

"Some event," writes Mr. Justin McCarthy, "some crisis, some movement, some mission, was always coming up in which Leo XIII had to take a leading and a directing part. There were missionary enterprises to be set up and conducted in the remotest parts of the earth. There were negotiations with soverigns and with republican rulers all over the world. The Pope exerted himself to the utmost in order to obtain the release of the Italian prisoners captured by King Menelek of Abyssinia in an ill-starred expedition undertaken by the Italian government, almost altogether, it would seem, with the object of proving that Italy could be as good as her neighbors in the matter of forward movements. Pope Leo could not have had the slightest sympathy with the forward movement of Italy, but he made every effort he possibly could, unhappily without success, to obtain the release of the Italian captives." With a fine touch of irony for the Italian Government, the Abyssinian monarch offered His Holiness to release all of the Italian prisoners, who were natives of the States of the Church, which the Italian government had despoiled.

CHAPTER XI.

THE PAPAL FAMILY.

Mgr. Angeli—The Pope's confessor—Dr. Lapponi and his patient.

THE Vatican—a prison embellished by its inmates—has often provided material for authors and artists; but the great central figure, Leo, XIII, so absorbed the light from the lesser luminaries of his sphere that little has been known of four personages, whose duties brought them into very close intercourse with the Pontiff's august person: his private secretary, Mgr. Angeli; his confessor, Mgr. Pifferi; his medical attendant, Dr. Lapponi; and his valet, Cavaliere Pio Centra (to whom reference will be made in the next chapter).

An eminent personage, well-informed regarding the Vatican, has furnished the writer with the following interesting account of Pope Leo XIII's household:

"Mgr. Angeli is about forty years of age. His chief duty is to take charge of his Holiness' private correspondence, but the confidence with which the Pope rightly regards Mgr. Angeli's exceptional devotion has gradually brought about a considerable increase in this prelate's privileges and prerogatives; Mgr. Angeli is not merely the private secretary of Leo XIII, but his shadow, his confidant, and, if I may use a word which diplomatic etiquette would undoubtedly condemn, his friend. It can be readily understood that the post of secretary to such a man as Leo XIII is not exactly a sinecure. The Pope and his secretary often work sixteen hours a day; and even when Mgr. Angeli has retired to rest from his labors, it is by no means certain that his slumbers will not be suddenly disturbed by a summons from the Pope's chamber. Leo XIII sleeps very little, and as he cannot endure prolonged inactivity, he frequently fills up the time of waiting for Morpheus by wooing the Muse, or thinking out some encyclical whereof the first sheets are lying on his writing-table. Perhaps his ideas

crystallize into some formula which he fears he may forget before morning. His hand instinctively moves to the electric button close to his bed. Three minutes later Mgr. Angeli arrives, half asleep, resignedly seats himself at his table, and writes, from the Master's dictation, a set of Latin verses, or one of those wonderful compositions that carry the bread of truth from Rome to the uttermost parts of the earth. Mgr. Angeli's friends and all *habitués* of the Vatican constantly wonder how he can endure such a strain, but he does endure it very well, and has no thought of complaining. His excessive devotion, it might be said, finds nourishment in the excessive fatigue to which that devotion condemns him.

"The present confessor of Leo XIII is Mgr. Pifferi, an Augustinian friar, who is sacristan of the apostolic palaces. Like Mgr. Angeli, he is the confidant of the Pope's inmost thoughts, but after having received them he advises and orders, his office entitling him to speak with a master's authority to the head of the Church when that head of the Church kneels humbly before him. Every week Leo XIII implores pardon for his faults like the merest sinner. Every week, he whose spiritual powers are limited by the Divine law alone, kneels before another man and says, as the humblest of the faithful would do: "I confess to the Omnipotent God . . . *and to you, father*, because I have sinned, and I implore you to intercede for me with Our Lord." And this man, whom the father of all the faithful calls his father, has the strange power of invoking Christ's pardon on the Vicar of Christ: *Ego te absolvo.* What a lesson of humility! To minds enamoured of liturgical beauties, can the Catholic religion offer anything more admirable or more touching?

"The sacristan or prefect of the apostolic provinces must always be selected from the order of Augustinians. He is *ex-officio* Bishop of Porphyra, attendant on the throne, prelate of the Pope's household, adviser to the congregations of Rites, of Indulgences, and of Relics, member of the Theological College of the Roman University, member of the Pontifical Committee on Christian Archæology, and administrator of the pious offerings made to the Madonna del Parto in St. Augustin's. He is in-

trusted with the sacred vases, ornaments, and relics in the Papal chapel, and finally, it is his privilege to administer extreme unction to the dying Pope. Leo XIII, in spite of his great age, has not yet given Mgr. Pifferi an opportunity of exercising this privilege. Even during the illness which caused such deep anxiety in Catholic hearts throughout the world, the Holy Father's life was at no time in immediate danger, notwithstanding the pessimistic accounts circulated, with obviously interested motives, by the adversaries of the Papacy. Besides, these erroneous reports are often issued in good faith. The mere arrival of Dr. Lapponi at an unusual hour, whether he has been sent for or comes of his own accord, is quite sufficient to give birth to the most sensational stories.

"'During my last stay in Rome,' the eminent Bishop of Orleans, Mgr. Touchet, told me 'it was rumored that the Pope was dying, and the news of his death was even telegraphed in various directions. The only foundation for the rumor was that the Pope had trapped his finger in a drawer, and that Dr. Lapponi had been sent for to bind up the injured part. On the day after this "accident" Leo XIII held the consistory in which the new French bishops were appointed, and you know how long and tiring the ceremonies on these occasions are. On the following day (Tuesday) the Pope presided over a meeting of the Congregation of Rites, and on the Wednesday he was present at a meeting of the Cardinals' committee on the Union of the Churches. During this meeting, which lasted three hours, and at which Cardinal Langenieux attended, the Pope several times gayly questioned the venerable Archbishop of Rheims without showing the slightest trace of suffering. That was not bad for a dying man, was it? The fact is, that Leo XIII was never better. I was so struck with his appearance that I ventured to express the hope that he would become a centenarian.

"'"Oh," he replied, "only one of my two hundred and sixty-three predecessors (Gregory IX) ever reached the extreme limit of old age."

"'"*Unus ne desperes*," I remarked.

"'"*Unus ne confides*," replied his Holiness, completing the quotation from St. Augustine.

"'It was nevertheless visible that the Pope did not at all despair of following the example of Gregory IX. My own impression is, that he may yet live a long time. Some publishers,' Mgr. Touchet added, 'have already begun to bring out books on the next Conclave. These publications irritate the Pope, who considers them inopportune and in bad taste.'

"Since this conversation, his Holiness has passed through a painful crisis, and has had to submit to a surgical operation, which succeeded perfectly. During this crisis every one at the Vatican seemed uneasy, except himself. He insisted on being shown the bulletins signed every morning and evening by Drs. Mazzoni and Lapponi, and he expressed surprise at so much alarm having been caused by these *bagatelles!* Sometimes he greeted the astonished doctors by reciting, from memory, a canto of the *Divine Comedy*, or some poetry he had composed during the night, in spite of his medical attendant's order that he was not to do any kind of work. On several occasions he expressed an intention of composing satires at the expense of those who believed him to be half dead, and were indulging, rather too early in the day, in prognostications as to his successor in the Holy See.

"Dr. Lapponi tends his illustrious patient, not only with very great skill, but with boundless devotion. This devotion is all the more meritorious when it is remembered that Leo XIII is not exactly an easy patient to deal with. Dr. Lapponi has the utmost trouble to get the Pope to follow his orders, and often the Pope takes delight in showing that he can ignore them. For instance, recently, when the Pope was suffering from hoarseness, Dr. Lapponi prescribed a powder, and advised his patient to considerably curtail a discourse he was to deliver during the day Leo XIII pocketed the powder and thought no more about it. As to the discourse, the Holy Father did not omit a word of it. In vain did the doctor, who was present, repeatedly clear his throat with much emphasis, as a reminder to the Pope to economize his strength. His Holiness kept on, and even purposely

raised his voice. After finishing his address, he sent for Dr. Lapponi, handed him the powder, and said, laughing, 'Here, my dear doctor, take your powder yourself; you evidently need it more than I.'

"A few years ago Dr. Lapponi narrowly escaped being supplanted by Father Kneipp, the Bavarian priest, since deceased, who prescribed pure water as the sole remedy for all the ills of poor humanity. This was in 1894. Father Kneipp had been summoned to Rome by Cardinal Monaco la Valetta, whom he successfully treated. At this time the Pope experienced pain in the knee, and complained of intestinal trouble. Cardinal Monaco la Valetta mentioned Father Kneipp to the Pope, and the latter agreed to receive the Bavarian priest, who was reported to have effected some marvellous cures. The Pope even consented to undress before Father Kneipp, and take a bath under his superintendence. The news of this caused considerable stir in the Court and city. The French Ambassador, M. de Béhaine, interviewed the Secretary of State, and Cardinal Rampolla did not hesitate to respectfully but firmly reproach the Pope in the name of the Sacred College and the general interest of the Church. I have no intention of saying anything derogatory to Father Kneipp and his method, but although the Pope was only eighty-four years old in 1894, there was undoubtedly some imprudence in endeavoring to accustom a man of his age to an entirely new system of hygiene, and especially one that was in direct opposition to the treatment he had followed for many years. In any case Father Kneipp was soon got rid of. He was given the title of prelate instead of a fee. 'I could have made him live to a hundred,' said Father Kneipp when he was told that his services were no longer required, 'but I believe he will live as long as possible, in spite of the great mistake he has made. His infirmities free his brain. He is a fortunate man; he has no body. When I undressed him for his bath, I first took off his white cassock, and then sundry skins and tunics. Beneath these I found little more than a sort of spectre. Such a man cannot die like others.'

"Leo XIII has now given his entire confidence to Dr. Lapponi,

but he has, I think, still more confidence in himself, his incredible vitality, and his atavism, for all the Pecci are long-lived. And then Leo XIII is a trifle—how shall I express it?—superstitious. His grandfather died at ninety-six, and he firmly believes that he will die at the same age. This confidence, or superstition, as some may call it, does not prevent him from preparing for death every morning, as if the visitor who will not be denied were sure to knock at his door before the evening. 'Yes,' he once said to a French Cardinal, 'you are right; my health is very good. People say in Rome that every year I live makes me a year younger, and I am almost persuaded to believe it. The Peccis are long-lived, but they almost invariably die suddenly, and that is why I always take the precaution of receiving the viaticum at morning mass.'

"The Pope's secretary, confessor, and physician, the three functionaries most closely attached to his person, have now been dealt with, and it only remains for us to mention the other members of the Pontifical family in order of rank. They are as follows:—

"1. The Cardinal Palatins, so called because they formerly resided in the Pontifical Palace. They are four in number: Cardinal Aloisi Masella, Pro-Datarius; the Pope's deputy in the superintendence of the Datarium. Cardinal Rampolla, Secretary of State, (of whom we shall have occasion to speak in a chapter on the policy of Leo XIII;) Cardinal Macchi, Secretary for Briefs; and a Cardinal Secretary for Memorials, a post at present vacant.

"2. The Prelate Palatins, who also number four: H. E. Mgr. Francis di Sales Della Volpe, his Holiness' majordomo, the future governor of the Conclave, and now superintendent of all the ceremonies in which the Pope and his Court take part; Mgr. Octavius Cagiano di Azevedo, Master of the Chambers, whose jurisdiction extends over everything and everybody connected with the daily working of the Vatican, and to whom all applications for an audience should be addressed; Mgr. Augustus Guidi, titular Archbishop of Nicæa, auditor to his Holiness, whose chief duty is to examine and report upon all episcopal elections or

nominations; and Father Albert Maria Lepardi, Master of the Sacred Apostolic Palace (a post open only to Dominicans), the Pope's theologian (and, in this capacity, censor of all speeches to be delivered before the Holy Father, and of books printed in Rome), and advisor to the Holy Office, the department of Rites, and the Index.

"3. Nine ecclesiastical participant secret *camerieri*: Mgr. Joseph Maria Constantini, titular Archbishop of Patras and High Almoner to his Holiness; Mgr. Alexander Volpini, Secretary for Princely Briefs; Mgr. Louis Tripipi, Assistant Secretary of State and Secretary for the Cipher; Mgr. Agapit Panici, Sub-Datarius; Mgr. Vincent Tarozzi, Secretary for Latin Letters; Mgr. Cajetan Bisleti, Cup-bearer; Mgr. Louis Misciatelli, Secretary of Embassy, who conveys the Papal messages to sovereigns and heads of reigning houses; Mgr. Raphael Merry del Val, Master of the Wardrobe; and finally, Mgr. the Prince of Croy, last participant secret *cameriere*, who has no special functions.

"4. Mgr. Guglielmo Pifferi, Sacristan of the Apostolic Palaces and Confessor to Leo XIII.

"5. Mgr. Cesare Sambucetti, titular Archbishop of Corinth, Secretary to the Congregation of Ceremonials.

"6. Prelates of his Holiness' household, comprising: the college of prelates attendant on the throne, the prelatical college of apostolic prothonotaries, the prelatical college of auditors of the Rota, the prelatical college of clerics of the Apostolic Chamber, prelatical college of voters and referees of the signature, and the college of abbreviators.

"7. Secret participant armed *camerieri*.
"8. The staff and senior officers of the Noble Guard.
"9. Supernumerary ecclesiastical secret *camerieri*.
"10. Armed secret *camerieri*.
"11. Supernumerary armed *camerieri*.
"12. Honorary *camerieri* (in violet).
"13. Honorary *camerieri* (*extra urbem*)
"14. Honorary armed *camerieri*.
"15. Supernumerary honorary *camerieri*.
"16. Senior officers of the Swiss Guard.

"17. Senior officers of the Palatine Guard.
"18. Familiars destined for the religious service.
"19. Other familiars.

"It will be seen that the cadres of the Papal Court are wide enough to excite and satisfy the legitimate ambition of many. In this respect the Vatican resembles Heaven: 'In my Father's house are many mansions.'"

The spiritual dominion and moral influence of the Pope, writes one of his biographers,* extends over every country in the world. There is not a Catholic Bishop named in any country in the world, civilized or uncivilized, without his authority and his approval. He nominates the men who are to risk their lives in preaching the Gospel in China, and the men who are, as missionaries, to brave the terrors of death in spreading the light of Christianity over countries still less civilized, and far more barbarous, than China. The Vatican is compelled to have its eye and its intellect and its heart fixed on every nook and corner in the world. There is no administrative system on earth which has anything like the same widespread and watchful and necessary superintendence. The net-work of the Papal authority has a mesh wherever men are living. The Vatican is, in this sense, the centre of the earth. Civilization has to reckon with that vast all-pervading influence. The innermost glooms of uncivilization cannot withdraw themselves from some gleams of its light. The empire of the Pope is not merely greater than any other empire. It folds in all the empires and all the monarchies and all the republics in the world. From this point of view, even if we were to regard it from none other, it will be seen what a vast jurisdiction is that which it falls to the lot of a Pope to administer. The Pope must take account of every movement in modern thought and modern society. He must compare the conflicting forces; he must have a keen eye for the new struggles which are breaking out every day in the civilized world. Pope Leo XIII has been careful beyond almost any of his predecessors, not to let anything escape him which concerns the interests of human beings all over the earth.

* Justin McCarthy.

CHAPTER XII.

THE POPE'S DAILY LIFE.

Early rising—The Papal toilet—Pio Centra—Mass—Breakfast—The Vatican goats—Cacciotti and Don Cesare—Audiences—A Protestant at the Vatican—As at the White House—Dinner—The Pope in his *portentina*—The stables—Returning from a drive—The Pope's study—In summer quarters—"A bit of France."

"Leo XIII rises at six o'clock, or rather his faithful valet, Cavaliere Pio Centra, enters his room every morning to wake him (if by chance the Pope should be asleep), and help him to dress. Usually Pio Centra finds his master risen, or else the wonderful old man is still at the desk where he had seated himself the night before, to put the last touch to some encyclical, or to look over his favorite poets, Dante and Virgil. The Pope's bed is extremely simple. It is very narrow, and is raised a step above the marble floor, which is covered by a thick carpet. In the half-light of the alcove, festooned by heavy curtains, is an image of the Madonna *sal acro bambino* holding the infant Jesus in her arms. At the foot of the bed, beneath a handsome crucifix, is a *prie-Dieu*, with the Pope's book of hours resting on a red cushion. The Papal escutcheon is carved upon this *prie-Dieu*. On it the Pope offers his first daily prayer, after having devoted a few moments to a hasty toilet. This toilet, for which the Holy Father uses eau de Cologne, is completed later by Pio Centra, who brushes the Pontiff's hair and shaves him. The present Pope's valet, is a son of a former valet of Cardinal Pecci. Some years ago he owned a hatter's establishment at Rome, which he gladly handed over to his brother in order to enter the Pope's service when the post of *ajutante di camera* became vacant. He has ennobled his humble duties by the devotion with which they have been fulfilled, and the Pope has shown his appreciation of this devotion by making him a chevalier of the Order of Saint

Gregory. Pinccio, as Pio Centra is familiarly called, lives with his family close to the Pope's private chambers, so that, thanks to the electric bells with which the palace is now fitted throughout, he can attend to the smallest requirement of his master.

"The Pope generally celebrates mass in a small apartment adjoining his bedroom, and Pio Centra acts as his acolyte. The altar is raised only one step. On either side of the tabernacle, or case in which the pyx is kept, are some marvellously artistic candelabra and two statues of saints. On Sundays and fête days, when he is well enough, Leo XIII celebrates the Holy Sacrifice in the chapel leading into the throne room. This chapel is entirely filled by a magnificent altar. Those who have obtained the much-desired privilege of attending the celebration remain in the adjoining room, the door of which is kept open, and are afterwards presented to the Holy Father, who gives them his blessing with a few kind words. Leo XIII says mass very slowly, with deep reverence, and a full consciousness of the grandeur of this service, which may well, as the Church teaches, inspire awe in the angels themselves. It is within the power of the lowliest of priests to transform the consecrated elements into the Divine substance, but when the celebrant is the Vicar of Christ, when the Pope, with face divinely illuminated and with trembling hands, bends over the immaculate Host or golden Chalice, is there not in this always sublime act something still more sublime?

"After having celebrated the holy sacrifice, the Pope attends another mass, said by the chaplain on duty. This is his thanksgiving. He then breakfasts on a little chocolate or *café au lait*. Since 1888, the sacerdotal jubilee of Leo XIII, the milk has been supplied by goats penned within the myrtle hedges of the Vatican gardens, near the Zitella fountain. Rustic and simple as in the days of his youth, the Carpinetans, who wished to present him with a jubilee offering, sent their compatriot a flock of goats, under the escort of a shepherd named Cacciotti. The Pope often visits this flock, caresses the gentle animals, and converses with the shepherd from his native place. Cardinal Rampolla arrives about eight o'clock, and is immediately

conducted into the presence of the Holy Father. After this daily interview granted to the eminent Secretary of State, the Pope, if the weather be fine, takes a short walk in the Vatican gardens. He does not disdain to occasionally chat with the gardener, and even give him good advice, for the Pope is by no means ignorant of horticulture, and is keenly interested in agriculture, as Don Cesare, the gardener, learned one day to his cost. On that occasion the Pope summoned Don Cesare and complained about some ivy which appeared to be in a pitiable condition.

"'Why are you letting this plant die?' the Pope asked.

"'Holy Father, the soil is so bad.'

"'You don't know what you are talking about, or else you think we believe everything you may please to tell us.'

Then followed a regular lecture which made the mortified Don Cesare exclaim, when the Pope had disappeared,—

"'He can teach every one, from the cardinals to his gardener. You can't get over him.'

"After his walk come the receptions. One by one he receives those dignitaries who have regular stated audiences several times a week with his Holiness to dispose of current business, either connected with the internal administration of the Vatican, or the general government of the Church. These audiences include the prefect of the apostolic palaces, the major-domo, the prefects of the various congregations, etc., and visitors who have been granted a private audience. For these audiences there is a special ceremonial; first, the threefold salutations, one at the entrance door, a second in the centre of the apartment, the third when kissing the Pope's slipper. The Pope does not rise, and the visitor remains standing throughout the audience. It rests with the Holy Father to say when it shall be finished. The visitor must step backward when retiring, so as to avoid turning his back upon the head of the Church. This ceremonial applies to Catholics only. It is a curious fact, that the Papal masters of ceremonies have never drawn up any code of etiquette applying to receptions of non-Catholics, although these have been fairly frequent during the reign of Leo XIII. When a distinguished American Protestant, to whom the Pope had granted a private

audience, asked the major-domo what ceremonial he was to observe, the official was obliged to refer to the Pope for instructions. 'Tell him,' commanded his Holiness, 'to do just as if he were being received by the President of the United States.'

"The Pope dines at two o'clock. I have already spoken of his extreme abstemiousness. He takes a *consommé*, some eggs, rarely any meat, Bordeaux wine (supplied gratis for some years past by a women's community in the Gironde), and nothing more. Dare I mention the fact, however, that Leo XIII is extremely fond of salad, mixed with plenty of vinegar. Alas! salad is forbidden his Holiness by Dr. Lapponi, but it happens sometimes that the Pope evades all supervision. Some time ago Leo XIII was taken ill in the middle of the night, and humbly confessed to the hastily summoned doctor a disobedience which it was impossible to hide from him.

"The Pope always dines alone. Formerly dinners used to be regularly provided at the Vatican at two o'clock for twelve guests of distinction, but they dined after the Pope had finished. For some reason this custom is no longer kept up. Sometimes Leo XIII pays his secretary the compliment of inviting him to his table. Mgr. Angeli sits down to the meal, and converses freely with the Pontiff, but eats nothing. However, the Pope attaches little importance to such matters, and he despatches his meals with a rapidity which is the despair of the good Dr. Lapponi and the head cook.

"After his dinner the Pope takes a short nap, followed by a drive. The *sediarii* carry him in a special chair called the *portentina* as far as the garden railings or the Paul V gate, where he is awaited either by a black landau with red wheels, and lined inside with white damask, or a large varnished wood vehicle, also upholstered in white damask. The Pope gives the preference to this latter conveyance. Pius IX used it often during his country visits to Castel Gandolfo. The other carriage is a comparatively recent acquisition. Both are drawn by a pair of large black Roman horses. The Vatican stables can boast of only twelve horses (four of which are used by the Noble Guards, and four by the Pontifical Court) and two mules, which are harnessed

to the conveyances especially reserved for transporting ecclesiastical objects sent by the Pope to the Roman churches. When Leo XIII has taken his place in the *portentina*, the Pontifical procession is formed. It consists of two Swiss Guards carrying halberds, and two Noble Guards preceding the chair-bearers, after whom come an officer of the Noble Guard and a chamberlain. The procession generally crosses the Raphael rooms, map galleries, tapestry and candelabra salons, and reaches the garden by the grand staircase of the museum, where the Pope, before getting into his carriage, throws a red mantle over his shoulders, and puts on a hat of the same color. The carriage, with its two footmen standing behind in black coats and high hats to match the coachman, is escorted by mounted Noble Guards. Any person accompanying the Pope sits opposite, not beside him. The drive, which usually lasts two hours, is always taken in the same place, through a magnificent avenue of plane trees and oaks, extending from the Angelica Gate to the Cavalleggeri Gate. Whilst driving, the Holy Father reads, or talks to those who accompany him. Sometimes he get out of the carriage and walks for a few moments with the help of a gold-headed cane. To be sure, he can manage without this cane, and he displays a certain amount of pride in so doing, and even walking more briskly when there are rumors in Rome that the Pope is ill.

"M. Ch. Formentin, who was once fortunate enough to be present when the pope was re-entering his apartments, has written the following curious and charming sketch of what he saw:—'The chair was gently deposited by the *sediarii* on the marble floor; the door opened, and the Pope appeared. His wasted body, bent forward in the act of leaving the chair, sprang erect as if impelled by springs of steel. There was an air of majesty about the tall, willowy form, and the head, a splendid one, was fascinating. The features were fleshless. There seemed to be hardly a drop of blood beneath the dried and withered skin. The broad forehead was pale as ivory, and the lips were colorless, but the eyes lit up and vivified this living skeleton. I shall never forget those eyes. The fire that issued from them seemed to have consumed the face in which they were set. They were

black, deeply-set and piercing. They seemed to probe the inmost depths of one's soul. There was something terrifying in their brilliancy.

"'The Pope came toward us with an airy lightness in his tread. Earthly clay appeared to have no part in the frail white form gliding before us like a great wing. His hand, which might have been a spectre's, so diaphanous was it, waved gentle benediction on our bowed heads. The Pope stopped for a moment. He had noticed a priest—a Jesuit—to whom he deigned to address a few words, His voice was not a far-off echo, but clear, resonant, and slightly nasal. A few steps more and Leo XIII reached his apartments; the apparition vanished behind red a velvet door, and we heard the sharp, repeated calls of an electric bell. It was the Pope, at work again, summoning his secretary.'

"The Pope's study is of the simplest possible kind. It contains an official desk with a crucifix above it, and a few chairs upholstered in red stuff. Opposite, and at some distance from the desk, are an arm-chair and a tiny table covered with green velvet. Behind the hangings is a cage of little birds, which enliven the austere surroundings by their joyous twittering.

"During the summer the Pontiff spends nearly the whole of the day in the historic Leonine tower. This massive structure dates from the end of the ninth century and the reign of Leo IV, who built it to protect the city of Rome against the Saracens. It formed part of the fortifications, which extended from the Castle of St. Angelo, up the Vatican hill, skirted the Tiber, and joined the Aurelian wall. The Leonine tower consists of three floors. The Pope usually occupies a large round room lighted by two windows. The walls are nearly sixteen feet thick. In the recess of a third window, walled up, is a couch on which the Holy Father can enjoy the siesta so dear to the Roman heart. I should also mention an exact reproduction of the Massabiella grotto in the most poetical and charming spot in the palace. A statue of our Lady of Lourdes stands in the hollow of the rock. The Sovereign Pontiff often has himself carried to this grotto to tell his beads. He delights in tending the flowers growing all around. When a cardinal asked him one day why he visited

this spot so frequently, Leo XIII replied, 'It's my bit of France.'

"The Pope sups at ten o'clock, after having told his rosary, in company with the prelates on duty, in his private chapel. Then he has newspapers read to him, the passages most likely to interest him having been previously marked and annotated by the Secretary of State and by Mgr. Angeli. He is still at work when all others within the palace are at rest, and his lamp is never extinguished before midnight, or one o'clock in the morning."

The Pope's favorite poets are Virgil and Dante. He knows long passages of both by heart, and takes pleasure in quoting them. When Father Michael, the Apostolic prefect to Erithrea, was taking his leave, with the other Franciscans who accompanied him to Africa, says a recent writer, his Holiness recited to them, with great spirit, Dante's canto upon St. Francis.

The Pope reads the newspapers, passages of interest being marked for him by readers in order to save time. He frequently writes letters to the bishops, and composes encyclicals in a polished and Ciceronian style of Latin. The encyclicals are printed at the private press of the Vatican, an institution founded by him and furnished with all modern improvements. They are first published in the 'Osservatore Romano', the official daily paper of the Vatican, and then finally translated into Italian and other languages, and sent out to the bishops abroad. Leo XIII likes to see and talk with men of letters, as well as to read their books. Two years ago he requested Professor Brunelli of Perugia to buy for him the poetical works of the Abbé Zanella. The request is characteristic, for his Holiness insisted upon paying for the book, like anyone else.

Leo's well-known talent for literature gives him a distinct niche in the field of letters; his great love of poetry, his faculty for versification and intimate knowledge of the world's great poets will cause him to be remembered among the scholars of the age. He will not only be recognized as a great and wise ruler over the Church, but as among the foremost intellectual lights whether Catholic or non-Catholic of the progressive age in which his pontificate was so happily timed.

CHAPTER XIII.

A POLITICAL POPE.

Leo XIII and political cemeteries—*From Toast to Encyclical*—A precedent—Pius VI and the Directory—Influence of the Papal policy on St. Peter's Pence—Opposition to the Pontifical directions—The Pope's firmness and justice—Cardinal Rampolla—M. Lefebvre de Behaine—M. Poubelle—Leo XIII and Bismarck.

I AM acquainted with certain Pharisees—the species has perpetuated itself since the days of the Evangelists—who are scandalized if they hear such a thing as "the Pope's policy" alluded to. As if the most important religious questions, such as liberty to teach, the exemption of clerics from military service, marriage, and many other subjects, were not closely connected with civil legislation and consequently with politicals, such legislation being the work of a political assembly; as if the temporal end of political society were not dependent upon the spiritual end of religious society; as if it were not a binding obligation on the Pope, whose subjects are to be found in every kingdom, empire, and republic in the world, to endeavor to maintain good relations with the various governments, so that they will not only respect but enforce respect for the religious interests of these subjects! Political influence is the most powerful of human agencies; it may be said to be the crystallization of all the human agencies that God desires the Pope to use for the government of the Church, because, the Church being a society composed of human beings, it must be governed by human means. Leo XIII has realized this truth better than perhaps any of his predecessors. History will record, to his eternal honor, that he was, in the highest and purest acceptation of the word, a political Pope.

At the accession of Leo XIII the Holy See was on bad terms with most governments, and a most dangerous misunderstanding existed between the Church and the people. To remove this

misunderstanding, and to reconcile the Papacy with the governments was the twofold task to which the new Pope applied himself—a colossal enterprise requiring the utmost efforts of his genius.

"Think," writes M. de Vogüé, "of the amount of decision required from him; think of the enormous pressure brought to bear on him by his ordinary *clientèle* with a view to maintaining him in what had seemed to him to be his destined *rôle* as head of the Church: the chaplain of a cemetery, instructed to keep a pious watch over the political tombs in the shelter of the sanctuary. At the age of eighty Leo XIII issued from this cemetery, and threw himself into the world of the living, to fight for its possession against adversaries who thought themselves its unquestioned masters. He hearkened unto the words of the Saviour: "Leave the dead to bury their dead." To him might be applied the words of Sir Francis Drake: "From the mountain height he saw the new ocean, and launched a fisher's bark upon it."

But although Leo XIII's government of the Church differed from that of Pius IX, it would not be just to institute a comparison to the disadvantage of his predecessor. There are certainly differences, but there is no contradiction between the words and acts of the "Syllabus Pope" and those of the Pontiff who issued the encyclical of the 16th February, 1892, to the French Catholics, and the *Rerum novarum* encyclical. This truth has never been brought out in stronger relief than by the Abbé Bertrin, the eminent author of *Grandes Figures Catholiques*. He writes:—"The Pope who spoke of 'necessary affirmations' has been succeeded, under God, by the Pope who favors 'opportune conciliation.' With the object of proclaiming the truths needed by the world, the one excited universal anger against the Church; the other has been engaged in signing treaties of peace. Without abandoning one iota of the doctrines which he holds as a sacred inheritance from his predecessor, he is allaying mistrust and the unfriendliness arising from it. He appears to be occupied with something quite different from the work of Pius IX, but in reality he is continuing and completing it."

The Pontifical policy in France may be summed up in one

short formula: the obligation of all Catholics to unreservedly support the Republic. The evolution of this policy, and the contradictory manifestations it has excited in France, are set forth with the utmost clearness in the very interesting and informing work published by M. Georges Goyau, the distinguished writer on the staff of the *Revue des Deux Mondes*, under the title, *From Toast to Encyclical*. As the reader will have guessed, the 'toast" was the remarkable speech delivered by Cardinal Lavigerie on the 12th November, 1890, to the officers of the French squadron, who were received by the illustrious Primate of Africa, in the absence of the Governor-General of Algeria.

"In view of our still bleeding past," said the Cardinal, "and of our ever-threatening future, union is our great need. Union is also, let me tell you, the foremost wish of the Church and of all its pastors of every degree. The Church does not ask us to either give up the remembrance of past glories or the sentiments of fidelity and gratitude that are an honor to every man. But when the will of a people has been definitely expressed, when the form of government, as Leo XIII recently stated, is in no way contrary to the principles on which alone civilized and Christian nations can exist, when the unreserved acceptance of this form of government is necessary to preserve a people from danger, the time has come to declare the ordeal over, to end our dissensions, and to sacrifice all that conscience and honor allow us to sacrifice, for the safety of our country. Without this patriotic acceptance of the situation, nothing can avail either to maintain peace and order, to save the world from the social danger, or to preserve even the religion of which we are the ministers. It would be folly to attempt to support the columns of an edifice without going inside it, if only to prevent those who would destroy everything from accomplishing their mad design. It would be still greater folly to attack the building from without, as some are even now doing, in spite of recent scandals: disclosing our ambitions and hatreds to observant enemies, and instilling into the heart of France the discouragement that precedes the final catastrophe."

The encyclical of the 16th February, 1892, addressed to the

French Catholics, was the corollary of Cardinal Lavigerie's speech, which was directly inspired by Leo XIII. In this encyclical the Pope thus expressed himself:—

"When the new governments that represent this immutable power are constituted, recognition of them is not only permissible but required, and even necessitated, by the demands of the social welfare by which they are created and maintained."

Thus Rome spoke. The hearing was over, and judgment given. The immense majority of bishops, priests and laymen submitted, in spite of an attempted revival of Gallicanism by certain organs of those political cemeteries the chaplaincy of which Leo XIII had so decidedly refused.

It cannot be too strongly pointed out, that the doctrine contained in the encyclical is by no means new to the Church. Jesus Christ taught it when He said to His disciples, "Render unto Cæsar the things that are Cæsar's." St. Paul taught it when he wrote, "Servants, obey your masters." In modern times, a century before Leo XIII urged French Catholics to accept the Republic, Pius VI advised the French Catholics of his day to accept the Directory. The most essential part of the Papal utterance is as follows:—

"We should fail in our duty if we did not eagerly seize upon all opportunities to exhort you to peace, and to cause you to realize the necessity of submission to the constituted authorities. It is a recognized dogma of the Catholic religion, that governments are established by divine wisdom to avoid anarchy and confusion, and to prevent peoples from being tossed hither and thither like the waves of the sea. Thus St. Paul, speaking not of one special prince, but of the principle itself, affirms that there is no power not proceeding from God, and that to resist this power is to resist the decrees of God Himself. Thus, our dear sons, do not be led away, do not allow an ill-directed piety to furnish the adherents of the new order with occasion to deny the Catholic religion. Your disobedience would be a crime involving severe punishment, not only by the powers of this earth, but, which is far worse, by God Himself, who threatens eternal damnation to those who attempt to withstand Him. Thus, our dear

sons, we exhort you, in the name of our Lord Jesus Christ, to set yourselves with all your hearts and minds to prove your submission to those who are set over you. In so doing you will render unto God the obedience which is His due, and you will prove to your governors that the true religion is in no way designed to upset civil law. Your conduct will convince them more and more every day of this truth, and will induce them to cherish and protect your religion by favoring the observance of the precepts of the Gospel and the rules of ecclesiastical discipline. Finally, we warn you to give no heed to any one who may put forward a doctrine other than this as the true doctrine of the Apostolic See. And we give you our Apostolic benediction with paternal tenderness. Given in Rome, at Santa Maria Maggiore, under the Fisherman's ring, this 5th day of July, 1796, the 22nd year of our Pontificate. Signed: R. Card. Braschius de Honestis."

Thus there is nothing new in the position of the Church, which as Leo XIII one day expressed it to Monsieur de Blowitz, "holds fast to a single body, which is itself held fast upon the cross!"

Nevertheless, though the doctrine contained in the 1892 encyclical was not new, its application to the present Government of France constituted an innovation, and even a very daring innovation, if we bear in mind the political position taken up by the clergy, who were closely united by important interests to the dispossessed parties. There was quite a revolution in Catholic minds and habits. The few priests who had already declared themselves Republicans were at first looked upon with suspicion, and their churches were shunned by the devout. Directly after the encyclical, the priests who continued to call themselves Monarchists—a still smaller number—saw the wise among the clergy turn away from them. The very devout were slower in comprehending the change, and it actually happened that in more than one religious coterie prayers were offered for the conversion of the Pope!

The rich Monarchist laymen who were accustomed to subscribe liberally to all the principal Catholic works weakly showed

their discontent by cutting down their offerings to Peter's Pence; and more than one prelate took upon himself to convey the grievances of his dissatisfied flock to the Vatican. The bishop of a diocese quite near to Paris ventured to say to the Pope:—

"Holy Father, may I speak frankly?"

"Certainly."

"Well, your Holiness is being deceived. The situation in France is not what you believe it to be. Your intervention in the politics of that country has produced quite a feeling of disaffection for your person. This is proved by the fact that the subscription to Peter's Pence, which amounted to $300,000 last year in my diocese, has now fallen to $176,000. If you will allow me, I will repeat a remark made to me by an excellent Catholic in my diocese, who said, "I cannot love the Pope now that he has become a republican."

The Pope merely replied by the smile of a man who had foreseen this kind of opposition, and who did not attach too much importance to it. A few days afterwards, when giving audience to the *curé* of one of the most important parishes in Paris, he said, "I wish to commit the Church so fully that it will be impossible for my successor to turn back."

Opposition to the Pope's policy was not by any means confined to the French Catholics. It displayed itself even in the *entourage* of the Holy Father, on various occasions and in various forms. The manner in which Leo XIII met this opposition, and his conduct toward his opponents, throw a strong light on the unshakable firmness of his character, as well as on his sense of justice. Two anecdotes may be cited in illustration of this. One of the earliest opponents among those most closely approaching the Pope was Cardinal Parrocchi, his Holiness' Vicar. This prelate's opposition was so clearly displayed on one occasion that Leo XIII asked him in unmistakable terms to resign.

"What your Holiness asks of me is very serious," replied the Cardinal. "I beg your Holiness to grant me a few days for reflection."

Two days afterwards Leo XIII sent for Cardinal Parocchi. "Well, Cardinal, have you decided?" he asked.

"Not yet. Will your Holiness kindly wait another two days?"

At the end of that period Cardinal Parocchi was again admitted to the presence of Leo XIII. "Holy Father," he said, "I have fully reflected, and I consider it my duty to remain at my post so long as your Holiness does not think fit to relieve me of it."

In the mean time Leo XIII had also reflected; and he came to the conclusion that a political difference of opinion could not justify him in punishing Cardinal Parocchi, whose theological and philosophical knowledge, eminent administrative qualities, and distinguished virtues he fully appreciated and admired.

The other anecdote relates to Cardinal Oreglia, the *doyen* of the Sacred College. Cardinal Oreglia, whose great personal worth and high standing in the Church entitle him to speak freely to the Pope himself, once abused the privilege to such an extent as to draw down upon himself this undisguised threat:—

"Will your eminence please remember that I can not only bestow the hat, but take it away?"

"Holy Father," quietly replied Cardinal Oreglia, "you have that power, but if you use it against me, I shall consider myself happy to suffer for having spoken the truth."

This incident occurred at the beginning of the year 1884; On the 27th March following, Leo XIII, realizing that in Cardinal Oreglia he had to deal with a man and not with a courtier, appointed him camerlengo of the Holy Roman Church, or, as we have already explained, the eventual head of the executive power during the next vacancy in the Holy See.

We now come to Cardinal Rampolla, Secretary of State to the Holy See, who is one of the most disinterested and firm supporters of the Pope's policy, especially in regard to France. I say the most disinterested, because in espousing all the Holy Father's ideas, and sacrificing his own personality until he appeared to be nothing more than the Pope's political shadow, Cardinal Rampolla well knew that he was destroying all his chance of succeeding Leo XIII. I also say the most devoted, because Cardinal Rampolla has truly and constantly striven to carry out the

Pope's orders with the most complete forgetfulness of self. For more than ten years he left Rome only once, and that was to be present at his sister's death-bed. Cardinal Rampolla has been, besides, the acutest, the most discreet, and the best-informed of diplomatists. As one who knew him wrote: "How pleasant and charming he manages to be at all the audiences he gives every day, and how the visitor is led to say all he knows and gets nothing in return, but nevertheless goes away delighted!"

It would be unjust not to pay homage in this work to the memory of Count Lefebvre de Béhaine, who was French Ambassador to the Holy See for thirteen years, and supported the Holy Father's French policy with all his intelligence and all his power. As M. Francis Charmes wrote on the day after the death of M. de Béhaine:—"The Holy Father's intellect and personality are sufficiently marked to discourage any attempt to exaggerate the influence our Ambassador may have had over him; but it is not too much to say that M. Lefebvre de Béhaine facilitated all that has been done. If we may judge of the merits of a diplomatist by the relations he has established or strengthened between the Government he represents and the one to which he is accredited, it must be admitted that the services of M. Lefebvre de Béhaine have been far above the common, especially when it is remembered that he represented the French Republic at a time when it was still distracted by political conflicts, in which religious intercourse with the highest and most imperial—if we may be allowed to use a word now applied to so many things—spiritual power had been clumsily confused and endangered. If we examine the state of our relations with the Holy See at the commencement of M. de Béhaine's mission, and if we compare it with what those relations were at the end, we can estimate the progress accomplished; and whatever may be attributable to the spontaneous initiative of the Holy Father, our Ambassador certainly had his own share."

The Radical party, on coming into office in the autumn of 1895, discovered that this good servant ought to be recalled. "Of all the mistakes committed by the Radicals" (to again quote M. Francis Charmes), "this one was the most logical on their

part." Nothing could be truer, but it is hardly likely that the Radicals will find any cause for vanity in such logic. War with the Church has always been the spring-board of Radicalism. The object steadily pursued by M. Lefebvre de Béhaine was a *rapprochement* between France and the Holy See, and that being so, he was bound to be sacrificed, but what his "workman's hand," to use the expression in favor during the *grand siècle*, had accomplished, still endured.

The successor of this excellent "workman" was an apprentice—in the diplomatic sense—in the person of M. Poubelle, who knew nothing of Rome, of the Pope, of Roman society, or of the Pontifical policy. The new Ambassador was soon estimated at his true value, which was not considered great. His failure was complete. And yet the ex-Prefect of the Seine did all in his power to become a *persona grata* at the Vatican. Having heard that the Pope sometimes forgot himself to the extent of perpetrating Latin verses, and that he was by no means destitute of the author's *amour-propre*, it occurred to M. Poubelle to learn some of these verses, and pay the Pope the delicate flattery of reciting them on the first opportunity. The Ambassador, however, mistrusted his memory. When the eventful day arrived, he thought it wise to put a manuscript copy of the verses inside his hat, so that he could refer to it for assistance in playing his part. The fraud was even more clumsy than the flattery was opportune, and the chance of the Pope being taken in by it was still further reduced by the happy-go-lucky way in which M. Poubelle recited the Pope's charming lines. The Pontiff's keen, ironical glance no sooner met his eye than he stopped short, like a schoolboy caught in the act of committing some misdemeanor. The story soon became known, and excited much sarcasm at the diplomatist's expense.

Hitherto I have dealt only with the Pope's policy in regard to France, but it is known that Leo XIII had been guided by the same lofty and conciliatory motives in his relations with all foreign governments, and that success, to a greater or less extent, has always attended the generous inspirations of his great mind. Many interesting anecdotes are connected with his dealings with

Germany, which ended in the abrogation of the Kulturkampf. Some very curious revelations on the religious policy of Prince Bismarck and the relations between the Iron Chancellor and Leo XIII, have been made by Geffcken, the confidant and executor of Frederick II and the implacable enemy of Bismarck, who caused him to be tried in 1888 by the High Court at Leipzig, and sentenced to exile for publishing some of the late Emperor's private papers in the *Deutsche Rundschau*, this publication being treated as a "criminal disclosure of State secrets." Geffcken paid his first visit to Rome in 1876, that being his first diplomatic journey *ad limina*, but on that occasion he merely had an unimportant conversation with Cardinal Antonelli. He was sent a second time, in March 1882, by Marshal von Manteuffel, with definite instructions to request the Sovereign Pontiff to forbid the Alsatian clergy from taking part in the anti-German agitation. Geffcken was then State Councillor for Alsace Lorraine. Cardinal Jacobini, with whom he had a preliminary interview, would bind himself to nothing, and advised him to see the Pope. Geffcken immediately asked for an audience, and it was granted for the following Sunday. It was, however, adjourned till next day. The Grand Duke Alexis had arrived in Rome and had asked for an audience, which the Pope fixed for the same day, thus openly giving the Tsar's envoy the preference over the representative of the German Government. This fact is worthy of attention, because it marks a period in the policy of friendliness to Russia to which the Holy Father, henceforth desirous for the Franco-Russian alliance, afterwards adhered so faithfully. When Geffcken obtained his audience, he laid the complaints of the German Government before the Holy Father, but he himself admits that he did not obtain a definite answer.

"I authorize you," said Leo XIII, "to assure the Marshal that I will see to it."

This reply did not commit the Pope to much, and, as a matter of fact, the Nuncio at Munich never received any instructions in reference to the mission which had formed the object of Geffcken's second journey to Rome. The German diplomatist complains in bitter terms of this failure to give him any satisfaction.

Nevertheless, the Pope, though inflexible in matters of principle, thought it his duty to make the German Government a concession of another kind. M. Winterer, the leader of the anti-German association, was to have been raised to the dignity of an apostolic prothonotary. His appointment did not take place, but the general situation of Germany from the religious point of view was not altered by the sacrifice of M. Winterer. The conflict excited by the rigorous application of the Acts passed in May, 1876, was carried on with greater fury than ever, and imperilled not only the interests of Catholicism but of German predominance. The Chancellor continued his negotiations with the Holy See, not only ceding nothing, but requiring from the Pope a sacrifice of his principles, to which it was impossible for his Holiness to consent. The *desiderata* of Leo XIII were nevertheless—as Geffcken, a Protestant, admits—extremely moderate. What he desired was not even a concordat, but merely a revision of German ecclesiastical legislation by means of a Government measure, which should bind both parties by reciprocal concessions, and do away with such provisions of the Falk laws as were intolerable to Catholics. Bismarck's only reply to these very legitimate demands was to stop more and more ecclesiastical stipends, and drive the *élite* of the clergy into exile. Bismarck (who had, according to Count Beust, when at Versailles in 1871, made the Sovereign Pontiff an offer to transfer the Holy See to Cologne) flattered himself that this odious persecution would overcome the resistance offered by the Roman Court to his hitherto all-powerful will. But neither the Pope nor the German Catholics, represented by the Centre under the leadership of the valiant Windthorst, yielded an inch of ground. As Geffcken remarks, "the Church could wait, but the Chancellor became more and more anxious for the end." Eventually, in 1884, Bismarck, who had solemnly declared four years before that any revision of the May laws was impossible, was obliged to seriously consider that revision. He took refuge in an assertion that "other hands" had spoiled the great plan conceived by him; but, as Geffcken observes, that was Bismarck's usual excuse when events disappointed his hopes and upset his profound combinations. Geffcken facetiously urges the ex-Chancellor to do homage to truth, and reveal to the world whose were those "other hands."

Matters were in this position when the extraordinary Caroline Islands affair cropped up. Geffcken gives a very curious account of the circumstances which induced Bismarck to submit his difference with Spain over these islands to the arbitration of the Holy Father. "In the brain of this Machiavelian pachyderm, who could neither advance nor retreat," writes M. de Blowitz, "there originated an archaic idea which excited universal surprise. With elephantine irony, Prince von Bismarck offered Leo XIII the post of arbitrator between Spain and Germany." According to Geffcken, M. de Blowitz and the Press of the entire world were mistaken. The idea of Papal arbitration did not originate with the "pachyderm" Bismarck. It was suggested to him, and he fell into a clumsily laid trap. He had occupied the Caroline Islands, which were worth very little, and had already been given up by the Spanish Government, when the aspect of affairs was suddenly altered by a riot at Madrid. A mob broke into the German Legation. The German Minister was insulted. The Spanish Government was obliged, under the pressure of public opinion, to reaffirm its alleged rights, and to claim the privileges of Spain as the first occupant of the islands. Matters, however, had already gone too far to allow Prince Bismarck to give way without injury to the dignity of the Empire, and he immediately ordered the publication of two documents establishing the rights of Germany; but a despatch from the Emperor soon upset the Chancellor's plans. This despatch stated that the Spanish Monarchy must not be endangered, and that the young King, having to some extent thrown himself, during his recent visit to Germany (September 1883), on the generosity of the Emperor, it would be unseemly for the German Government to act harshly towards him. The position was very difficult for Bismarck. As M. de Blowitz well says, the Prince could neither advance nor retreat. At this stage an Italian journalist, whom Bismarck had expelled from Germany, conceived a colossal practical joke. He sent a telegram to a Berlin news-

paper, announcing that the Spanish Government was about to ask the Pope to intervene. Bismarck took this story *au sèrieux* and intercepted the telegram. Then, believing that he was about to accomplish a diplomatic master-stroke, he resolved to be beforehand with Spain, and propose the arbitration of which not a single Spanish statesman had thought for a moment. Although the Pope's decision was in favor of Spain, it brought about quite a *détente* between Berlin and Rome. The Pope sent the Chancellor the Order of Christ, with an autograph letter in which he said the strength of Germany depended on the co-operation of the Catholic Church. The Chancellor wrote to the Pope, asking him to order the Centre to support the Government, and offering him certain concessions in return. As is known, the Centre remained deaf to all exhortations, and refused to give up one iota of the Catholic claims or a single line of its political programme. It does not, moreover, appear that the Pope disapproved of this attribute, inasmuch as, in an address to the German pilgrims on the 21st April, 1885, he congratulated them on the "good appearance" preserved by Catholics in their country. In any case, it is certain that the Papal diplomacy very largely contributed to the abolition of the Kulturkampf.

The reign of Leo XIII has also witnessed the official re-establishment of relations between Russia and the Holy See. In Great Britain the Pope's letter to the English led to numerous conversions. In America the Pope exerted all his influence in favor of the religious revival, but at the same time he strove to confine the imprudent zeal of the innovators within the bounds of orthodoxy. In every part of the world he pursued the great work of the union of the Churches through a return to Catholic unity. He showed himself intransigent in regard to one Government only, the Italian, because any compromise on his part with the Government which confiscated the temporal power of the Popes, and thereby affected the independence of the Holy See, would have been equivalent to an abandonment of the imprescriptible rights of the Church.

CHAPTER XIV.

LEO XIII AND THE REUNION OF CHRISTENDOM.

WHATEVEVER other attributes history will vindicate to the great Pontiff, Leo XIII, it will surely not deny him that of peacemaker. Whatever criticisms his enemies may pronounce against him as the ruler of Christendom, they cannot but acknowledge that his policy has been conciliatory. This conciliatory spirit has been manifested particularly in his efforts for the reunion of Christians in the East as well as in the West.

This sweet spirit of peace characterizes, in an especial manner, the Pope's action towards those Anglicans who have manifested a desire of reunion. The movement toward reunion in the Anglican Establishment was brought about in a remarkable manner. A French divine of somewhat liberal tendencies wrote a book in defence of the validity of Anglican Orders, the tenor of which, to the more conservative schools of theology, appeared to savor somewhat of rashness, as reflecting on the position held by the Church for over three hundred years. The Church, for good reasons, from the very outset, regarded Anglican Orders not even as doubtfully valid. Hence every Anglican minister, who was admitted to the priesthood in the Catholic Church, was simply reordained unconditionally. The fact that the contrary opinion was not at once condemned by the Pope inspired a certain class of Anglicans with confidence in Leo XIII, which resulted in the overtures of reunion made by Lord Halifax, Chairman of the English Church Union, and his followers.

Their proposals were kindly reciprocated by His Holiness, and led to the Encyclical *ad Anglos*, in which he only exhorted all Catholics and Protestants to pray for the reunion of all Christians in one fold and under one shepherd. This Encyclical was well received by English-speaking Protestants all the world over. The next step was the appointment of a commission to discuss

the validity of Anglican Orders, in which both sides were represented and respectfully heard.

These acts of conciliation on the part of Leo XIII, while they filled all those that were eager for unity with confidence, seemed to foster an overweening hope of compromise in the hearts of those who had little conception of what constituted true unity, and of the nature of true unity Lord Halifax and his party from the very outset displayed profound ignorance. Hence the undue stress laid on Anglican Orders and other side issues, while the great essential points of unity were left out of sight.

This trend of thought among Anglicans is thus described by His Eminence, Cardinal Vaughan, in a letter to the *Times*, on occasion of the publication of the Pope's Encyclical: "Some of our countrymen," says His Eminence, "think that corporate reunion may be achieved on the basis of an amicable federation of independent communities calling themselves Christian. Others are for tying up what they call the Roman, Greek and Anglican branches or obediences into one, yet so that each shall be independent of the others. Others believe that corporate union may be attained by professing all the doctrine taught by the See of Rome with exceptions. Others again would regard the Church of Christ as an invisible creation internally uniting all good men in the bonds of faith and charity, while externally all such bonds are cruelly rent asunder."

To dissipate all those misconceptions and illusions a word from Rome was necessary. Rome has spoken, the phantoms have disappeared, and the case is ended once for all. While Mr. Gladstone, in labored phrase, was ventilating his views and speculations—which apparently are identical with those of Lord Halifax—the Pope anticipated them by his Encyclical on *Christian Unity*.

While the former Encyclical was wholly exhortatory, this latter one was entirely doctrinal. It was addressed, not like the former, to the people, but to the body of the Episcopacy throughout the world. It embodies the entire teaching of Scripture and tradition on the constitution and unity of the Church.

The Church is a *visible body*—the visible body of Christ, ac-

cording to the Apostle—founded by Christ on His Apostles, having an invisible soul. "From this it follows that those who arbitrarily conjure up and picture to themselves a hidden and invisible church are in grievous and pernicious error; as are those who regard the Church as a human institution, which claims a certain obedience in discipline and external duties, but which is without a perennial communication of the gifts of divine grace, and without all that which testified by constant and undoubted signs of the existence of that life which is drawn from God."

The Church is *one*. "Since the foundation and constitution of the Church is a positive act of Christ," says the Pope, "the entire case must be judged by what was actually done," not by what Christ might have done. "But when we consider what was actually done, we find that Jesus Christ did not, in point of fact, institute a church to embrace several communities similar in nature, but in themselves distinct, and lacking those bonds which render the Church one and indivisible after that manner in which in the creed we profess: 'I believe in one Church.'" Of this one body, of which the invisible head is Jesus Christ, the Apostle says: "All the members of the body, whereas they are many, yet are one body; so also is Christ." It is "one body and one spirit." Christ Himself prayed "that they may also be one in us (himself and the Father). . . . that they may be made perfect in one, that they all may be one as thou, Father, in me and I in thee.'

But Christ wished in His Church, not only unity of constitution, but also unity of *faith:* "One Lord, one faith, one baptism." Hence a living authoritative and perpetual *magisterium* (teaching office) was necessary. "Going, therefore, teach ye all nations; . . . and behold I am with you all days, even to the consummation of the world." "I will ask the Father, and he shall give you another Paraclete, that he may abide with you forever, the Spirit of truth." This mission and promise were not destined for the Apostles alone, but for their successors to the end of time. In them—that is, in the Bishops of the Church—this teaching office is perpetuated. "As Christ was sent by God

and the Apostles by Christ, so the Bishops and those who succeeded them were sent by the Apostles,"

To these teachers He promised His abiding assistance and the Spirit of truth, so that they cannot err in teaching His revealed doctrine. Hence arises the obligation of believing without exception whatever they propose to us as revealed truth, according to the teaching of the Vatican Council: "All those things are to be believed by divine and Catholic faith, which are contained in the written or unwritten word of God, and which are proposed by the Church as divinely revealed, either by a solemn definition or in the exercise of its ordinary and universal teaching office."

But Christ made His Apostles and their successors not only the infallible teachers of truth, but also the dispensers of the divine mysteries and the pastors and ruler of His Church. Them He commissioned to "preach the Gospel," to "baptize," to offer the holy Sacrifice "in commemoration" of Him, to "forgive sins," to "feed," that is, to rule His flock. Hence the Apostles and their successors are true rulers to whom the faithful owe obedience. "Therefore" the Pope concludes, "the Church is a *society*, divine in its origin, supernatural in its end and in the means it proximately adopted to the attainment of that end; but it is a human community inasmuch as it is composed of men."

In this society Christ established a *supreme authority* in St. Peter, to whom he gave universal jurisdiction over His church. On Peter He built His Church, as on the *rock* against which the gates of hell should not prevail. To Peter He gave the *keys* of His kingdom. To Peter He gave charge to *feed His lambs and His sheep*, that is, His entire flock. St. Peter He commanded to "*strengthen his brethren.*" This same office and power are inherited by the Roman Pontiffs, the successors of St. Peter.

But also the *bishops*, the successors of the Apostles, belong essentially to the constitution of the Church; for He who chose Peter as the head of His Church chose also the twelve whom "He called Apostles" and perpetuated them in the bishops of the Church, whence they are the ordinary pastors of their dioceses. But whatever power they possess they have received dependently on Peter. "It is necessary to bear this in mind, that

nothing was conferred on the Apostles apart from Peter, but that several things were conferred on Peter apart from the Apostles. Christ constituted Peter, not only pastor, but pastor of pastors; Peter therefore feeds the lambs and feeds the sheep, feeds the children and feeds the mothers, governs the subjects and rules the prelates, since the lambs and the sheep form the whole of the Church."

Hence it follows that those bishops who separate themselves from Peter, that is, his successor, *cease to be successors of the Apostles*, being detached from the foundation, segregated from the chief pastor. They therefore forfeit all jurisdiction in Christ's Church. "But the Episcopal Order," says Leo XIII, "is rightly judged to be in communion with Peter, as Christ commanded, if it be subject to and obey Peter; otherwise, it necessarily becomes a lawless and disorderly crowd. It is not sufficient for the due preservation of unity of the faith, that the head should merely have been charged with the office of superintendent, or should have been invested solely with a power of direction. But it is absolutely necessary that he should have received real and sovereign authority, which the whole community is bound to obey."

Nor does this supreme power of the Sovereign Pontiff detract in aught from the dignity of the episcopate. For the Roman Pontiffs, mindful of their duty, wish above all things that the divine constitution of the Church should be maintained. Therefore, as they defend, with all necessary care and vigilance, their own authority, so they have also labored, and will continue to labor, that the authority of the bishops may be upheld. Nay, they look upon whatever honor and obedience is given to the bishops as paid to themselves. "My honor," wrote St. Gregory, "is the honor of the universal Church. My honor is the strength and stability of my brethren. Then I am honored when due honor is given to every one."

Such is the tenor of Pope Leo's Encyclical on the reunion of Christendom. The Pope's idea of Christian unity, is the unity of organization established by Christ on St. Peter, the supreme head of the Church and his successors, and the Apostles and

their successors, united with Peter in the bond of subordination and obedience. It is the unity of faith founded upon the infallible teaching office of Peter and the other Apostles united with him. It is the unity of worship, founded on the eternal priesthood established by Christ in St. Peter and the Apostles, and transmitted to us in their lawful successors. This is the basis of true union, Any attempt at reunion on any other lines is illusory.

The wording of the defining portion of the decree is as follows:

"*Wherefore, strictly adhering in this matter to the decrees of the Pontiffs, our predecessors, and confirming them most fully, and, as it were, renewing them by our authority, of our own motion and certain knowledge we pronounce and declare that ordinations carried out according to the Anglican rite, have been, and are, absolutely null and utterly void.*"

The result is what every sound Catholic theologian anticipated. It is only insufficient knowledge or misguided zeal that could have prompted divines ever to hold the contrary opinion.

These Letters Apostolic of Leo XIII, apart from the definition they contain, are most interesting and instructive, as they convey the result of the close and patient investigation of the learned body of divines who were charged with the inquiry into the validity of the Anglican orders. Particularly interesting is the plain and candid statement of the facts that led up to the decision. The Pope says;

"We have now determined to turn our consideration to a matter of no less importance, which is closely connected with the same subject and with our desires. For an opinion already prevalent, confirmed more than once by the action and constant practice of the Church, maintained that when in England, shortly after it was rent from the centre of Christian unity, a new rite for conferring holy orders was publicly introduced under Edward VI, the true sacrament of orders as instituted by Christ lapsed, and with it the hierarchical succession. For some time, however, and in these last years especially, a controversy has sprung up as to whether the sacred orders conferred according to the Edwardine ordinal possessed the nature and effect of a sacrament; those

in favor of the absolute validity, or of a doubtful validity, being not only certain Anglican writers, but some few Catholics, chiefly non-English. The consideration of the excellency of the Christian priesthood moved Anglican writers in this matter, desirous as they were that their own people should not lack the twofold power over the body of Christ. Catholic writers were impelled by a wish to smooth the way for the return of Anglicans to holy unity. Both, indeed, thought that in view of studies brought up to the level of recent research and of new documents rescued from oblivion it was not inopportune to re-examine the question by our authority. And we, not disregarding such desires and opinions, and, above all, obeying the dictates of apostolic charity, have considered that nothing should be left untried that might in any way tend to preserve souls from injury or procure their advantage.

"It has, therefore, pleased us to graciously permit the cause to be re-examined, so that through the extreme care taken in the new examination, all doubt, or even shadow of doubt, should be removed for the future. To this end we commissioned a certain number of men noted for their learning and ability, whose opinions in this matter were known to be divergent, to state the grounds of their judgments in writing. We, then, having summoned them to our person, directed them to interchange writings and further investigate and discuss all that was necessary for a full knowledge of the matter. We were careful also that they should be able to reëxamine all documents bearing on this question which were known to exist in the Vatican archives, to search for new ones, and even to have at their disposal all acts relating to this subject which are preserved by the Holy Office, or, as it is called, the Supreme Council, and to consider whatever had, up to this time, been adduced by learned men on both sides. We ordered them, when prepared in this way, to meet together in special sessions. These, to the number of twelve, were held under the presidency of one of the Cardinals of the Holy Roman Church, appointed by ourselves, and all were invited to free discussion. Finally we directed that the acts of these meetings, together with all other documents, should be

submitted to our venerable brethren, the Cardinals of the same Council, so that when all had studied the whole subject and discussed it in our presence, each might give his opinion."

The Holy Father then goes on to review and discuss the decisions of Popes Julius III and Paul IV, in the reign of Queen Mary, in regard to those bishops and priests who had been ordained according to the Ordinal of Edward VI, and concluded his argument with the following interesting paragraph, which contains the most striking and convincing proof for any one who is capable of understanding the force of a theological argument:

"The authority of Julius III and Paul IV, which we have quoted, clearly shows the origin of that practice which has been observed without interruption for more than three centuries, that ordinations conferred according to the Edwardine rite should be considered null and void. This practice is fully proved by the numerous cases of absolute reordination according to the Catholic rite even in Rome. In the observance of this practice we have a proof directly affecting the matter in hand. For if by any chance doubt should remain as to the true sense in which these Pontifical documents are to be understood, the principle holds good that "custom is the best interpreter of law." Since in the Church it has ever been a constant and established rule that it is sacrilegious to repeat the sacrament of orders, it never could have come to pass that the Apostolic See should have silently acquiesced and tolerated such a custom. But not only did the Apostolic See tolerate this practice, but approved and sanctioned it as often as any particular case arose which called for its judgment in the matter.

"We adduce two facts of this kind out of many which have from time to time been submitted to the Supreme Council of the Holy Office. The first was in 1684 of a certain French Calvinist, and the other in 1704 of John Clement Gordon, both of whom received their orders according to the Edwardine ritual. In the first case, after a searching investigation, the consulters, not a few in number, gave in writing their answers—or as they may call it, their *vota*—and the rest unaminously agreed with their conclusion, "for the invalidity of the ordination," and only on

account of reasons of opportuneness did the Cardinals deem it well to answer by a "dilata" [*viz.*, not to formulate the conclusion at the moment.] The same documents were called into use and considered again in the examination of the second case, and additional written statements of opinion were also obtained from consultors, and the most eminent doctors of the Sorbonne and of Douai were likewise asked for their opinion. No safeguard which wisdom and prudence could suggest to insure the thorough sifting of the question was neglected."

From these facts His Holiness concludes: "Hence it must be clear to every one that the controversy lately revived, had been already definitely settled by the Apostolic See, and that it is to the insufficient knowledge of these documents that we must, perhaps, attribute the fact that any Catholic writer should have considered it still an open question."

The next thing that comes into consideration is the Anglican Ordinal. The Sacraments of the New Law as sensible and efficient signs of invisible grace should signify the grace which they effect, and effect the grace which they signify. This signification is contained particularly in the *form* of the Sacrament. Now, according to the Anglican ordinal the form of the Sacrament of Orders is: "Receive the Holy Ghost." But this form of itself does not signify the specific grace of the priesthood, which consists chiefly in the power "of consecrating and offering the true body and blood of our Lord." This holds good for episcopal consecration as well as for priestly ordination. Hence it follows that neither priestly nor episcopal orders can be conferred according to the Anglican ordinal, as it was in use in the Anglican Church for a century after the Reformation.

True, the form was subsequently supplemented by the words: "for the office and work of priest (or bishop);" but that was long after the succession had been interrupted. In any case the "office and work of priest" in the sense of the Anglican ordinal is not that intended by Christ, namely, "the consecrating and offering of His true body," since every reference to consecration, sacrifice and priesthood was studiously eliminated from the ordinal to suit the taste of the Reformers, who rejected the

dogma of transubstantiation and the holy sacrifice of the Mass. The "office and work of priest," in the Anglican sense, is, therefore, something very different from the true Catholic meaning of these words, and consequently could not signify the conferring of the power to consecrate and offer sacrifice. The form of Anglican ordination, therefore, lacks that significance which is necessary, according to the institution of Christ, to effect the sacramental grace of orders.

But not only is the form insufficient, but also the necessary *intention* is wanting. The Pope treats this point so clearly and concisely that we cannot do better than insert the whole passage for the instruction of our readers.

"With this inherent defect of form is joined the defect of intention, which is equally essential to the sacrament. The Church does not judge about the mind and intention in so far as it is something by its nature internal; but in so far as it is manifested externally she is bound to judge concerning it. When any one has rightly and seriously made use of the due form and the matter requisite for effecting or conferring the sacrament, he is considered by the very fact to do what the Church does. On this principle rests the doctrine that a sacrament is truly conferred by the ministry of one who is a heretic or unbaptized, provided the Catholic rite be employed. On the other hand, if the rite be changed with the manifest intention of introducing another rite not approved by the Church and of rejecting what the Church does, and what, by the institution of Christ, belongs to the nature of the sacrament, then it is clear that not only is the necessary intention wanting to the sacrament, but that the intention is adverse to and destructive of the sacrament."

These are briefly the arguments on which Leo XIII bases his decision. It rests simply on the nature of the sacrament of orders as instituted by Christ, not on the historical question, whether Barlow, who is the first link of the Anglican succession, was a duly consecrated bishop or not. This is a merely historical question, which does not lie within the competency of the Church to decide. Independently of this question—even supposing Barlow to have been a true bishop, Anglican orders are invalid *from*

the defect of form and intention. This is the Pope's contention; and on this his final judgment is based.

Most pathetic is the Pope's appeal to Anglicans, and particularly to the Anglican clergy who are of good will, to return to the true fold. It is an object lesson of apostolic zeal and the most touching expression of paternal tenderness. Our readers will doubtless re-echo the Holy Father's sentiments as they peruse his inspiring words.

"It remains for us to say that even as we have entered upon the elucidation of this grave question in the name and in the love of the Great Shepherd, in the same we appeal to those who desire and seek with a sincere heart the possession of a hierarchy and of orders. Perhaps until now aiming at the greater perfection of Christian virtue, and searching more devoutly the divine Scriptures, and redoubling the fervor of their prayers, they have, nevertheless, hesitated in doubt and anxiety to follow the voice of Christ, which so long has interiorly admonished them. Now they see clearly whither He in His goodness invites them and wills them to come. In returning to His one only fold they will obtain the blessings which they seek, and the consequent helps to salvation of which He has made the Church the dispenser, and, as it were, the constant guardian and promoter of His redemption among the nations. Then indeed 'they shall draw waters in joy from the fountains of the Saviour.' His wondrous sacraments, whereby his faithful souls have their sins truly remitted, and are restored to the friendship of God, are nourished and strengthened by the heavenly bread and abound with the most powerful aids for their eternal salvation. May the God of peace, the God of all salvation, in His infinite tenderness enrich and fill with all these blessings those who truly yearn for them.

"We wish to direct our exhortation and our desires in a special way to those who are ministers of religion in their respective communities. They are men who, from their very office, take precedence in learning and authority, and who have at heart the glory of God and the salvation of souls. Let them be the first in joyfully submitting to the divine call, and obey it and furnish a glorious example to others. Assuredly with an exceed-

ing great joy their mother, the Church, will welcome them and will cherish with all her love and care those whom the strength of their generous souls has amid many trials and difficulties led back to her bosom. Nor could words express the recognition which this devoted courage will win for them from the assemblies of the brethren throughout the Catholic world, or what hope or confidence it will merit for them before Christ as their judge, or what reward it will obtain from Him in the heavenly kingdom! And we ourselves in every lawful way shall continue to promote their reconciliation with the Church, in which individuals and masses as we ardently desire, may find so much for their imitation. In the meantime, by the tender mercy of the Lord our God, we ask and beseech all to strive faithfully to follow in the open path of divine grace and truth."

Such an appeal cannot fail of its effect. True, we cannot, such are human weakness and prejudice, expect large masses to return to the Church at once; but we have grounds to hope that many individuals will hear and follow the voice of the supreme shepherd to whom Christ has entrusted His flock. Now their illusions are dissipated they know exactly where they stand; they see that there can be no compromise; they fully realize that the only way to reunion is complete submission to the Church's teaching and guidance, that there is no sanctification except through the ministry of her priesthood.

Some will say that by this definition the efforts for reunion have received the death-blow. In our opinion, this has been the most efficacious step yet taken towards reunion—not "corporate reunion," in the sense of Lord Halifax, but union by the individual accession of those who earnestly "seek the kingdom of God in the unity of faith."

As far as corporate reunion goes, therefore, the movement is just where it started, and is likely to remain there. The good will of the Pontiff, however, the prayers of the faithful all over the world, the open and friendly discussion of the subject on both sides and the earnest yearning for unity in the hearts of English-speaking Protestants are doubtless bringing the multitudes nearer to the Catholic Church.

CHAPTER XV.

THE POPE AND THE PRESS.

The first interviewer—Brethren at enmity—Special correspondents at the Vatican—A Frenchwoman journalist and the Pope —What Leo XIII thinks of Anti-Semitism.

"*Si facciamo uno periodico!*" (Suppose we start a paper.) This remark was made, not without a shade of irony, by Cardinal Franchi to Leo XIII, who had just been expatiating on the utility of the head of the Church publicly expressing his opinion, on the great public questions of the day. The Pope did not start a paper, but he justly attributed importance to the Press. He wished to use it as a lever with which, like another Archimedes, to move the world, and he generally received journalists with marked favor. The first to whom he gave audience at the Vatican was Louis Veuillot. The new Pope spoke of the immense services that could be rendered to the Catholic religion by journalists who were both earnest Catholics and men of talent.

"Do you know many of that description?" added the Pope with a smile. "And will you be able to leave the *Univers* in good hands when you are no longer there to edit it?"

Louis Veuillot mentioned two names, those of MM. Loth and Auguste Roussel. Alas! what remains of Louis Veuillot's work to-day? The *Univers* still survives, and fights the good fight against the adversaries of the Papal directions, but it has not escaped those internal divisions to which the words of Christ may be applied—"Every kingdom divided against itself is brought to desolation." MM. Loth and Auguste Roussel, the two spiritual children of the great controversialist, are just those who have brought about the schism. The outcome was the *Vérité* and that paper had hardly come into existence before it engaged in a deadly struggle, with the *Univers*. It need hardly

be said that this conflict was a distress to Catholics, who would prefer to see these two brethren unite their forces against the common enemy.

The most remarkable feature of this fratricidal struggle is the fact, perhaps unprecedented, that the Pope took part in it by administering a public and official reprimand to one of the contending newspapers, through the Secretary of State. The *Vérité* not having mended its ways, it obtained none of the benedictions for which the religious papers are accustomed to implore the Holy Father at stated intervals. The staff of the *Vérité* were consequently left with the unpleasant alternative of either committing professional suicide, or discounting the accession of a Pope who might be less severe toward the line of conduct which is their *raison d'être*.

I have stated that Leo XIII took a great interest in the Press, and the example I have just cited is a sufficiently good proof of the assertion. I added that the Pope usually received journalists with marked favor. This is shown by the fact that he did not disdain to allow himself to be interviewed on several occasions. I think I may say without fear of contradiction, that he is the first Pope who ever took this means of placing himself in touch with public opinion. It is true that the interview is a comparatively recent journalistic method, but it is none the less curious to see the head of the Church "sitting," if I may use the expression, to a reporter just as he afterwards sat to the painter Chartran, and, as a climax of modernism, to a biograph. M. Charles Benoist was right when he wrote that "on the symbolic stone, by a combination of the very old and the very new, Leo XIII has built a bell tower and discovered a style."

The journalists whom the Pope allowed to interview him are of course not very numerous. I have already referred to M. de Blowitz, and I should mention the interview with Leo XIII which appeared in the *Petit Journal* on the 17th February, 1892, under the signature of M. Judet. This interview created a great sensation in consequence of the Pope's important statement:—"I am of opinion that all citizens should remain within the limits of the law. Every one may maintain his own private

preferences, but when action is concerned, there can only be the government that France has chosen." M. Louis Joubert, writing on this subject in the *Correspondent*, said:—"In the time of the Apostles, as in the days of the Crusades, the Church appealed to the multitude. Leo XIII desires to have his ideas conveyed, by means appropriate to the new conditions of society, and undistorted by prejudice and calumny, to the remotest village of the country. This is why the most widely read of French newspapers, the *Petit Journal*, was given the honor of disseminating the Pope's words and bringing them into the dwellings of even those who have never crossed the threshold of their *curé*." Subsequently M. Boyer d'Agen ventured to question the Pope on the Dreyfus case, and brought back from Rome a grand declaration of justice and charity.

Of all the interviews to which Leo XIII consented, the most curious and remarkable is the one given to Mme. Séverine (the well-known journalist) on the 31st July, 1892, and published in the *Figaro* on the 3d August. There can be no doubt about this interview. It was applied for in the following letter, dated 9th July, addressed to Cardinal Rampolla, and couched in sufficiently explicit language to fully enlighten the Secretary of State and the Pope on the nature and object of the desired audience, and the qualifications of the person who asked for it:—

"MONSIGNOR,

"I venture to solicit, through you, a private audience of his Holiness.

"My name will tell you who I am. It is that of a servant of the poor according to your law; of a woman who was a Christian, and remembers it to love the humble and defend the weak; of a Socialist who, though not in a state of grace, has preserved intact, in spite of the bitter experiences of life, a deep respect for faith and a veneration for old age and captive sovereignty. My pen has more than once dared, in opposition to my own political party, to express an independent admiration of his Holiness' solicitude for the poor and friendless. This policy of the Vatican, so much in keeping with the spirit of Christ's teaching, so encouraging for those who dream of universal brotherhood, and so Christian in the highest acceptation of the word, has encouraged me to attempt what no Catholic has thought of doing, and to write to your Eminence. I am sent by M. Magnard, the editor of the *Figaro*, to ask his Holiness to give his opinion on a question that threatens to still

further divide mankind, to sow discord and hatred amongst them, and to bring about bloodshed and fratricidal conflicts. I could wish that his Holiness would deign to explain his views on anti-Semitism, convinced as I am that after he has spoken there will no longer be a Christian to rebel against his teaching. Finally, I desire if possible to draw as good a portrait of Leo XIII in literature as my compatriot and friend Chartran has done on canvas. I earnestly beg your Eminence to use your powerful influence in my favor, and I place myself in your Eminence's hands.

"I have the honor to be, etc.,

"SÉVERINE."

The Cardinal replied:—

"*Rome, 15th July*, 1892

"MADAM,

"I have received your letter of the 9th inst., and have laid its contents before the Holy Father. His Holiness will have no objection to receive you in private audience as soon as you inform him through me of your arrival, and as soon as his occupations permit him to grant your request. Will you therefore acquaint me of your arrival as soon as it takes place, and I will endeavor to facilitate your obtaining the audience which is the object of your journey. In the mean time I take this opportunity of offering you, etc.

"CARDINAL RAMPOLLA."

Séverine accordingly went to see the Pope, and she has written a delightful description of her interview, which lasted more than an hour, with the venerable Pontiff. Here is her full-length portrait of Pope Leo XIII:—

"Very pale, very upright, very thin, his person hardly visible, a little earthly clay in a covering of white cloth, the Holy Father was sitting at the end of the room in a large arm-chair, with his back to a console-table surmounted by a crucifix. The light fell full on this Latin prelate's face, strongly accentuating the details, the delicate modelling, the 'primitive' structure, in the pictorial meaning of the word. The face was vivified, animated, galvanized, so to speak, by a youthful mind, so combative for good, so fully alive to moral wretchedness, so full of pity for physical distress, that the glance seems like a miraculous dawn following the decline of day. Chartran's wonderful portrait alone can give an idea of the Pope's keen expression, but the flaming purple placed behind the snowy cassock throws a color into

the cheeks and a light into the eyes which they do not in reality possess. The Pope appeared to me 'whiter' than he was painted. He was more human and more touching; less of a sovereign, more of an apostle, and almost a grandfather! A tender, timid kindliness seems to lurk between his lips and peep out when he smiles; but the long firm nose reveals will, inflexible will, *the will that can wait!* Leo XIII resembles Perugino's models and the portraits in ancient religious pictures and cathedral windows: kneeling figures in profile, wearing the coarse woollen garments of humility, and praying with clasped, uplifted hands amongst apotheoses, nativities, triumphant saints, and celestial rejoicings. The Pope appeared to me like an incarnation of his family arms, His form is as slender and stately as the pine standing out against the ground azure of the Pecci blazon. His eyes are clear and bright as the morning star that shines at the summit of his heraldic tree.

"One feature of the Pope's personality attracts and retains attention almost as strongly as his face. I refer to the long, delicate, diaphanous, beautifully chiselled hands. With their agate-like nails, they remind one of precious ivory ex-votos, taken out of their case for some special occasion,

"The voice sounds far off, exiled by prayer, and more accustomed to rise towards heaven than descend to us. Nevertheless, in conversation, it comes back to earth from time to time, and breaks its Gregorian recitative with something like a major intonation.

"The Pope expresses himself both elegantly and correctly in French, with just a touch of his own nationality to flavor his remarks. The characteristic Italian exclamation, *Ecco!* ('There!') recurs constantly, like the snap of a whip, to stimulate or change the conversation.

"I spoke of Jesus pardoning His executioners, and putting forward their ignorance in excuse for their brutality; and I asked if it were not the Christian's duty to follow this example before all things.

"'Christ,' replied the Pope, 'shed His blood for all men without exception, and especially for those who stood in greater need

of ransom because they believed not on Him, and obstinately adhered to their unbelief. He has bequeathed the Church a duty towards these men—the duty of bringing them back to the truth.'

"'By persuasion or persecution, Holy Father?'

"'By persuasion,' replied the Pontiff quickly. 'The Church's work can only be accomplished in gentleness and fraternity. She must endeavor to root out error, but all personal violence is contrary to the will of God and to His teaching, as well as to the character of my office and the power I wield.'

"'Then religious wars——'

"'Those two words are in contradiction,' replied the Pope, with an emphatic gesture.

"'And racial wars, Holy Father?'

"'What races? They are all sons of Adam, whom God created. What does it matter if human beings in different latitudes differ in color and aspect? Their souls are all moulded with the same spiritual substance. Why do we send missionaries to heretics and savages? Because all human beings without exception are God's creatures. The only difference is that some are fortunate enough to know the true faith, and others are not. They are all equal in the sight of the Lord, because the existence of them all is the outcome of His will.'"

Cardinal Rampolla read and approved Séverine's article before it appeared in print. We can easily imagine the reception given to it by those little coteries and pontiffs who cannot regard the Pope in any other light than that of their Grand Almoner. Those who could not make the Pope's views fit in with their particular tenets declared the interview apocryphal. But Séverine, as we have seen, had taken her precautions, and once more sarcasms and insults were hurled in vain against the walls of the Vatican.

"It would seem," says Cardinal Satolli, "as if from the time when Leo XIII succeeded Pius IX, he had formed a grand plan, in which he took cognizance of all the needs of humanity, and determined on the provisions he would make for those needs.

We can best distinguish this design of the Pope in his successful efforts to bring the Church and the masses of the people, the new democracy, into closer mutual relations.

CHAPTER XVI.

THE POPE AS WRITER AND POET.

Political, social, and doctrinal encyclicals—The Pope's favorite authors—His amusements—An ode to Christian France—*Carmina Novissima.*

The written works of Leo XIII will, I think, survive intact, because they owe their existence not only to a great Pope but to a great writer. There is one part of these works especially likely to endure, because it is connected with the perennial life of the Church. I refer to the encyclicals, those declarations of the Sovereign Pontiff's masterly doctrine, in which he adheres with the perseverance of genius to the principles he had laid down for himself as early as April 1878.

"The world," he then wrote, in a letter to the bishops, "is in a state of great unrest, in regard to doctrine, social intercourse, and State government. "But," he added, "God has made nations curable, and as He founded the Church for the salvation of His people, and promised to grant her His help unto the end of time, we are fully confident that the human race will be warned by the evils and calamities that oppress it, and will finally seek salvation in submission to the Church and the infallible authority of the Apostolic See."

Of all the Pope's encyclicals, those devoted to political questions are the most important and numerous. We cannot do better than quote those respectively dealing with the origin of civil power (June 29, 1881), the religious question in France (Feb. 8, 1884), and the Christian constitution of states (Nov. 1, 1885), with its remarkable views on the spirit of tolerance and liberty. The *Libertas* Constitution, in which liberty of conscience, liberty of religion, liberty of the Press are defined with an incomparable loftiness of view, should also be mentioned, as

well as the 1892 encyclical to the French people, to which we have already referred.

The social question, big as it is with coming storms, attracted quite as much of the Pope's attention as the political outlook. If his utterances on the former were less frequent than on the latter, the reason is to be found in the fact that he encountered opposition of only a half-hearted character in regard to social questions. His masterly *Rerum Novarum* encyclical, in which he clearly lays down the reciprocal obligations of employers and employed, has rightly earned him the title of the Workmen's Pope—the workmen's, not the socialists', those far from disinterested labor advocates whom he denounced with the utmost vigor in his encyclical of the 28th December, 1878, on modern errors. A similar motive dictated the encyclical of the 20th April, 1884, in which the Pope stigmatized Masonic sects as enemies of the Church and the public weal.

In Leo XIII the philosopher is quite as prominent as the politician, the theologian, or the sociologist. His encyclical on Christian philosophy (August 4, 1879) was the signal for quite a series of reforms in the theological studies in the seminaries. Thanks to him, the young clergy are now better acquainted with the great works of the doctors of the Church, and especially St. Thomas Aquinas. We have already noticed the marked preference and deep admiration, amounting almost to adoration, expressed by Leo XIII for the Angelic Doctor, and it is interesting to observe how the Pope's energetic efforts brought his clergy throughout the world to share his views on the matter. Mgr. d'Hulst, who was accused, wrongly as it turned out, of having taught a philosophy other than that of St. Thomas Aquinas, at the Catholic Institute in Paris, was obliged to go all the way to Rome, and produce the copy-books to convince the Pope that the charge was unfounded.

I should also mention the Pope's admirable letter on Christian marriage (Feb. 10, 1880), and what I may call his encyclicals on the mysteries of religion, such as that of the 3d December, 1880, on the propagation of the faith, the childhood of Christ, and the schools in the East; that of the 8th June, 1883, on the Order of

St. Francis; those of 1879, 1881, and 1885, conveying the good news of the Jubilee; those on the study of the Scriptures and the use of the rosary; and finally, the encyclical in which he called upon all the churches to fulfil the prophecies by uniting under the crozier of the supreme Bishop. Never before the time of Leo XIII had the Papal encyclicals had so many readers, and never have they been so much appreciated by the literati. The fact is, that the Pope's letters are not only faultless in style, but are marvellously well adapted to the needs and anxieties of the present day. His compositions have the conciseness of Tacitus, the richness and elegance of Cicero, and the grace of Sallust—the three classical prose authors whom the Pope prizes above all others and is never tired of reading. At the same time, his affinity to Tacitus, Cicero, and Sallust does not prevent him from having a marked literary individuality of his own. As M. Georges Goyau says:—"The Pope has accomplished the almost impossible feat of writing with a style of his own in a dead language. He does not merely translate his compositions into Latin; he is a Latin author. This miracle was begun during his early education, and was completed after his accession to the Pontifical throne. Before that time he had all the classical scholar's knowledge and faultless elegance. Latin, however, remains a dead language to the scholar, no matter how great his attainments. It lends itself to all sorts of curious displays, mental gymnastics and dilettantism, but it is none the less dead. When he became Pope, Leo XIII took up his abode in the only spot in the world in which Latin is still a living language. Everywhere else it is more and more disregarded and allowed to fall into disuse, but the Holy See is prolonging the existence of Latin from age to age. Its history makes it the language of a governing power. It conquered and civilized the world. For several centuries it furthered the world-wide ambitions of Pagan Rome—ambitions inherited by the Christian Church to all eternity. When Leo XIII the depositary of these ambitions, expresses them in what may be called their native language, they inspire him with prodigies; he thinks and sees in Latin. Resolve an encyclical of Leo XIII into its compotent parts, and though you preserve the meaning,

the inspiration has gone; it seems as if half the Papal signature at the bottom had faded away. The Pope's ample periods and vigorous assertion will not bear interference without losing their essential qualities. His secretaries had little to do with the form in which his thoughts are given to the world." It might be added, that when the Pope had signed an encyclical it was never published forthwith. The manuscript always remained several weeks in a locked drawer, the key of which the Pope kept. There it should wait until the Holy Father, after having carefully read it over and replaced it on the loom, as Boileau would say, at length considered it ready for the printer.

In addition to the Pope's doctrinal writings, his poetry calls for notice here. Poetry as we have seen, was his favorite pastime as far back as his schooldays, when he used to write to his parents in verse, and compliment his masters in Latin stanzas. Not only the most imposing and solemn ceremonies, such as the centenary of the baptism of Clovis, but the trifling subjects of the charade-writer, stimulate the Pope to woo the Muse. His *Ode to Christian France*, written on the occasion of the fourteenth centenary of the baptism of Clovis, has been rendered by a Jesuit, Father Delaporte, in French verse, so closely reproducing the original as to justify inclusion here.[1]

CARMEN SÆCVLARE.

Vive le Christ
qui aime les Francs !

En mémoire du très heureux jour où la nation des Francs, à la suite de Clovis se donna au Christ.

Les peuples ici-bas s'agitent; Dieu les mène ;
La puissance est à lui, qui la donne ou reprend ;

[1] This version may be roughly rendered into English as follows :—

CARMEN SÆCULARE.

In memory of the most happy day on which the Franks, led by Clovis, gave themselves to Christ.

The peoples of this earth arise, inspired
By God, who power gives and takes away.

Il élève, il abat toute grandeur humaine,
Comme il lui plaît : Dieu seul est grand.

Les Teutons menaçaient les France : sous leur étreinte
Les Francs allaient fléchir ; quand vers le Roi des cieux
Clovis, en qui la foi s'éveille avec la crainte.
Tendit les bras, leva les yeux.

" O Dieu, toi qu' à genoux Clotilde adore et prie,
Sauve-nous ; à mon tour, je proclame tes droits ;
Je te donnerai tout, mes jours et ma patrie ;
Sauve-nous, Jésus ! et je crois."

Plus d'effroi ; les guerriers retrouvent leur courage ;
L'espérance renaît sur les fronts, dans les cœurs ;
Les Francs, comme un torrent qui roule un jour d'orage,
Écrasent leurs sanglants vainqueurs.

Tes vœux, ô roi des Francs, le Christ les réalise ;
Triomphe ! . . . Et ta parole, ô roi, tu la tiendras ;
Va, Clovis, courbe-toi sous le joug de l'Église ;
L'évêque, à Reims; t'ouvre ses bras.

Quels sont ces ètenards dans le temple ? . . O mystère !
Pres de l'autel du Christ se courbe un roi puissant :

All human greatness doth He make and mar
As pleaseth Him ; for He alone is great.

Before the threatening Teuton hordes, the Franks
Were giving way, when, to the King of Heaven,
Clovis, with dawning faith allied to fear,
Stretched forth his arms and raised imploring eyes.

" O Thou whom Clotilde humbly doth adore,
Save us ; Thy awful sway I meekly own.
All, all I yield : my country and my life.
Save us, O save us, Lord, and I believe."

Fear vanishes ; the Franks take heart anew,
Hope dawns again on every brow and heart.
A foaming mountain torrent now, the Franks
O'erwhelm their bloody tyrants of the eve.

Thy cry, O Frankish king, the Lord hath heard ;
Thou triumphest, but, mindful of thy word,
Thy neck shalt thou before the Church incline ;
To holy Rheims the bishop welcomes thee.

Whose be these standards in the Church ? Behold !
Before Christ's altar kneels a mighty king.

Les guerriers ont suivi le prince au baptistère ;
Après lui, le peuple y descend.

Rome, tressaille ! et vois quelle gloire est la tienne !
O reine, ô mère étends ton royaume en tout lieu,
Ayant reçu la foi de la France chrétienne,
Qui devient le peuple de Dieu.

Elle est ta Fille aînée ; il faudra qu'autour d'elle
On respecte sa Mère et protège ses droits . . .
Peuple fier ! Son honneur sera d'être fidèle
A Pierre, le premier des rois.

Regarde ses héros qui s'en vont d'âge en âge ;
Le vainqueur du farouche Astolphe ouvre leurs rangs,
Lui, gardien du Pontife et du saint apanage
Que lui fit le glaive des Francs.

Il vient, il venge Rome ; et, deux fois, la victoire
L'accompagne au travers des Alpes. Et sa main
Délivre l'Italie, et taille un territoire
Qu'il donne au monarque Romain.

Là-bas, autres exploits, autre lutte sublime :
Les Francs ont combattu : que leur triomphe est beau !

His warriors leads he to the holy font,
And all the people follow in his train.

Tremble, O Rome, and view thy wakening might !
O Queen ! O Mother, spread thy arms o'er all !
The faith of Christian France hast thou received:
Of France, the chosen race that is to be.

Thy Eldest daughter she ; her mighty sword
Shall hold thee scathless and protect thy rights.
Her generous sons no prouder boast shall make
Than faith in Peter, greatest king of all.

From age to age, behold, her heroes come ;
Fierce Astolph's conqueror leads the goodly throng,
Waving his sword, the sword of Frankish might,
The Pope's defender and the Holy See's.

He comes. Rome is avenged, and with his arms
Once more doth Victory cross the Alps. His sword
Italia frees and carves a kingdom out
To place beneath the Roman monarch's sway.

In distant climes the mighty fight goes on ;
A splendid triumph crowns the Frankish arms ;

Ils ont vengé le Christ dans les murs de Solyme,
Et reconquis le saint Tombeau.

En un siècle de deuil, quand la France chancelle,
Dieu, qu'elle a défendu, la relève et défend ;
Dieu, pour elle, combat par Jeanne la Pucelle :
Il la sauve, par une enfant.

Calvin brise le joug du Christ ; sa frénésie
Veut étouffer les cœurs dans ses dogmes étroits ;
La noblesse de France arrache à l'hérésie
Le peuple et le trône des rois.

France, comme aux beaux jours de ton antique histoire,
Viens, au berceau de Reims, renaître et rajeunir ! . . .
C'est l'heure, va, célèbre encore ta victoire,
Pour revivre un long avenir.

Mais prends garde ! En ton ciel des nuages funèbres
Vont obscurcir l'éclat et l'honneur de ton front ;
L'erreur pèse sur toi ; prends garde ! ou ses ténèbres
Sur tant de gloires s'étendront.

Christ they avenge beneath Solyma's walls,
And snatch the holy Tomb from Moslem hands.

For France a day of mourning comes, but God,
Whom she has aided, stretcheth forth His arm
And aideth her ; He sendeth Joan the Maid
And saveth France through her, a simple child.

The frantic Calvin breaks the yoke of Christ
And stifles faith within his narrow creed,
But France's nobles save from heresy
Their country and the sceptre of their kings.

O France, as in the days of long ago,
Come to the cradle of thy faith ; be born
Again ; rise from thy ashes with a shout
Of victory, and live for ever great.

But have a care ; behold the threatening clouds
That gather o'er thy head. Alas, they seek
To mask thy brow with error. O beware,
And let thy glorious past unsullied shine !

Que le Christ soit toujours ton roi ! Que dans les âmes
Il éteigne la haine aux criminels efforts !
Plus d'esclave enchaîné dans les sectes infâmes !
Soyez unis ; vous serez forts.

La vie, elle est en toi ; qu'elle se renouvelle !
Les siècles ont passé, mais ton cœur est vivant.
Courez, fils de la France, aux rives de la Vesle[1]
Pour marcher ensemble en avant.

Aux échos d'Orient ton nom résonne, ô France ;
Va, sur ces bords lointains que ton pas ébranla,
Avec la foi du Christ, porter la délivrance,
Plante la croix et défends-la.

Avec la foi du Christ, tout vit, grandit, prospère ;
Sans elle tout languit et meurt. . . . Va ton chemin ;
Toi qui fus, par le Christ, si grande, ô France, espère !
Tu le seras encore demain.

A collection of the Pope's poetry has been published, under the title of *Carmina Novissima*, with a preface by Father Enrico Vallé, of the Society of Jesus. His Holiness' poetry is, Father Vallé considers, distinctly Virgilian, not only in the arrangement of sentences, which is more a matter of style than poetical temperament, but in its elevated conception, its selection and division of ideas, and graceful ease of expression.

Let Christ remain thy king ! Let every soul
Be open to His word ; let hatred cease,
Let Sect give up its captives, let the world
Behold your union and the strength it gives.

Though centuries have passed, thy heart is still
A spring of life : let life well up again
As in the past. O valiant sons of France,
To Vesla's banks press on, and onward still.

Thy name resounds, O France, on Orient's shore.
The path that shook beneath thy feet O seek
Again, and let thy hand set up the cross
Of Christ, and bear salvation unto all.

Without the faith of Christ can nothing thrive,
But in that faith is power and life. And thou,
O France, who once through Christ was great, mayst hope,
And greatness shall thy portion be again.—Trans.

[1] The river on which Rheims, the ancient cradle of the Christian faith in France, stands.

Here is "Leo's last prayer" :—

DEO ET VIRGINI MATRI.[1]

Extrema Leonis Vota.

Extremum radiat, pallenti involvitur umbra
Jam jam sol moriens : nox subit atra, Leo,
Atri tibi : arescunt venæ, nec vividus humor
Perfluit ; exhausto corpore vita perit.
Mors telum fatale jacit ; velamine amicta
Funereo, gelidus contegit ossa lapis.
Ast anima aufugiens excussis libera vinclis,
Continuo ætherias ardet anhela plagas ;
Huc celerat cursum ; longarum hæc meta viarum ;
Expleat oh clemens anxia vota Deus !
Oh cælum attingam ! supremo munere detur
Divino æternum lumine et ore frui.
Teque, o Virgo, frui ; matrem te parvulus infans
Dilexi, flagrans in sene crevit amor.
Excipe me cælo ; cæli de civibus unus
Auspice te, dicam, præmia tanta tuli.

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[1]TO GOD AND THE VIRGIN MOTHER.

Leo's Last Prayer.

After a final gleam, the Sun pales, clothes itself in shadow, and, dying, downward sinks ; black night descends, O Leo.

It seizes thee ; no more the generous blood courses through thy dried-up veins ; life flees thy exhausted body.

Death throws his fatal dart ; thy bones, enveloped in the funeral shroud, shall lie imprisoned beneath the cold stone.

But the soul, released from bondage, soars up to Heaven, the object of its hopes.

The soul hastens ; the end of its long journey is at hand. O merciful God ! hear its anguished cry !

May I reach Heaven, and, O last boon of all, delight forever in the divine light and presence of my God.

And be with thee, O Virgin, whom I, a little child, loved as a mother, and now, an aged man, cherish still more ardently.

Receive me into Heaven, and I, a fellow-citizen of the saints, will attribute so splendid a reward to thee.

As a final quotation we may read these two stanzas, composed in 1885, in which the poet reminds his readers of the promise of immortality by Christ to His Church : [1]—

Occidit—inclamant—solio dejectus, in ipso
Carcere, in ærumnis occidit ecce Leo.
Spes insana : Leo alter adest, qui sacra volentes
Jura dat in populos, imperium que tenet.

POEM OF PROPHECY.

One of the most notable of his poems after he ascended the throne of Peter was the poem of prophecy, a translation of which is given below. It is an animated prediction of the rehabilitation of Church and State, through faith and peace. The poem was written in 1885 and is as follows :

With prophet eye the tremulous dawn I mark ;
Lumen in Coelo ! breaks the radiant day—
And terror struck, all demon forms and dark,
Plunges to their Stygian lake, there sink away.

God's human foes perforce His might have own'd,
Tearful their sacrilegeous crimes confess'd—
Hush'd is the long, fierce hate, and love enthron'd
Within those hearts, in sweet alliance blest.

The virtues chaste, our fathers once bequeathed,
Faith, manly trust, that ancient home regained ;
And Peace, her glorious brow with olive wreath'd,
Bids the arts flourish, and fair Plenty reign.

Wisdom's pure torch on every watch tower burns
Through this dear land, to scare dark Error's crew—
Such be the triumphs when Italia learns
What Heav'n fed springs her vigor may renew.

But Leo XIII did not disdain purely secular literature. He was a regular contributor to the *Vox Urbis*, a Roman magazine written entirely in Latin.

[1] Hurled from his throne they cry, Leo expires wretchedly in a dungeon Vain hope ; another Leo succeeds him, gives laws unto the people, and holds sway.

CHAPTER XVII.

THE POPE AND THE AMERICAN MOVEMENT.

Progress of Roman Catholicism in the United States—The Knights of Labor—Cardinal Gibbons in Rome—Church and State—Mgr. Ireland—The Apostolic delegate and the University of Washington—The recall of Mgr. Keane—Mgr. Schrœder's intrigues—His exclusion—The *Life of Father Hecker*—Story of an imprimatur—The Pope's letter on the American movement.

In America there are not, and cannot be, any relations between Church and State. The constitution of the United States says:—"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Under these circumstances, it is curious that during the nineteenth century no people should have given more marked signs of what Cardinal Gibbons calls the "power of attraction" of the Catholic Church. M. Brunetière does not hesitate to describe the progress of Catholicity in the United States as miraculous. M. Paul Bourget was struck by the same fact before it attracted M. Brunetière's attention, and the author of *Outre Mer* has given eloquent expression to his surprise and pleasure. Moreover, there is no disputing the evidence of correct statistics. One hundred and twenty-five years ago, out of a population of three millions, there were only thirty or forty thousand Catholics—barely one per cent—one Episcopal see, and ten churches. In 1902, out of a population of eighty millions, there are over twelve million Catholics, or more than one-seventh of the total; there are eighty-eight episcopal sees, twelve thousand priests, and as many churches. New York is the most important Catholic city in the world, the archdiocese having a greater Catholic population than Paris or Vienna.

It would have been impossible for Leo XIII not to feel the greatest interest in this religious evolution, which is calculated to attract the attention of any serious mind. It would have been equally impossible for theologians of the old school, brought up

in the respect of traditions, not to feel uneasy at the rapid growth of the Church amongst a system of liberty of which they are accustomed to see only the most dangerous side. Again, the use of an almost boundless liberty could not but involve at least some abuses; and this is exactly what has happened. If we study the history of the American Church during the last years, we see the Pope's well-meant efforts constantly thwarted by malevolent opposition, until at length the Pope was obliged to condemn, under the name of Americanism, doctrines which were never professed by the American episcopate, but which had nevertheless gained a certain number of adherents in the United States and elsewhere. By this condemnation, which his opponents immediately hailed as a victory for themselves, Leo XIII really rendered the American Church the greatest possible service. He not only pointed out great dangers against which she will henceforth be able to better defend herself, but, by clearly defining unacceptable and condemnable doctrines and tendencies, he freed her from any renewal of the vague and unjust attacks of which she was too often the victim.

Some years ago the intransigeants in the United States flattered themselves on obtaining what they regarded as a Papal condemnation of the Knights of Labor. Cardinal Gibbons, seeing that the Pope had been misled by false reports, went to Rome and pleaded the Knights' cause. He pointed out that they were in no way connected with Socialism, or at least with Socialism as understood in Europe, and that their association was founded solely with a view to the defence of workingmen's interests. I happened to see the Cardinal on his return from Rome, and I questioned him on the result of his journey.

"The Knights of Labor," he replied, "have now no better friend than the Pope."

Only a short time before the Cardinal's journey to Rome, the Pope had recognized, in his encyclical to the bishops of the United States, that the separatist system between Church and State had enabled the Church in America to make decided progress.

"To accomplish its mission, the Church requires nothing but

liberty, because its teachings are truth, and to know truth is to love it. Therefore, to be loved the Church requires only to be known. We have all the liberty we need in the United States, and although there are no official relations between Church and State, there is between them something much better—a sort of *entente cordiale*. The State gives us liberty, and we respect its authority—two things which are the strongest bases of national strength. A nation in which authority and liberty are both respected cannot but prosper." We have reproduced this statement of the Archbishop of Baltimore's views because they show his entire agreement with Leo XIII. The same ideas can be found in the Pope's political encyclicals, just as most of Cardinal Gibbon's views on social questions can be discovered in the social encyclicals, and especially the one known as the *Rerum Novarum*.

But the questions connected with the Knights of Labor, and the relations between Church and State, were not the only ones to which the partisans of routine directed their efforts to prejudice the most prominent members of the American episcopate in the eyes of the Pope. For instance, they denounced an educational system favored by Mgr. Ireland, Archbishop of St. Paul, Minnesota. The basis of this system was educational neutrality—a sincere and benevolent neutrality, quite different from the hypocritical and deceptive attitude of which the contemporary history of the Church in France contains only too many instances. The struggle was a long one, and is still, perhaps, in progress, Rome not having yet made a sufficiently definite declaration to put a stop to the controversy. The reply of the Holy See could hardly, in fact, have been anything but an act of tolerance: *tolerari posse*. The Holy Father, however, had sent an apostolic delegate, Mgr. Satolli, to the United States. In the Pope's opinion, the appointment of an apostolic delegate to the United States could have no other object than that of tightening the bond of union between the American Church and the Holy See. The Catholic School question, which arose out of the fourteen propositions relating to that subject were laid before the Archbishops of the United States by the then Apostolic

Delegate, now Cardinal Satolli, and the whole subject was referred to Leo XIII, who rendered a decision on the question, from which we give only the Holy Father's concluding words in his letter addressed to the American hierarchy through his Eminence Cardinal Gibbons.

"After carefully weighing the matter we are firmly convinced that such interpretations are totally alien to the meaning of our delegate, as they are assuredly far from the mind of this Apostolic See. For the principal propositions offered by him were drawn from the decrees of the Third Plenary Council of Baltimore, and especially declare that Catholic schools are to be most sedulously promoted, and that it is to be left to the judgment and conscience of the Ordinary to decide, according to the circumstances, when it is lawful, and when unlawful, to attend the public schools. Now, if the words of any speaker are so to be taken that the latter part of his discourse shall be understood to agree, and not to disagree, with what he said before, it is surely both unbecoming and unjust so to explain his later utterances as to make them agree with the preceding ones. And this is the more true since the meaning of the writer was not at all left obscure. For, while presenting his proposition to the distinguished meeting in New York, he expressly declared, as is evident from the minutes, his admiration for the zeal manifested by the Bishops of North America in the most wise decrees enacted by the Third Plenary Council of Baltimore for the promotion of the Catholic instruction of the young. He added, moreover, that these decrees, in as far as they contain a general rule of action, are faithfully to be observed, and that, although the public schools are not to be entirely condemned (since cases may occur, as the Council itself had forseen, in which it is lawful to attend them), still every endeavor should be made to multiply Catholic schools, and to bring them to perfect equipment. But in order that, in a matter of so grave importance, there may remain no further room for doubt or for dissension of opinion, as we have already declared in our letter of the 23d of May of last year to our venerable brethren, the Archbishop and Bishops of the

Province of New York, so we again, as far as need be, declare that the decrees which the Baltimore Councils, agreeably to the directions of the Holy See, have enacted concerning parochial schools, and whatever else has been prescribed by the Roman Pontiffs, whether directly or through the Sacred Congregations, concerning the same matter, are to be steadfastly observed.

"Wherefore we confidently hope (and your devotedness to us and to the Apostolic See increases our confidence) that, having put away every cause of error and all anxiety, you will work together with hearts united in perfect charity for the wider and wider spread of the kingdom of God in your immense country. But while industriously laboring for the glory of God and the salvation of the souls intrusted to your care, strive also to promote the welfare of your fellow citizens and to prove the earnestness of your love for your country, so that they who are intrusted with the administration of the Government may clearly recognize how strong an influence for the support of public order and for the advancement of public prosperity is to be found in the Catholic Church."

The only observable result of this discussion was that it convinced Catholics that the only practical method to adopt was to continue to found and support Catholic Schools.

In April 1898, the Abbé Klein, one of the most distinguished professors at the Catholic Institute in Paris, published a French translation of the *Life of Father Hecker*, founder of the Paulist order, by Father Elliott, a member of that order. The translation was accompanied by a preface by Abbé Klein, an introduction by Mgr. Ireland, and a letter from Cardinal Gibbons, all couched in a strain of great admiration for the author and the hero of the book. Certain persons immediately set to work to have the work placed on the *Index Expurgatorius*. Such a condemnation would, they thought, involve that of not only the book but its author, translator, and apologists. It would further, they considered, deal a heavy blow at what it pleased them to describe as Americanism, Father Hecker being venerated by the American Church as one of its best representatives. Cardinal Gibbons had not only expressed

this feeling of veneration, but he had set out its origin in the following letter, which appears in the sixth edition of M. Klein's translation :—

"*Baltimore Cathedral, Maryland.*
"*April* 14, 1898.

"My dear Father Elliott,

"It gives me great satisfaction to declare my opinion of Father Hecker and to have it made known. Father Hecker was undoubtedly an instrument of Providence for the diffusion of the Catholic faith in our country. He did a great deal of good in bringing non-Catholics nearer to us, in lessening prejudice, and in gaining the ear of the public for our religion, without counting the multitude of those who owe their conversion directly or indirectly to him. His mind was that of a child in submission to the Holy Church. It was a Catholic mind in the fullest meaning of the word. His life was adorned by every fruit of personal piety. He was animated by truly apostolic zeal for the salvation of souls—a zeal which was always bold but at the same time prudent, so as to attract Protestants without the smallest sacrifice of orthodoxy. Divine Providence gave him the help of a community of men inspired by as lofty motives as his own. The Paulists are continuing the work to which he devoted his life, the conversion of souls to the Catholic faith, and, by the grace of God, they have had marvellous success. The special services they have held in their church in New York city have given proof of this success by the very large number of sinners who have been brought to repentance and of Protestants who have been converted, instructed, and baptized. They have, moreover, conducted services and meetings for non-Catholics all over the United States. Their congregations are frequently composed exclusively of Protestants. They, have, further, greatly extended Father Hecker's organization for the distribution of Catholic literature. The Paulists have shown themselves equal to great apostolic enterprises. They have always displayed unreserved respect and obedience to the ecclesiastical authorities. I learn with pleasure that Father Hecker's career is becoming more and more appreciated in Europe since his life and writings have been made known there.

"Wishing you the holy joys of the Easter season,
"I am,
"Yours most faithfully,
"J. Cardinal Gibbons."

It was clear to the opposition that if they could obtain the official condemnation of the *Life of Father Hecker* they would be striking at the heads of the American Church. A French priest, the Abbé Maignen, who had formerly been censured by the Archbishop of Paris for a scurrilous attack on the Comte de Mun,

undertook to carry on the campaign. He drew up a violent and unfair pamphlet entitled "Is Father Hecker a saint?" This pamphlet, which first appeared in instalments in the *Vérité*, and was afterward published separately, represented Cardinal Gibbons and Mgr. Ireland and other eminent leaders of the American Church as the accomplices of rebellious priests such as M. Charbonnel and M. Bourrier. It further spoke of "campaigns" carried on against the authority of the Holy See, and "an American syndicate formed to float an American saint in Europe." The venerable Cardinal Richard, Archbishop of Paris, after consulting those best qualified to advise him, refused to grant his imprimatur to this pamphlet. The Abbé Maignen and his friends promptly appealed to Rome, confident as they were that the accomplices they needed would be found in the Holy Father's *entourage*. The imprimatur refused by Cardinal Richard was given at once by Mgr. Lepidi, master of the sacred apostolic palaces. Mgr. Keane was obliged to complain to Cardinal Rampolla, who had no difficulty in showing that neither he nor the Holy Father was responsible. "The Pope and I knew nothing about it," he said. Mgr. Ireland also protested, but he was unable to prevent the publication of an English edition of the pamphlet, with Mgr. Lepidi's imprimatur. Cardinal Gibbons considered the matter sufficiently serious to lay before the Council of Archbishops, and Father Elliott was asked to draw up a report. The affair was at this stage when it was learned that the Pope, uninfluenced by the efforts to make a breach between him and the American prelates, had removed the case from the jurisdiction of the Roman congregations in order to deal with it himself, in accordance with his right. The result was that the *Life of Father Hecker* was not placed on the Index, and the Pope wrote Cardinal Gibbons a masterly letter, in which he condemned what ought to be condemned in the doctrines falsely attributed to Father Hecker, as well as in the doctrines propagated under the name of Americanism by the enemies of Cardinal Gibbons and Archbishop Ireland.

The Pope's letter, after expressing admiration and sympathy for the work of the Cardinal and his colleagues, and for the

genius of the American people, "always ready to promote noble enterprises and to seek for whatever may conduce to the progress of civilization and the prosperity of the country," refers as follows to the new opinions constituting the chief object of the Papal letter :—

"The theory on which these new opinions are based is, broadly, that, in order to more easily bring back dissentients to Catholic truth, the Church ought to draw nearer to a full-grown civilization, relax her former vigor, and show herself conciliatory to the aspirations and requirements of modern communities. This principle, however, is extended by many not only to discipline but to doctrines connected with the custody of the faith. They assert that it is advisable, for the sake of bringing back those who have strayed from the fold, to ignore or to close our eyes to certain doctrinal declarations, regarded as of minor importance, and to carry out this line of conduct to such an extent as to no longer give these declarations the meaning always attributed to them by the Church. It needs no long dissertation to show how entirely this design must be disapproved." With regard to discipline, the Pope goes on—"It is only just that the Apostolic See should take into account the customs and requirements of so many different peoples, but private individuals, who may be too easily led away by what they consider the right course to pursue, cannot be allowed to settle the question. This is the province of the Church." The Pope then goes on to condemn, as contrary to doctrine and discipline, the contention that "a certain amount of liberty should be introduced into the Church, so that the consequent diminution of the power and vigilance of the central authority would leave every individual Catholic more free to develop his own initiative and personal resources." The Pope declines to admit "the rejection of all external authority as superfluous and even comparatively useless to those who strive after Christian perfection" under pretext that the Holy Spirit "now blesses the faithful with more abundant spiritual gifts than in the past." His Holiness declaims against "those lovers of novelty who attach more than the needful importance to natural virtues, as if those virtues were better adapted to the ways and the needs of

our times, and as if their possession were in proportion to the amount of activity and energy they excite." He rejects the illusory distinction between active and passive virtues, as well as the rash assertion that "the religious life is of little or no use to the Church." The Pope concludes thus:—

"From what We have said, it will be evident that We cannot approve the opinions which have been designated in various quarters as constituting what is called Americanism. If this word is intended to cover certain intellectual gifts which are an honor to the American nation, just as other gifts are an honor to other nations, or if the word signifies the constitution of your states and the laws and customs in force among you, there is assuredly nothing in Americanism which could lead Us to reject it; but if the word is employed not only to designate the doctrines mentioned above, but to accentuate them, can it be doubted that Our venerable Brethren the American Bishops would be the very first to reject it and to condemn it as an insult to themselves and their nation?"

And the Pope ends, as he began, with a declaration of benevolence and affection:—

"We extend the blessing of God over all your nation, which has not only done much for religion in the past, but promises to do still more in the future. We lovingly bestow on you and all the faithful in America Our apostolic benediction, an earnest of Divine favor."

Mgr. Ireland had no difficulty in joining in the Papal condemnation of doctrines which were falsely attributed to him but were never his. Father Elliott and the Paulists followed Mgr. Ireland's example, and the Abbé Klein voluntarily withdrew his book from circulation.

"What would you do," one of the princes of the Church was asked, "if the Holy See tried to force you to admit that two and two make six?"

"I would admit it at once," was the reply; "and before signing I would ask, 'Wouldn't you like me to make it seven?'"

There is no such ironical reservation in the acceptance of the Pope's letter by Cardinal Gibbons and his three colleagues, who

have invariably set a much better example of complete and filial submission to the Holy See than some of their adversaries have done. I am, moreover, inclined to think that the Pope's letter to Cardinal Gibbons will trouble the enemies of the American Church more than its friends. Leo XIII pulled down part of the house to preserve the rest from fire, while the enemies to whom I refer seem to have desired the destruction of the entire edifice. The Pope came to the rescue again, and unmistakably saved the situation.

Pope Leo XIII has from the beginning of his Pontificate evinced a special interest in the progress of the Church in the United States, and has always manifested a sympathetic and friendly feeling toward the Republic and its people. He has often declared that America is the one country where the Church is absolutely free to develop and fulfill her work, without impediment, interference, political hostility or opposition of any kind. And, on the occasion of the Pope's sacerdotal jubilee, this kindly feeling was reciprocated by President Cleveland, who sent to His Holiness a sumptuously bound copy of the American Constitution, through his Eminence Cardinal Gibbons, with the expression of the personal sentiments of regard and homage felt toward the head of the Catholic Church by the chief magistrate of the United States. In his graceful reply to the deputation that presented the offering, His Holiness, the Pope, remarked: "In your country men enjoy liberty in the true sense of the word, guaranteed, as it is, by that Constitution of which you have given me a copy. In your country religion is free to extend every day more and more the empire of Christianity, and the Church is free to develop its beneficent action. Your country has before it a future full of hope, your government is strong, and the character of your President arouses my most genuine admiration." The same friendly sentiments continued between Pope Leo and Presidents McKinley and Roosevelt; and the American people owe a debt of gratitude to the Vatican for its friendly co-operation in relation to the difficulties incidental to the occupation of the Philippine Islands, at the close of the war between the United States and Spain.

CHAPTER XVIII.

RESULTS OF POPE LEO'S REIGN.

Leo's first Encyclical—Difficulties of the situation—Purpose and results of Leo's Policy—Cardinal Satolli's summary of His Holiness' work and reign.

"We must remember," says an eminent Catholic writer, "that Pope Leo had succeeded to what many people all over the world—even people who had no ingrained horror and hatred of the Papacy—regarded as a thoroughly hopeless inheritance. I am not, of course, speaking of Catholics, but of really unprejudiced lookers-on from the domains of other faiths—men who watched with not unfriendly interest the career of the new Pope, as they might, at a later time, have watched the career of the young German Emperor. To most people in this frame of mood, there was a note of strength and of success about this first Encyclical letter, which seemed to concern itself in nowise with the conflicting political movements of the day, but simply proclaimed, as from a higher and serener atmosphere, the eternal lesson that 'sin maketh nations miserable.' Just think of it! When a kingly ruler feels himself in a dangerous position, his royal proclamations announce his danger and call upon those who love him and are devoted to him to rally round his throne. Every imperial or royal restoration is heralded by some exultation over the danger past, and some appeal to subjects to put themselves between the throne and danger in the future. But the first letter of Leo XIII might have been issued after generations of uninterrupted safety and solidity to the temporal throne of the Papacy. Leo XIII said nothing about the temporal difficulties of the near past and the ominous—ominous, as it was supposed to be—outlook for the future, but merely took account of the great cause of morality and religion. I can well remem-

ber the impression produced upon the world by that Encyclical letter—the feeling, at first, of disappointment, because of its lack of the element of controversy, and its deliberate putting aside of any of the supposed questions of danger that threatened the Papal throne; and then of surprise at its tone of security. The Italian troops were occupying Rome. The common impression of Europe was that the Pope would have to fly the Eternal City. And meanwhile the Pope sat down and issued an appeal against the sinful ways of modern society—an appeal which seemed to be, and doubtless was, absolutely absorbed in its subject."[1]

And from that hour Leo XIII devoted his mind to the accomplishment of the great mission he had already mapped out, and which he pursued with such marked and marvellous success. This great plan and purpose have been admirably summarized by His Eminence Cardinal Satolli, when he was Apostolic Delegate to the United States.

"It would seem," he says, "as if from the time when Leo XIII succeeded Pius IX, he had formed a grand plan, in which he took cognizance of all the needs of humanity, and determined on the provisions he would make for those needs during the whole course of his Pontificate.

"We can best distinguish this design of the Pope in three particular directions.

"Firstly, in the Holy Father's ardent zeal for the development of studies.

"Secondly, in the continued interest which he has shown in social science.

"And, thirdly, in his untiring efforts to bring peace into the Christian countries by the spread of civilization, the teaching of religion, and the promotion of concord between Church and State.

"With regard to studies, Pope Leo has already reared a monument of imperishable fame by the successive acts of his Pontificate.

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[1] Justin McCarthy,—"Pope Leo XIII."

"Early in his reign he turned his attention to the encouragement of the study of classical literature, of philosophy and the natural sciences, of theology and the various branches of sacred sciences, such as Biblical knowledge and ecclesiastical history, and of judicial sciences, especially of Roman law and comparative civil law.

"To accomplish his aim he founded new chairs and new institutions in Rome for these various departments of literary and encyclopædic knowledge, and called to his assistance some of the most eminent and learned professors.

"With regard to sociology, it is another of the Holy Father's glories that at this latter end of the nineteenth century, his encyclicals are regarded as so many admirable parts of a grand doctrinal system, comprehensive and universal, embracing all the social sciences, beginning with the fundamental theorems of natural law, and going on to the consideration of the political constitution of States, and of every economic question.

"The whole world knows how well the Pope's encyclicals have carried out his plan, and how, for this reason, they have their own peculiar character, by which they are distinguished from the pontifical utterances of other Popes, even those of his immediate predecessor, Pius IX.

"Turning again to his policy of pacification, the ecclesiastical history of his pontificate, the civil history of Europe, the universal history of the human race, will in the future have to give up pages of the highest praise to Leo XIII.

"Germany, Belgium, France, and Spain profess their boundless gratitude for the peace-giving interventions of Leo XIII, in many grave and critical emergencies, and for acts which have been of the greatest moment to those nations.

"Asia, too, and Africa, will be found joining in the chorus and lauding Leo, who has so often and so resolutely labored to reawaken those old and fossilized portions of the earth to a new life of Christian civilization.

"Nor will America, throughout its length and breadth, withhold its tribute of loyal and generous esteem, veneration, and gratitude to Pope Leo for those acts of his pontificate which

have at various times been promulgated, and by which he has shown his confidence and hope in the grand future of this mighty nation."

Pope Leo XIII died July 20, 1903. Surrounded by princes of the Church, and members of his family, the passing away of the aged Pontiff was as peaceful and gentle as his life had been.

His end, following a serious illness of two weeks, was a fitting crown to a life of austere self-sacrifice, of holy aspirations, of gentle world-wide sympathy, of humility in power, of patience in affliction and misfortune. His whole existence was devoted to the Church which had called him to the throne of Peter, and to the Master whose chief servant he was on earth.

On February 20, 1903, Leo celebrated the twenty-fifth anniversary of his election as Pope in the presence of an immense multitude. Altogether sixty thousand celebrated the jubilee at the Vatican. He showed but little fatigue, despite the excitement. He celebrated the silver jubilee of his accession as Pope on March 3, 1903, at St. Peter's, in the presence of 50,000.

When Leo XIII received the tiara he was looked upon as a frail old man who for a few years at most, would be merely an ornamental Pope. It was not long, however, before the whole world realized that the great man of the age was to be found in the Vatican. Statesman, diplomat, scholar, theologian, he was all in one.

The enemies of the Church in various parts of the world saw that in him Catholicity had a worthy champion. Even the mighty Bismarck, the man of blood and iron, had to acknowledge that the frail Leo was his master. Everywhere the Pope exercised a close supervision over the work of the Church, inspiring by his example the clergy and laity to further effort in the cause of Christ.

Pope Leo in his person had won and easily held the esteem and honor of the world. The influences of his pious, saintly life will live in time and eternity. He was a great and exemplary Christian priest and Pontiff, who followed the teachings and precepts of his Divine Master.

There have been few if there has been any Pope like him, and it may be a long time before the world sees his equal.

Twenty-Five Years In The Chair of Peter.

ARCHBISHOP IRELAND ON THE OCCASION OF THE PAPAL JUBILEE.

THE twentieth day of February in this year 1903, was the twenty-fifth anniversary of the election of Leo XIII, to the headship of the church. The third day of March was the twenty-fifth anniversary of his coronation as sovereign pontiff. For twenty-five years Leo has been the ruler in Rome of the universal church. In the whole course of Christian history only three popes saw in Rome a pontificate of twenty-five years —St. Peter, Pius IX, and Leo XIII.

One is Peter himself, to whom the Lord said: "Thou art Peter (i. e., rock), and on this rock I will build my church, and the gates of hell shall not prevail against it." The second and third are pontiffs of our age, of our days—the third our own Leo.

It does seem as if the Master purposed in these latter times distant by nineteen centuries, from the hour of his Galilean proclamation, to mark through an exceptional fact, the identity of the Church of to-day with that of earliest Christian years, and in this manner to make us see written most legibly on the wings of time the fulfillment of the prophetic promise, "The gates of hell shall not prevail against it." Twenty-five years of pontificate in Rome! To-day it is Leo, yesterday it was Pius. To whom else the extraordinary honor? Hurry down the centuries until you are able to speak his name—to whom else? At last you put your hand upon him—it is Peter.

It is Peter, so near to Jesus.—As you see Peter you see Jesus; as you hear Peter, you hear Jesus.

And so, as back again you come, the voice of Jesus is ringing heavenly music in your ears; as link after link in the wondrous chain passes before your gaze. Jesus is speaking until you stand

before Pius, until you stand before Leo. The present is the past, the past was nothing but what the present is. The vicars, the agents change; the chief actor remains. It is Jesus in the days of Leo, as it was Jesus in the days of Peter. Oh, the divine grandeur, the divine beauty of the apostolic succession, put so clearly before us in the Roman pontificate that we see it as it were, visibly, and touch it as it were palpably. With the Roman pontificate moving down the ages, vivifying them with its spirit, adoring them with its fruitage, never absent from its appointed work, never disowning its Christ-given mission, the apostolic succession in the church from Christ to the present pontiff, is so manifest that he who runs must see, that he who seeks must find.

And the indestructibility of Christ's Church! "Thou art Peter (i. e., rock), and on this rock I will build my Church, and the gates of hell shall not prevail against it." What! Nineteen centuries of revolutions and changes, of kingdoms and empires rising toward the heavens and soon afterwards strewing the earth with their shattered columns of men and institutions, coming and going, each one of these centuries heralding its birth with the message, "Behold, I make all things new." And despite all this a society planned and built in obscure Galilee and remitted to the hands of fishermen is to defy the very gates of hell, to live on, mocking time and ravages of time, victorious e ver, immortal ever. Either he who makes the promise is without his reason or he holds within his hand the omnipotence of the firmament.

Well, ages have gone by, now nineteen in number, and Leo reigns. Peter is there, where once stood mighty imperial Rome, where of mighty imperial Rome there is now naught save sepulchres and dust. Peter is there; the rock has challenged the storm; the city built upon it lives and reigns and sends up to heaven her canticles of praise and of triumph, as secure in her life, as hopeful of her purpose, as when her name was first pronounced by the founder. What is the meaning? This, that He who built the city, who wreathed her brow with His promises, was divine; that in virtue of those promises His hand has never forsaken her.

Jubilee Year Appointments For the Church in America.

His Excellency, Most Rev. Diomede Falconio, Apostolic Delegate, Most Rev. John M. Farley, Archbishop of New York, and Most Rev. James Edward Quigley, Archbishop of Chicago.

MOST REV. MGR. FALCONIO,

Third Apostolic Delegate in the United States.

On September 30, 1902, His Holiness, Leo XIII, appointed His Excellency, Mgr. Falconio, Apostolic Delegate to the Church in the United States, as successor to Mgr. Martinelli. His Excellency took possession of his exalted office on November 21st, of the same year. Mgr. Falconio is no stranger to America, having resided and worked on the religious mission for years in the United States, of which he is a naturalized citizen, and having served as Apostolic Delegate in the Dominion of Canada for some years.

His Excellency, Most Rev. Diomede Falconio, Apostolic Delegate to the United States, was born September 20, 1842, at Pescocostanzo, a parish in the Diocese of Monte Casino in the Abruzzi, in Italy. At the age of eighteen he entered the Franciscan Order (September 2, 1860). On the completion of his studies, he was sent as missionary to the United States (November, 1865), and was ordained priest there on the 4th of January, 1866, by Mgr. Timon, Bishop of Buffalo. During his first stay in America, Mgr. Falconio filled several important positions in

the Order; he was first appointed professor of philosophy and vice-president of St. Bonaventure's College at Allegany, N. Y. (1866); then Professor of Theology and Secretary of the Franciscan Province of the Immaculate Conception (1867); finally in 1868 he became President of the College and Seminary of St. Bonaventure. The same year at the request of the Bishop of Harbor-Grace he was sent to Newfoundland by his superiors, and the year following Mgr. Carfagini chose him as his Secretary, and as administrator of the Cathedral.

Mgr. Falconio left Harbor-Grace in 1882, on his departure receiving the most touching demonstrations of esteem and affection.

Having spent one year more in the United States he returned to Italy in 1884, where he was elected Provincial of the Franciscans in the Abruzzi. He was successively re-elected Provincial, and at the same time, charged with the office of Commissary, and Visitor-General of the Province of Naples, 1888, Synodal-Examiner for the Diocese of Aquila, Commissary and Visitor-General of the Franciscan Province in Puglia, 1889.

In October of the same year, the General Chapter of the Franciscan Order, held in Rome, unanimously chose him as Procurator-General, and whilst occupying this post he was several times charged with important missions, such as Commissary and Visitor-General in various Provinces of the Order (1889–1892).

The 11th of July, 1892, when preparing to visit the Provinces of the Order in France, he was preconized Bishop of Lacedonia and consecrated on the 17th of the same month at Rome by His Eminence, Cardinal Monaco La Valletta, Dean of the Sacred College. He made his solemn entrance into the Diocese of Lacedonia the 2nd of February, 1893, and at once began work, winning the respect and affection of clergy, faithful and civil authorities. A few years later, the 29th of November, 1895, the Holy Father raised the Bishop of Lacedonia to the United Archiepiscopal See of Accerenza and Matera, in Basilicata—in which there are one hundred and fifty thousand Catholics. Hence, in the midst of the universal veneration of the people, Leo XIII called Mgr. Falconio, and by Brief dated the 3rd of

August, 1899, appointed him as the first Apostolic Delegate to Canada. He took possession at Quebec on October 1, 1899.

On Thursday, December 8, 1902, feast of the Immaculate Conception, the Apostolic Delegate was publicly received by the authorities of the Catholic University of America, Washington, D. C., and was welcomed by the entire body. This was the first public appearance of the official representative of the Holy See. A more brilliant gathering had never met within the University walls. There were present members of the diplomatic corps, members of the administration, senators and representatives of the United States, presidents and officials of many institutions of learning, and a large gathering of the more prominent residents of the city.

MOST REV. JOHN MURPHY FARLEY,

Elevated to Preside Over the Largest Catholic Archdiocese in the World.

Most Rev. John M. Farley, Archbishop of New York, was born in Newtown Hamilton, Armagh County, Ireland, April 20, 1842, and was the son of Philip Farley and Catherine Murphy. He received his education at St. MacCarten's College, Monaghan, Ireland, and after coming to the United States entered St. John's College, Fordham, New York City. He graduated from St. Joseph's Seminary, Troy, N. Y., in 1866. In that year he was selected by Archbishop, afterwards His Eminence Cardinal McCloskey, to be sent to the American College, Rome, Italy, where he was graduated and ordained to the priesthood by Cardinal Patrizi, Vicar-General of Rome, at the Basilica of St. John Lateran, June 11, 1870. On his return home he was assigned to St. Peter's Church, New Brighton, Staten Island, N. Y., as assistant pastor. In 1872, on the occasion of Bishop McNeirney's elevation to the See of Albany, Cardinal McCloskey made Father Farley his private secretary,

and in 1884, appointed him pastor of St. Gabriel's Church, New York City, to succeed the deceased pastor, Father Clowney.

In 1884, he was made Private Chamberlain with the title of Monsignore, by the Pope, at the request of Cardinal McCloskey; he was appointed Vicar-General in 1891, Domestic Prelate of His Holiness on April 8, 1892, and Prothonotary Apostolic in August, 1895. While pastor of St. Gabriel's, he built the St. Gabriel's parish school, a model educational institution of its kind, the congregation paying $15,000 a year for its maintenance.

In 1886, Mgr. Farley was appointed Consultor, and one of his official advisors by Archbishop Corrigan. As Vicar-General, Mgr. Farley assisted the Most Rev. Archbishop in the government of the diocese. On December 21, 1895, Mgr. Farley was consecrated in St. Patrick's Cathedral with full canonical ceremony titular Bishop of Zeugma, and Auxiliary Bishop of New York, by Archbishop Corrigan, assisted by Right Rev. Bishop McDonnell, of the diocese of Brooklyn, N. Y., and Right Rev. Bishop Gabriel, of the diocese of Ogdensburg, N. Y., the sermon being preached by the Right Rev. Bernard J. McQuaid, Bishop of Rochester.

As Auxiliary Bishop, Mgr., Farley was of great aid in the vast work of the diocese, especially in the performance of episcopal functions. The action of the Roman Curia in elevating Mgr. Farley to the episcopal dignity, a few months only after he was created a Prothonotary Apostolic, was an evidence of the high esteem in which he was held by the Holy See. Previous to his elevation to the episcopacy, Mgr. Farley was for nearly twenty-five years identified with the administration of the diocese. He served for twelve years as secretary, and for the last five years as Vicar-General, besides having been for a long time a member of the Archbishop's Council.

Father Farley's succession to the Archbishopric of New York was hailed with rejoicing. Everybody recognized that an eminently fitting selection had been made. The new prelate was known to be prudent, a good administrator, charitable, perfectly acquainted with the diocese in all details, progressive and priestly.

Priests who had been in daily touch with Mgr. Farley since his ordination in 1870, and laymen who had been close to his work as pastor of St. Gabriels' since 1884, knew of the earnest and resultful labors for the church and for humanity. Recognized by all New York as a man of gentleness and piety, he has other characteristics that shine forth from time to time showing the aggressive, practical, gainful mind.

In 1878, Father Farley, as he then was, accompained His Eminence Cardinal McCloskey, whose secretary he was, to Rome to see the coronation of Leo XIII. Cardinal McCloskey reached Rome too late to participate in the election of the Pope by the College of Cardinals.

Archbishop Fareley, who was just past sixty years of age when he succeeded Arcbishop Corrigan is likely to live to be a Cardinal for the growing importance of the metropolitan of New York in the Catholic Church is not overlooked by the Pope. The Archbishop's active life had left him at sixty vigorous in mind and body to take up the work of the largest and most conspicuous district of the Church in the New World.

As secretary to Cardinal McCloskey and as Auxiliary Bishop, the right hand man of Archbishop Corrigan, Archbishop Farley had little to learn about the duties of his high office. It is fitting that he should come to St. Patrick's Cathedral, for as secretary to the Cardinal he kept all the records of the building of that splendid house of God.

Archbishop Farley's existence is without what, in other men's careers, is called home life. His waking hours are spent entirely for the church. He is a tireless worker, visiting a church one day, a sick priest the next, a distant part of his diocese the next, for confirmation or consultation.

He finds time, however, to read a great deal. That may be said to be his only recreation. He keeps abreast of the news and the events of the day. When he allows himself a vacation it is generally to go to one of the Catholic summer schools, where he is a regular attendant at the lectures. He likes out-of-door life, and where his administrative business calls him he always walks if time will permit.

LEO'S JUBILEE YEAR APPOINTMENTS

MOST REV. JAMES EDWARD QUIGLEY

Elevated to Preside Over the Second Largest Archdiocese of the United States.

Among the sturdy Irish immigrants who severed ties of kindred and friendship in the early forties and turned with appreciative hearts and willing hands to identify themselves with the advantages which America with her boundless resources has always offered to those who have sought her shores, were James E. Quigley and his young wife. The place they chose was Oshawa, near Toronto, in the province of Ontario.

Their first child James, now Archbishop of Chicago, was born on October 15, 1855. In the following year his parents removed to Rochester, N. Y., where the other children, three boys and three girls were born.

When the eldest child was old enough to go to school he was sent to St. Patrick's parochial school in that city, and while mastering the rudiments of a common school education, he manifested a brightness and aptitude for study which won him the attention of his immediate instructors, and through them the attention of the priests of the parish, and eventually resulted in his transfer from the somewhat limited sphere of the parochial school to the wider opportunities of the Christian Brothers' College of St. Joseph in the city of Buffalo, N. Y., from which he was graduated with high honors in 1871.

An important and significant event in the schoolboy days of young Quigley was his winning of a West Point scholarship, which it never was his intention of accepting. This was during his last year at St. Joseph's College. The schools of the city of Buffalo were allowed two candidates and he was urged to enter the race as the candidate of the Catholic schools. He carried off the prize with ease, and grandly vindicated not only his own sterling ability, but also the fact that in solid scholarship the followers of La Salle were more than able to hold their own. A conspicuous feature of Father Quigley's priestly career was his devotion to the cause of Catholic education, especially as

taught in the parochial schools. He was for years a member of the Board of Diocesan School Examiners—a creation of his predecessor's, Bishop Ryan, its object being to constantly supervise and elevate the teaching standard in the diocesan schools.

The year following James E. Quigley's graduation from St. Joseph's College, found him enrolled among the students at the Seminary of Our Lady of Angels (now Niagara University), at Suspension Bridge.

He spent the ensuing three years at that institution, expanding his mind with researches in classical studies and assimilating the beautiful principles of moral philosophy of the Church. His record at the Seminary was a succession of brilliant achievements, which followed each other with a rapidity which won him the admiration of his fellow scholars and the commendation of his instructors and superiors.

It was during this first year at the Seminary that his work attracted the attention of Bishop Ryan, of Buffalo, N. Y. That distinguished prelate, ever quick to appreciate merit, recognized in the mind of the brilliant young student material for an exalted career, and from that time until his death he manifested a lively regard for the welfare of his gifted protege.

The following year, 1875, found James E. Quigley pursuing his studies at Innspruck, the great theological seminary of the Jesuits in the Austrian Tyrol. This is the institution where the followers of Loyola, training for holy orders, have instilled in their minds the final and exalted principles which dominated the life of the great founder of their order.

The young student's career at Innspruck formed but another chapter in the story of his development as a student. He was graduated from there with flattering honors and next went to the College of the Propaganda at Rome, where he spent four years, perfecting and broadening his education. He was graduated in the year 1879, and after a brief period of probation, was vested with the holy order of the priesthood. At graduation the order of Doctor of Divinity was conferred on him. Soon afterward, on April 13, 1879, he was ordained to the priesthood. The ceremony took place in the Basilica of St. John

Lateran and the dignitary who officiated was Cardinal La Valetta Cardinal-Vicar of Rome.

Father Quigley returned to this country soon afterward, and, after a short visit with his parents and the companions of his boyhood at Rochester, he was appointed by Bishop Ryan to the pastorate of St. Vincent's Church at Attica, N. Y.

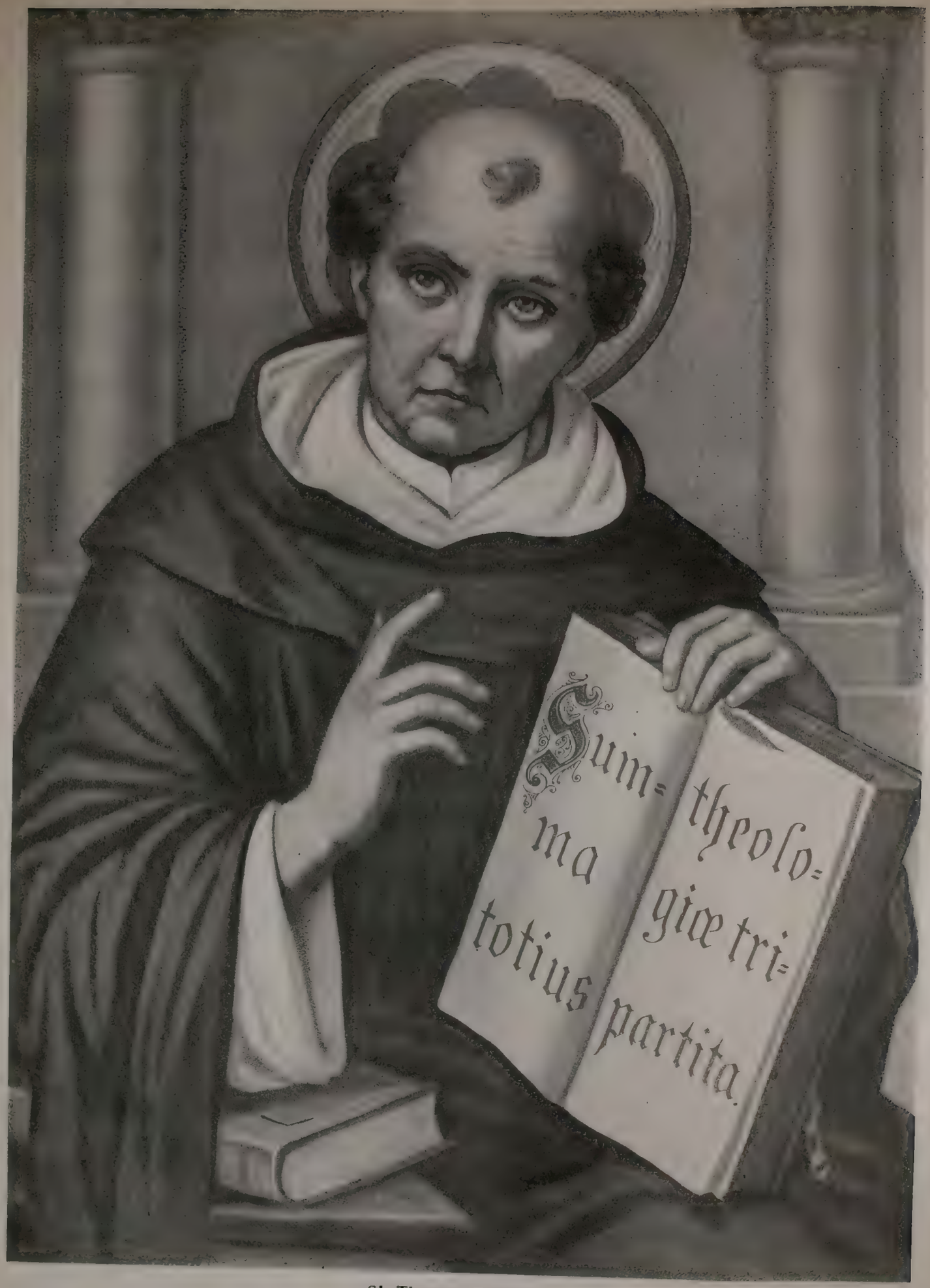
Bishop Ryan, realizing the talents and executive ability of the young priest, wished to have him take a broader work, so he called him to the rectorship of St. Joseph's Cathedral, on the resignation of Father Kelly in 1884. The appointment of so young a priest to the important post of rector of the Cathedral was a signal mark of the Bishop's confidence in his zeal and ability; by many it was considered almost in the light of an innovation.

For twelve years Dr. Quigley conducted the onerous and exacting duties of St. Joseph's parish with a fidelity and earnestness which won him the admiration of his fellow-priests and the love and respect of his parishioners.

He found time to personally supervise the education of the children, realizing that the child is father of the man, and that the future of the Church depends upon the Christian education of the children. It is unnecessary to rehearse the innumerable acts of kindness and charity which characterized his work as pastor of the Cathedral, or to dwell upon the splendid executive ability he manifested in looking after its temporal affairs.

On the death of the Right Rev. Mgr. Gleeson, Dr. Quigely was appointed to the irremovable rectorship of St. Bridget's, there to take up the work of building the new church, school and rectory which age and feebleness had so long prevented the late Mgr. Gleeson from carrying out. It was Mgr. Gleeson's long-cherished idea that Father Quigley should assume this work, but when he was appointed to assume the authority of the episcopate, the work devolved on other shoulders. His success and excellent work during the six years of his episcopate in Buffalo are attested by his elevation, after so short a time, to the Archbishopric of Chicago, the second largest Catholic diocese in the United States, and one of the most important in the world.

MOST REV. JAMES EDWARD QUIGLEY,
Archbishop of Chicago.



St. Thomas Aquinas

St. Thomas Aquinas, Doctor of the Church and "Angel of the Schools," greatest of scholastic theologians, whose unparalleled genius penetrated the most knotty difficulties in all the sciences, whether sacred or profane, to which he applied himself, was of the family of the Counts of Aquino, in the Kingdom of Naples, Italy, and was born in the castle of Rocca Secca in 1226. He received the rudiments of his education from the Benedictine monks, at Monte Cassino, and completed his studies at the University of Naples. The saintly young nobleman determined, against the will of his family, to enter the order of Dominicans, and, after much suffering and difficulties, succeeded in having his choice of a state of life approved by his relatives. At Cologne, whither he went to enjoy the instructions of the famous Albertus Magnus at the Dominican Convent, he pursued his studies in such silence that his companions gave him the name of the "dumb ox." But Albert, his master, is reported to have predicted, "That this ox would one day fill the world with his bellowing." Thoroughly imbued with the scholastic, dialect and Aristotelian philosophy, he came forward, after a few years, as a public teacher in Paris. His masterly application of this philosophy to the systematizing of theology, soon procured him a distinguished reputation. In 1261 Pope Urban IV. called him to teach philosophy in Rome, Bologna and Pisa. Finally he came to reside at the convent at Naples, where, having declined the offer of the dignity of archbishop, he devoted himself to study and teaching. Being summoned by Gregory X. to attend the general council at Lyons, he died on the way, 1274 The restoration of the philosophical system of St Thomas by Leo XIII. was eagerly received and zealously acted on by bishops in all countries.

Fundamental Teachings of the Catholic Church.

"Without faith it is impossible to please God; for he that cometh to God must believe that He is, and is a rewarder of them that seek Him." Hebrews XI. 6.

Necessity of Faith in God.

Faith in God, and a God who is a remunerator, is of absolute necessity, for the apostle speaks of a formal and explicit faith in these two truths, since they are formally and explicitly enounced. If after these words there can remain no doubt as to the necessity of an explicit faith in a God, it is the same as to the necessity of an explicit faith in a God remunerator, for the apostle speaks of both in the same terms, and embraces them in the same proposition. Pope Innocent XI. expressly condemned a proposition doubting the necessity of a faith in God as a rewarder of the good and punisher of the wicked.

This remunerator here proposed as the object of faith must be understood in the supernatural sense. For it is really a supernatural recompense that is promised to all; hence it is a supernatural recompense in which all are required to believe. It is evident, moreover, that had we not faith in a supernatural remunerator, no one would think of meriting the supernatural good things of another life, for no man seeks to obtain what he does not know. Now, no one can attain salvation without real effort: eternal life is a crown which must be won by severe combats. "The kingdom of Heaven suffereth violence, and the vio-

lent carry it away," says our Lord, likening it to a city to be taken by storm. The apostle says that God rewards those who seek him. Without faith in a supernatural remunerator, charity toward God, in so far as it is our supernatural end, would have no foundation, for we cannot love what we do not know. "He who loveth not remaineth in death."

Most Catholic theologians are of the opinion that explicit faith in Jesus Christ, the Redeemer of men, was not absolutely necessary as a means of salvation in the ages before Christianity. They argue that the Saviour had been announced to some men indeed, but not expressly and sufficiently to all. The Council of Trent says that Jesus Christ was announced, and promised to many holy patriarchs before the law and the time of the law. But as it was not explicitly announced to all, we may conclude, it seems, that explicit faith in Jesus Christ the Redeemer was not absolutely necessary for salvation.

However, explicit faith in God as a remunerator and author of salvation implicitly comprehended faith in a mediator. For the faith by which men conceived of a God as the cause and source of salvation and as the liberator of the human race, must have included faith in the means by which God purposed to work out our redemption. This was no other than the Incarnation. Hence, though in those times they had not an explicit knowledge of this mystery, they at least believed it implicitly, when they believed in a supernatural providence. In this sense, it is true to say, that all who were saved were saved by faith in a mediator. Not only the sacrifices of the Israelites, but even those of the pagans, so far as they sprang from primitive revelation, foreshadowed redemption through Christ, and it was undoubtedly these sacrifices that contributed to keep alive faith in a supernatural providence, and through it, in a redemption to come as the means of man's salvation.

Some theologians think that explicit faith in Jesus Christ and in the mystery of the Holy Trinity is absolutely necessary for salvation since Christianity has been announced; others deem this not sufficiently proved; but all admit that when there is question of instruction, it should not be confined to the two points.

The Existence of God.

"A clear and intelligent view of God is one of the first requisites for all of us at this day; and it is just this view which the Catholic catechism gives, and which all the wise men of the world seem unaccountably to miss."[1]

"God is unspeakable," says Saint Augustine; "it is easier to say what he is not, than to express what he is. Neither the earth nor the sea is God. Nothing that is found in the sea or that moves through the air is God. What shines in the heavens, the stars, the sun, the moon, all this is not God. Heaven itself is not God. Would you know what he is? He is what eye hath not seen, ear hath not heard, what it hath not entered the heart of man to conceive." The reason why it is impossible for us to express in sufficiently clear terms the idea of God springs from his infinite perfection, which elevates him above all that our senses and mind can grasp. Yet, we say that he is the greatest, the most perfect being, and it is as such that we conceive him; but we must beware of classing him, as it were, with other beings In order to give a more precise idea, we call God an infinitely perfect spirit, the Creator and the Sovereign Lord of heaven and earth; but in using these terms we must not liken him to spirits in whom thoughts, sentiments, and desires are subject to continual changes. God is a spirit, but a spirit alone of his kind. He is an infinitely perfect spirit, which has existed without beginning, who is subject to no kind of change, who possesses existence in himself with all possible perfections in the highest degree.

God has manifested or revealed himself to man by natural and by supernatural ways. God who dwelleth in light inaccessible, whom no man hath seen, or can see, can be known by us only as he reveals himself to us in some manner natural or supernatural.

By natural revelation, we mean the manifestation of God by nature, by natural forces, those belonging to the material or the intellectual world. The sun, moon, and stars, the human soul with the

[1] Faber, Creator and Creature, p. 27.

thoughts and desires which it forms, are so many natural means by which God manifests himself to our eyes, because the very nature of these beings compels us to go back to God as their author.

By supernatural revelation we mean the manifestation of God by particular acts or works, which are extraordinary, distinct from the effects of nature. To this class of revelations belong the teachings of Moses, of the prophets, and especially of Jesus Christ, in regard to the relations of man to God. These teachings have not been acquired by man by virtue of the faculties of his nature, but by a direct and immediate communication of God.

The revelation as to the existence of God was supernatural only in its mode, since we can be assured of his existence by natural ways. The Council of the Vatican says distinctly: "If any one shall say that the one and true God, our Creator and Lord, cannot be certainly known through those things which are made, by the natural light of human reason, let him be anathema."[1] The revelation as to the trinity of persons in God is supernatural also in its object, because there is nothing in nature that indicates with certainty that there are three persons in God. St. Augustine lays down this twofold revelation in his "City of God." It is not only the authority of the divine books that proclaims God, but everything that surrounds us and to which we belong; the universal nature of things proclaims that they had a sovereignly perfect Creator.[2]

Yet, though the existence of God is thus manifested, there have been men mad enough to deny it. The Holy Scriptures call such men fools; but they assume to themselves honor as though they made the highest use of their reason, and call themselves rationalists, when they are in fact like the irrational animals. Hence it becomes unfortunately necessary in our days to recall sometimes the proofs of the existence of God, in order to preserve the faithful from the pestilence of infidelity, as the Holy Fathers did in many of their discourses or works addressed to the Christian people. "In many cases, too, it is not on any theory or any

[1] Conc. Vat., sess. 3, can. 1.

[2] De Civitate Dei, lib. xv., chap. iii.

atheistical principle," says Faber, "that God is thus passed over. He is unseen, and hence is practically considered as absent, and what is absent is easily forgotten. He is out of mind because he is out of sight. There is no objection to giving God his place, only he is not thought of. This is one phase of the world's forgetfulness of God."

Now, as in the first ages of Christianity, the faithful are surrounded on all sides by men who deny God, or who ignore him completely in their life and thought and actions; and all government action seems devoted with a fearful energy to the task of eradicating from the hearts of the young the idea of God, and of spiritual things.

The Holy Council of Trent, met to oppose the errors of the swarm of Protestant sects which started up in the sixteenth century, passed no canons or decrees on the existence and nature of God. Error had as yet respected them, but the nineteenth century sees the sad fruit of the sixteenth. Then the authority of the Church and her sacrifice and sacraments were denied. In two centuries more God himself is denied on all sides. The Council of the Vatican has to begin by defining the great truths as to God, and by condemning materialists and atheists.[1]

Let us then review the proofs of the existence of God for our own consolation and encouragement, and to answer the doubts or cavils of an unbelieving world.

The visible world furnishes many proofs. When we turn our thoughts to the world and all that it contains, one truth strikes us: all that exists cannot owe that existence to some other, there must be some being from which all others flow. If every being is the effect of another, we should have only effects without a cause. No matter how long a series of beings we imagine, each depending on another, we must come at last to one which receives its being from no other. The Holy Fathers explain this by comparison, and Cardinal Gotti, following them, gives this striking one: "Imagine a chain of a vast number of links suspended in the air. Each link is supported by that immediately above it.

[1] Sess. 3, canons 1–5.

The whole series of links, the chain, will fall if the topmost link is not held fast by something beyond it. If the series of links is endless it will fall without such a support just as surely as though the links were few; and in fact all the more surely, as the number of links would only increase its weight."

God, this first cause, is infinitely perfect. He must necessarily exist as the first cause; and exist without imperfection.

All that we see in the world is subject to change, and therefore cannot have existed forever. We see things appear and disappear, change and alter. They cannot exist by chance; some being gave them existence by drawing them out of nothing. This author of their existence we call God. The act of creation implies infinite power; hence we must regard God as not only infinitely perfect, but also infinitely great.

The sight of the order which reigns in the universe should convince us of the existence of an infinitely wise author. When in the silence and stillness of night we raise our eyes to heaven, we are irresistibly struck by the luster shed from the starry host. What hand set those brilliant orbs in the immensity of space? Who traced the orbits through which they so regularly move, without confusion or shock? Who bid the sun arise day after day to gladden the earth by the beneficent heat of its rays? Who gave wings to the light to enable it in eight minutes to traverse the distance of the sun and earth? Who ordered the moon to turn earthward its illuminated face to diminish the obscurity of night? Then let us consider the earth arrayed in all its adornments. By its verdure it soothes our sight; by its fruitfulness it gladdens our heart. It forms a magnificent palace, destined for innumerable inhabitants. Here it offers dense forests for animals, there streams and rivers for fish. What a happy diversity in its surface! Here hills and mountains, toward which the gathering mists rise to form clouds; there plains further than the eye can reach, watered by the streams that leap down the mountain-side. In its bosom it treasures the metals which serve for the most varied uses. In its whole circuit it is enveloped in the atmosphere indispensable for the breath and life of men and animals. To avoid exhaustion by constant production, it withdraws for a time from the action of the sun's rays by inclining toward the poles; then, hidden under a layer of snow, it gathers new strength to develop and send forth rapidly, under the fructifying sun of spring-time, the grain confided to its bosom. Then it turns more and more toward the sun, but cautiously, that the still tender plants may not suffer by excessive heat; then when these have acquired sufficient consistence, they are exposed to the full heat of the sun to ripen.

What a marvelous disposition and structure in plants, which draw their nourishment from the earth by roots and from the air by leaves, which are enveloped and protected by bark as a cloak, which receive the quickening sap in all their parts by a multitude of interior vessels! What fitness do we not see in the instinct of animals! With what astonishing facility the bee gives her cell the form best suited to its requirements, and at the same time the least inconvenient to adjacent cells!

Finally, let us consider the king of creation, man. His very mien proclaims him ruler of earth; for while the animal walks with looks directed earthward, man lifts his brow to the stars, and freely casts his eyes in all directions. He alone is able to penetrate in thought beyond the corporal world, and reach the invisible truth. He is not subjected like animals to a blind and irresistible instinct; he has reason as a guide, and in thought embraces the past and the future; he is the crown of the visible edifice of the world, the center to which all is connected, the one to which all the rest is subordinated, the master to which all things are subject.

Now we ask who has established among beings this admirable order? If from the effect we go back to the cause, we must admit that a work so full of wisdom has an author perfectly wise. What man, admiring a painting, where the richest coloring is heightened by the most happy gradations of light and shade, was ever tempted for a moment to ascribe it to chance? You read a book remarkable for its learning and wisdom; will you maintain it to be the mere play of a child studying its alphabet, and not the production of a cultivated intelligence? You hear a harmonious concert; are you not at once convinced that all who take part in

it obey one single mind? And yet one might see the effect of chance in all this rather than in the constitution of the world, which forms a painting of incomparable magnificence—a concert of marvelous harmony. And if we consider, not the universe, but the smallest animal, the most insignificant plant, we find them denoting more art than all that the mind of man has invented or his power accomplished. It would be easier to form an epic with letters thrown at random than to form a plant by a chance congregation of atoms.[1]

Some, to avoid this argument, say this is all the work of nature. The work is that of a being, not of an abstraction, and what they call nature we call God. Others comprise all the visible world under the name of nature, and represent it as governed by blind forces, acting under fixed laws. But to make forces as an effect without a cause, and laws without a lawgiver, is to place themselves lower than the pagans in the order of thought, for by human reason alone Aristotle, amid all the darkness of idolatry, shows that there are in nature ends and aims which evince clearly that the author who willed these ends, and the secondary causes which necessarily act, is a being of the highest intelligence and wisdom.[2]

It is evident then that the author of the admirable order of the world is sovereignly wise. We add that he is infinitely so, for he surpasses in wisdom all possible beings and is the source of all wisdom. Therefore he is infinitely perfect.

Our own soul gives us another series of proofs of the existence of God. It is certain that we can form the idea of a being who unites all possible perfections in the highest degree without any mixture of imperfection. Then an infinitely perfect being exists or is possible, for we cannot conceive an impossible thing. But an infinitely perfect being cannot be merely possible, he must really exist.

In this world the human soul experiences an unquenchable thirst for happiness, and cannot be appeased or satisfied by any finite or created good. If then there did not exist a sovereign in-

[1] See St. Athanasius, contra Gentes, n. 35; St. Gregory of Nazianzen, Orat. 34.

[2] Phys., lib. ii., chap. viii.

finite good, whose possession would one day constitute man's happiness, there would be a flagrant contradiction in man's nature For, on the one hand, man would regard the possession of this supreme good as his last end, and regulate his whole conduct to secure it; and, on the other hand, his conviction as to his destiny would be merely a vain illusion. The voice that speaks so powerfully within him would then be false, and he would have no means of escaping from error, since he cannot stifle this voice even if he would. He would be more unfortunate than the irrational animals, for they can at least enjoy material good within their reach. And yet man's inferior faculties attain their object, while his eye, so to say, drinks in the light it pants for, and his ear listens to the melody which charms it, his superior faculties would have to renounce their legitimate satisfaction, and learn that they alone are condemned to endless torment in case the Supreme Being, whose possession would assure them perfect happiness, did not exist. It cannot be so. While harmony prevails everywhere it is impossible that there should be such a flagrant contradiction in man's reasonable nature. Therefore, a sovereign infinite good, which we call God, exists.

Every man who has attained the use of reason feels subject to a law which condemns some acts as bad, and stimulates him to others as good. Human opinions may change, old customs give way to new; this law does not change. No matter under what law man lives, even in the most savage tribes where law scarcely exists, certain acts, such as theft and murder, are deemed crimes deserving of punishment, even if committed only in desire. No nation, no tyrant can efface this interior law from the heart of man. It is stronger than all human power; it speaks to kings and princes as to the meanest mortals; men may for a time refuse to listen to its dictates, but it will at last make itself heard in tones of thunder. This accuser, this judge, this avenger is not our corrupt nature, for that quails before it and would gladly escape. That voice is in the soundest part of our being, and the better cultivated our reasonable nature the more distinct are the utterances of this voice. We can then draw this conclusion: As the corporal world exists because our external senses attest its

existence, so there exists a Supreme Judge, just and holy, for all men, because our conscience gives us a testimony that cannot be gainsaid.

The testimony of all nations attests the existence of God. Among all the nations of antiquity, that have left the slightest traces in history, we find temples, altars, a public worship, a belief in a deity who will reward or punish men after this life. The wiser men, even among the pagans, as Cicero declares, had seen the force of this fact, and from it had drawn arguments in favor of the existence of a deity. Barbarous as were the native tribes of America, Oceanica, and Africa, discovered within the last few centuries, all believed in a deity, whom they feared and honored; some at first seemed so degraded that one was tempted to compare them with beasts, and to suppose them destitute of every elevated idea; but a conviction of the opposite came with deeper knowledge of their language and customs. All pagans and savages believed in the existence of a deity in spite of the fables with which they disfigured the truth. Such unanimity is a proof of the truth of this belief, for a universal and constant fact must have a general and efficacious cause. This cause cannot be man's reason. This belief does not spring from man's corrupted heart. No criminal would willingly make for himself a judge and an executioner. The idea of a God was either communicated to man by God, or reason is irresistibly impelled to acknowledge the existence of a sovereign infinitely holy Being, or the belief in a first infinitely holy author of all things is so natural that no mind can escape it.

The nations who lived soon after the origin of the human race might, by tradition, have retained the knowledge of God, if communicated by God himself to the first man; but this tradition would soon have been effaced, had it not been confirmed by the spectacle of the universe, and a powerful echo in man's nature, and had it not perfectly corresponded to the cravings of man's head and heart.

The Holy Fathers do not hesitate to admit in man a natural knowledge of God. "The human soul," says Tertullian,[1] "pos-

[1] Contra Marc., lib. i., c. x.

sesses the notion of God from its origin." St. Cyril of Alexandria declares that "the notion of the existence of God is implanted in us by nature."[1] St. Augustine adds: "Such is the almighty power of God, that he cannot remain completely unknown by reasonable creatures, as soon as they attain the use of reason."[2]

The belief in the existence of God could not spring from a blind fear. The fear could not exist without a foundation, and that very foundation is the belief in the existence; not a result of the fear, but its cause.

It could not have been established by kings and tyrants. They perish, dynasties succeed dynasties, kingdoms rise on the ruins of others, all human institutions change and disappear; this too would vanish with them were it a mere human conception.

If it is objected that idolatry and some scientific errors are universal, we can reply that no one form of idolatry was universal; and while the nations recognized various deities, they all agreed in acknowledging one as supreme, the source of all the power; and this one was invoked in any sudden danger—the testimony of a soul naturally Christian, as Tertullian remarks. Natural revelation thus teaches the existence of God, and some of his perfections. Then the spectacle of the universe reveals to us his wisdom and power; the benefits which he showers upon us attest his goodness; the voice of conscience cries out that he is just and holy. God himself being infinite, we conclude that his perfections are also, and that he possesses them all in an infinite degree.

But God has revealed himself to man in a supernatural manner, by his prophets, and last of all, by his Son. Supernatural revelation shows us God as the author, not only of grace, but also of nature. Thus, by virtue of revelation, God, as author of nature, or as creator of heaven and earth, is the object of faith; we believe in the existence of God as we know God by reason; for God could reveal his existence to us as well as other truths, and oblige us to believe it on his word. Moreover, the certi-

[1] De Trinitate, lib. i., c. ii. [2] Tract. 106, in Joan. xvii.

tude of the existence of God drawn from revelation is incomparably superior to that given by reason. The Council of the Vatican says: "The same holy Mother Church holds and teaches that God, the beginning and end of all things, may certainly be known by the natural light of human reason through created things; for the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made (Rom. i. 20); that nevertheless it has pleased his wisdom and goodness, by another and that a supernatural way, to reveal himself and the eternal decrees of his will to the human race, as the apostle says: God, who at sundry times and in divers manners spoke in times past to the fathers by the prophets, last of all, in these days, hath spoken to us by his Son (Heb. i. 1, 2),"[1] and it pronounces an anathema on "any one who shall say that it cannot happen, or that it is not fitting, that man should be instructed by divine revelation concerning God and the worship to be paid to him."[2]

The Nature and Attributes of God.

God is a pure spirit; a being without parts, incorporeal, independent of matter, endowed with intelligence and will.

Reason shows us clearly that God cannot but be a pure spirit. Matter is inferior to spirit; hence God, as being infinitely perfect, is not material. How can he who created spirits be aught but a spirit? How can he be composed of parts when he is necessarily infinite? If the parts were finite they could not form an infinite being; if they were infinite, each would make the rest impossible.

The holy Scriptures everywhere teach that God is a spirit. When the Samaritan woman raised the doubt as to the proper place to worship God, our Lord said: "The time cometh and now is when the true adorers shall adore the Father in spirit and in truth, for the Father also seeketh such to adore him. God is a spirit, and they that adore him must adore him in spirit and in truth."[3]

[1] Counc. of the Vatican, sess. 3, chap. ii. [2] Ib., canon 2. [3] John iv. 23, 24.

Moreover, the Scripture ascribes to God perfections which do not at all apply to a corporeal nature. It calls him immense, immutable, immortal, or imperishable. No body is immense, for it must be made up of parts each of which occupies a fixed space; and as long as it is composed of parts it cannot be essentially immutable or imperishable. If a body can be simultaneously present in several places, or acquire a kind of immutability or immortality, it is not by virtue of its own nature, but by a miracle or supernatural gift.

When Scripture speaks of the eyes, ears, arms, or hands of God, we must by no means imagine that God really possesses such senses or members, which belong only to a body; the Scripture uses these terms as figures to represent God's omniscience and omnipotence to man, who sees with his eyes, hears with his ears, and acts with his arms and hands. And when painters represent the Almighty as the Ancient of Days, under the form of a venerable old man, it is not intended to express that God has that form, but merely to signify that he is eternal, the Providence which governs the world.

As God is a spirit, in the rigorous sense of the word, it follows that he possesses intelligence and free will, for we cannot conceive a spirit that does not possess these two attributes or faculties. From the moment too that man is required to adore God in spirit and in truth, that is to say, interiorly and with his spiritual faculties, because this kind of adoration corresponds to the very nature of God, we must conclude that there are in God intelligence and free will, for the spiritual faculties which owe God this adoration are the intelligence and free will; consequently God's nature is at once intelligent and free in the exercise of the will.

God, being a pure spirit, is not composed of a spirit or soul and a body like man. For if his nature comprehended a body, it could not be said simply that he is a spirit; we should say God is spirit and body, or a spirit and a body. We do not say that man is a spirit, but a being composed of a spirit or soul, and a body. If God were at once immaterial and corporeal, the reason alleged by our Saviour for adoring God in spirit and in truth

would fall of itself; for, as a being in part corporeal, it would become him to accept as due and suited to his nature an adoration limited to a fixed place.

God is a spirit, and as such independent of matter. Man, therefore, to attain a resemblance to God, should free himself as far as possible from matter and the rules that govern it. Man given to sensual enjoyments is not a spiritual man, but an animal man; he is flesh, and the spirit of God cannot dwell in him, says the Lord, speaking of the generation which he destroyed at the Deluge. "My spirit shall not remain in man forever, because he is flesh."[1] Man enslaved by his senses does not even understand spiritual things. "The sensual man perceiveth not these things that are of the spirit of God."[2] We must become spiritual to please God who is a spirit. The apostle gives us this caution: "Walk in the spirit and you shall not fulfill the lusts of the flesh."[3] This obligation of walking in spirit, that is, of regulating our conduct and actions by the knowledge we have of God and of our relations to him, causes that interior combat of which the apostle speaks: "The flesh lusteth against the spirit, and the spirit against the flesh, for these are contrary one to another, so that you do not the things that you would."[4] This combat will last as long as our life endures, "for the corruptible body is a load upon the soul."[5] It will cease when our body shall hereafter have become spiritual, according to these words of the apostle: "It is sown a natural body, it shall rise a spiritual body."[6] But our body shall rise as a spiritual body only on condition that we endeavor here below to subject it to the law of the spirit.

The Attributes and Perfections of God.

We say that God is infinitely perfect, because he is not only good and perfect to a certain degree or in a certain measure, but because he possesses all perfections. An eye is perfect when it possesses all that is necessary to serve the use for which it is in-

[1] Gen. vi. 3. [2] 1 Cor. ii. 14. [3] Gal. v. 16.
[4] Gal. v. 17. [5] Wisdom ix. 15. [6] 1 Cor. xv. 44.

tended. If it lacks anything it is imperfect. God has no limits, and is consequently perfect in all respects, which no creature can be.

Reason alone teaches us the infinite perfection of God, and holy Scripture clearly and fully confirms what reason teaches. When God wished to make known to Moses his name, and consequently his nature, he said: "I AM WHO AM, thus shalt thou say to the children of Israel, HE WHO IS hath sent me."[1] In the same sense our Lord said, "One is good, God."[2] Man is good in a certain measure, but God is good and perfect without any limit.

To give us even a feeble idea of God's perfection Scripture exalts at different times his greatness, his power, his wisdom, and represents him as infinite in all respects: "Peradventure thou wilt comprehend the steps of God and wilt find out the Almighty perfectly? He is higher than heaven, and what wilt thou do? He is deeper than hell, and how wilt thou know? The measure of him is longer than the earth, and broader than the sea."[3]

All perfections that can be found in creatures, all that can be imagined belong to God; but the qualities that exist in man are not in God with their limits and imperfections. Even the qualities or perfections which creatures possess, which imply no positive imperfection, such as wisdom, justice, are not in the same manner in God. God's wisdom is essentially different from man's. The names and qualifications which we give to God are not adequate, but more or less defective, because we transfer them from the creature to the Creator. When we call God wise, good, just, holy, we do not determine the degree of his wisdom, goodness, justice, holiness, nor do we express that these attributes are not accidental, as in man, but essential to his nature. Hence negative terms are more exact; when we call God infinite, immense, we declare that there is in God no limit; but yet these terms, while they indicate that God possesses a certain perfection, do not express how he possesses it. Every term that we apply to God is

[1] Exod. iii. 14. [2] Matt. xix. 17. [3] Job xi. 7–9.

therefore below the reality. The name best suited to his nature is that which he gives himself: I AM WHO AM. He thereby attributes to himself existence without any limit.

The knowledge we possess of the infinite perfection of God should exercise a powerful and salutary influence on our life. If the excellence of an object excites our desire, what attraction should we not find in God who possesses the fullness of good, all united perfection. We might exclaim with David, "As the hart panteth after the fountains of water, so doth my soul pant after thee, O Lord."[1] This the seraphic St. Francis understood, who cried out unceasingly, "My God and my all."

If the beauty and perfection of God touch us, what more natural than to endeavor to render ourselves pleasing in his sight? The first condition will be not to seek to please men, for "if I please men I should not be the servant of Christ."[2]

The attributes of God may be considered as relating to his being or his action. The attributes of being are his immutability and eternity, his immensity and ubiquity. The attributes of action are his omniscience and wisdom, his power, holiness, and justice, goodness, mercy, and longanimity, truth and fidelity. God is immutable. He is subject to no change in his nature, thoughts, or designs. The holy Scripture declares that in God "there is no change or shadow of vicissitude."[3] "For I am the Lord and I change not," he declares by the prophet Malachy.[4] When God produces anything new there is a change not in him, but in creation; a fact takes place then by virtue of an act of the will which existed from all eternity and invariably in God. Yet it does not follow that it is vain for man to endeavor to obtain graces and avert chastisements by prayer and penance, for God knew our prayer and penance from all eternity, and his resolution was decided from all eternity. Although God may hate and love the same man, as he is just or sinful, there is no succession of hatred and love; the act by which he hates and loves remains the same.

When the Scripture speaks of the repentance or the wrath of

[1] Ps. xl. 2. [2] Gal. i. 10. [3] James i. 17. [4] Mal. iii. 6.

God, it uses these terms only to make us feel more clearly God's constant and invariable hatred of sin.

God is essentially immutable, while all that exists without him appears and disappears, increases and diminishes, lives and dies. The surface of the earth is covered with the remains of plants and animals and men. What have they left behind them? Dust and ashes that the wind tosses at will and that clings like any other dust to the sole of our feet! And shall this dust absorb our hearts? No; we cannot love frail things when an imperishable God is offered to our love. He who clasps a frail object will fall with it; but he who clings to God will be supported and abide forever.

God is eternal; that is, he has neither beginning nor end. Hence he is styled in the Apocalypse: He "who is and who was and who is to come, the Almighty."[1] If God had not existed always he would have received existence from some other; then he would not be the sovereign, independent Being; he would not be God. Therefore he has existed from all eternity. If God could cease to be, he would not be independent, for the power that caused his end would be greater than he. Then his existence is without end as it is without beginning.

But we must not figure to ourselves the eternity of God as a series of instants or distinct successive acts. Time is a series of changes, but the eternity of God excludes all change, all succession, it is simultaneous. Time includes the past, present, and future. Eternity is indivisible, and embraces all in a single point. If there were a succession of times in God, he would not be immutable or infinitely perfect, as he would never possess at once the fullness of his existence and felicity. God by virtue of his eternity exists with all times that succeed each other, so that all events are present to him, as all points of the circumference refer equally to the center.

The consideration of God's eternity should excite in us admiration and love. If a friend rejoices at the happiness of his friend, how should we not rejoice at the infinite felicity of God, existing

[1] Apoc. i. 8.

from all eternity. The same consideration should excite in us a desire to possess God, for that ocean of felicity is also our good, and is offered as our lot for eternity. If our heart experiences no desire for such a happiness, it must be admitted that it was not formed for happiness, or has no idea of what is promised to it. The thought of God's eternity should also fill us with a fear of losing that felicity and losing it for an eternity. No loss can be compared to that of an infinite good, and for what do we sacrifice it? For some miserable enjoyment that lasts but an instant! Let us despise earthly things and sigh only for those that are eternal. Our pain and struggle will after all be but brief, our reward will be eternal. Let us be consoled in suffering and tribulation by the words of the Psalmist: "Thou art the God of my heart and the God that is my portion forever."[1]

God is everywhere present, in heaven, on earth, everywhere. God is present in his creatures by his knowledge, as he beholds all that is and that is done. He is present everywhere by his power, which creates and preserves. He is present everywhere by his essence, which penetrates all beings and dwells there as our soul does in our body. Man can never fly from nor escape the presence of God: "If I ascend up into heaven thou art there: if I descend into hell thou art there. If I take my wings early in the morning, and dwell in the uttermost parts of the sea, even there also shall thy hand lead me, and thy right hand shall hold me."[2]

God is immense; that is to say, his nature is such that he is necessarily by his essence in all the beings which he shall will to create. We speak of God as present everywhere in reference to a created world. His ubiquity is a consequence of his immensity. He would be immense had he created nothing and space had not existed; but his immensity, like his omnipotence, was in some sort manifested only at the moment of creation. We must not, however, imagine that his nature is spread out like air, or is circumscribed to a place.

Although God is everywhere present by his essence, we can

[1] Ps. lxxii. 26. [2] Ps. cxxxviii. 8–10.

with the Scriptures say, that he is especially present in certain places, because he manifests his presence by particular effects. Thus God is particularly in heaven, because he there reveals his glory to the angels and saints; he is particularly in the just, because he favors them with sanctifying grace and his friendship; he is particularly in the churches (independent of the presence of our Lord in the Blessed Sacrament), because he there grants graces more abundantly.

What a source of pious and salutary reflection we find in the thought of the ubiquity and immensity of God! God is intimately present in all creatures; he is within us, because he penetrates us with his essence; he is around us, filling all parts of space. We must then habituate ourselves to see God in all things, not only as acting by his power, but as present by his essence. Visible things are only in some sort a vail behind which God conceals himself. We and all creatures are in God as in a temple. Let faith enlighten our mind, and we shall be struck with the infinite magnificence of this temple, before which the stars grow dim. What a happiness for us to think that the vail will one day be lifted, and we shall contemplate that infinite Majesty for all eternity! What respect and awe should we not feel for the presence of God! Let us endeavor to have him dwell in us, not simply as in all his creatures, but as he does in his just and his saints.

St. Francis of Sales was so imbued with the thought of God's presence that, whether alone or with others, he always maintained a grave, modest demeanor. He used to say that he felt no embarrassment in the presence of kings and princes, because he habitually considered himself as standing in the presence of a greater monarch, who inspired him with respect at all times and in all places.

God is omniscient, that is to say, he knows all things. "Behold, O Lord, thou hast known all things, the last and those of old." "Thy knowledge is become wonderful to me; it is high and I cannot reach it."[1] The Apostle exclaims: "O, the depth of the riches of the wisdom and the knowledge of God."[2] God

[1] Ps. cxxxviii. 5, 6. [2] Rom. xi. 33.

has a perfect knowledge of all things. Our knowledge is no more like God's than the light of a firefly is like that of the sun. We know only the outward appearance of things, and cannot penetrate to the substance. God sees the most secret depths of all that exists. For most things we can make only conjectures or opinions; God is far from all doubt, uncertainty, or error. God knows all things eternally. All that happens was ordained by God from all eternity; hence God, whom no truth can escape, beheld it from all eternity. God knows all things by a single act of his intelligence. The feebleness of our minds makes the acquiring of knowledge slow and progressive; with God this cannot be, because in him the essence and the action, the faculty of knowing and the knowledge are one. God knows all, immediately and without effort; he derives all knowledge, not from without, but from himself.

God knows himself. "The spirit searcheth all things, yea the deep things of God: for what man knoweth the things of a man, but the spirit of a man that is in him? So the things also that are of God no man knoweth but the Spirit of God."[1] God knows all that is possible; he knows the past, the present, and the future, embracing all that depends on man's free will. "Neither is there any creature invisible in his sight, but all things are naked and open to his eyes."[2] "Thou hast understood my thoughts afar off, and thou hast foreseen all my ways."[3] The prescience of God does not destroy human liberty, for God foresees the actions of the creature as they shall be, that is to say, free if they are free. A free action is not accomplished because God has foreseen it, but God foresees it because it will take place. Duns Scotus gave one day a decisive answer to a peasant in England. Finding him sowing his wheat, he gave him pious advice. The peasant replied: "I do not know what to make of your counsel. If God has foreseen that I shall be saved, my salvation is sure, whether I do good or evil; if he has foreseen my damnation, I cannot avoid it." To this the philosopher replied: "If God has foreseen that there will be a crop of wheat in this field, there will be one whether you plant it or not, so you are laboring to no purpose."

[1] 1 Cor. ii. 10, 11. [2] Heb. iv. 13. [3] Ps. cxxxviii. 3, 4.

God knows the contingent future; that is, what will come to pass if certain conditions are fulfilled: "Woe to thee, Corozain; woe to thee, Bethsaida; for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had long ago done penance in sackcloth and in ashes."[1] St. Augustine says: "When God wishes to show mercy to any one, he calls him in the manner best adapted to him, so that his call shall not be despised."[2]

God sees me! This thought should turn us from evil. A God infinitely perfect, Sovereign Lord of heaven and earth, has his eye upon me! God sees me; he knows all my actions, all my words, all my desires, all my thoughts. Even if I can impose upon men, I cannot prevent God from beholding me. He sees me in the darkness as in the glare of day. He sees me who will be my judge, and to whom I must render an account of all my thoughts, words, and actions.

God sees me! This thought should stimulate us to good. He sees all our good works; the world may be unjust to us, but God sees our innocence, our sufferings, our trials, our efforts, sees them with love and compassion.

God is infinitely wise; he adapts all things perfectly to accomplish their intended result. As he knows perfectly the forces inherent in all beings and all their possible relations, nothing was easier to him than to endow them with all the faculties fitted to their end, and to establish among them a connection and subordination that no created intelligence could ever have devised.

The material world gives us at every moment new lessons on the wisdom of God, but it is evinced still more in the human race. It has always guided the destinies of nations and individuals in such a manner that they carried out his views, often without the least suspicion on their part. Joseph is sold; what was intended for his ruin served to raise him to power. Moses is exposed as a child, and by that very act touched the heart of the king's daughter, and was placed in the way to become the leader and liberator of his people. Our feeble mind cannot always trace

[1] Matt. xi. 21. [2] Ad Simpl., l. 1, q. 2.

the work of the divine wisdom, but after seeing so many examples in history, we cannot but recognize the action of an infinitely wise hand in the works and events, of which we do not understand the purport.

God is almighty; that is, he can do all that he wills, and has only to will it to accomplish it. God is called almighty in more than seventy places in the Bible. The Creed begins: I believe in God the Father Almighty. This faith is the basis of a multitude of dogmas of our religion, such as the creation and preservation of the world, the incarnation, resurrection, the Holy Eucharist, etc.

God creates by a mere act of his will: "He spoke and they were made; he commanded and they were created."[1] "And God said: Be light made, and light was made."[2] To create is to draw something out of nothing, or give it existence by an act of the will. This world has not exhausted God's power, he can create as many universes as he will.

The Scripture, in turning our thoughts to God's omnipotence, often wishes to excite us to a sense of our own nothingness and to inspire a salutary fear. Man is nothing compared to the grandeur of creation, and still less in presence of the Creator. God says to us as he did to Job from the whirlwind: "Where wast thou when I laid the foundation of the earth?"[3] Man should bow humbly before him whose works proclaim him almighty: "Who hath measured the waters in the hollow of his hand, and weighed the heavens with his palm? Who hath poised with three fingers the bulk of the earth, and weighed the mountains in scales and the hills in a balance? Behold the nations are as a drop of a bucket, and are counted as the smallest grain of a balance."[4]

God is almighty, not only to chastise, but also to protect and to save, and therefore we should unite a salutary fear to a great confidence. Fear of God should banish all other fear. And why should we fear aught but God, since all that exists is at the mercy of the Almighty, and not a sparrow falls from the roof or

[1] Ps. cxlviii. 4, 5. [2] Gen. i. 3. [3] Job xxxviii. 4. [4] Isa. xl. 12.

a hair from our head, but by his permission? The deadly enemy of God and man can do us no evil, because he is restrained by the hand of the Almighty. Confidence in this divine protection has made the saints calm amid dangers from savages, tempests, and all other sources.

God is holy; that is to say, he loves and wishes the good and hates evil. The moral law is founded on the very nature of God; it prescribes what is conformable to that law, and forbids what contradicts it. The sanctity of God is the foundation and model of ours. For us sanctity consists in loving God as the sovereign good, and for his own sake, and all else for his sake. God cannot wish moral evil or sin. The holy Scripture says distinctly: "Thou art not a God that willest iniquity."[1]

God is holy in himself; essentially, infinitely, invariably, and sovereignly.

The sanctity of God is the source of all holiness in creatures; it is its model and its type, its end and its reward.

The thought of God's sanctity should make us feel our nothingness, and fill us with sentiments of humility. If we reflect that the highest sanctity of the creature is but defiled before God, "that the heavens are not pure in his sight," what shall we think of our own justice, not merely in comparison with God, but with what we feel it should be? What respect should not the thought of God's holiness excite in us? With what awe should we not appear in the sight of God, who is everywhere present, and in especial manner in our churches?

God is just: he rewards the good and punishes the wicked. Our conscience recognizes God as a just judge, when even after a secret fault it is troubled and disquieted; and, on the contrary, after a good action it feels happy and contented. And the chastisements which, from the first, have fallen upon rebellious creatures, what do they proclaim except the existence of a sovereignly just God? "God spared not the angels who sinned, but delivered them, drawn down by infernal ropes, to the lower hell, into torments, to be reserved unto judgment, and spared not the original world."[2] On account of sin, God deprived our first parents, and

[1] Ps. v. 5. [2] 2 Peter ii. 4.

their descendants, of the supernatural gifts which he had lavished on them, changed the course of nature to punish them, left men in the tyranny of Satan, and permitted thousands of creatures, for whom he had prepared heaven, to be deprived of eternal bliss.

Notwithstanding God's rigor in punishing sin, he manifests his goodness and mercy as well as his justice, which is more glorified in rewarding the good than in punishing the wicked.

When God rewards our good works, he crowns his own gifts, for we not only receive from him the faculty of doing good, but every virtuous action is a gift of his goodness. Yet God rewards good more than he punishes evil.

The justice of God is not exercised fully until eternity. Good and evil do not receive here below the reward or chastisement that they deserve, although there exists a certain justice or compensation here below, for good as well as for evil.

We must not consider God's justice as only inspiring fear. It really merits our love, for it is the justice of a father impelled even by his goodness in punishing. Is not the justice of God more admirable in the reward of virtue than in the punishment of sin? And what is the least good action—a mere glass of water, for example, given for the love of God, compared to eternal beatitude? Even if the reward of our good actions is entirely deferred to the next life, we should not doubt; we know that it is sure.

We should fear God's justice in punishing evil. The fear of human justice prevents many crimes; the thought of God's justice should produce still more salutary effects in us by deterring us from sin. Many criminal acts escape the eye of earthly judges, but the eye of God beholds all.

"There are few of God's attributes more beautiful or more adorable than his justice. There is no justice like his, for it is founded on his own divine nature, not on any obligations by which he is bound. Some of the saints have had a special devotion to his justice, and have made it, in a peculiar manner, the subject of their contemplations. An intelligent creature would rather be in the hands of God's justice than at the mercy of the

most loving of his fellow-creatures. The Apostle tells us, that the acceptance of our contrition and the forgiveness of our sins depend upon God's justice. His distribution of the gifts of nature, grace, and glory is the masterpiece of his justice, which alone, and of itself, could fill us with gladness and wonder for a whole eternity."

The goodness, mercy, and longanimity of God have this in common, that mercy is God's goodness to the repenting sinner; longanimity is his goodness to the sinner who does not yet repent.

"How shall we speak of thee, O beautiful mercy of God? It is mercy which seems, above all things, to make us understand God. Wherever we go there is mercy—the peaceful, active, broad, deep, endless mercy of our Heavenly Father. If we work by day we work in mercy's light, and we sleep at night in the lap of our Father's mercy."

God is good; he loves all his creatures, and grants them numberless benefits. The Holy Scriptures attest God's goodness: "Thou lovest all things that are, and hatest none of the things which thou hast made."[1] God loves even sinners, not as sinners, but as his creatures. Each one of us is the object of that love which God declares he had for the people of Israel: "Can a woman forget her infant, so as not to have pity on the son of her womb? and if she should forget, yet will I not forget thee."[2] We see God's goodness also in the order and preservation of the world for man's sake.

Although man, as a creature, is inferior to the angels, yet he has this advantage over them, that in the Incarnation it was human, not angelic nature that was united to the divine nature in the person of the Son of God. The Son of God became, in his incarnation, our brother. And as it is his delight to be with the children of men, his ingenious love invented and instituted the Sacrament of the Eucharist, to abide with us forever, and nourish us with his divine substance. To raise us to the highest possible resemblance to himself, God has adorned our soul with gifts of a special order; has raised it to a supernatural dignity, by making it partake of the divine nature as far as a created nature is

[1] Wisdom xi. 25. [2] Isa. xlix. 15.

susceptible of doing. "By Christ Jesus, our Lord, he hath given us most great and precious promises: that by these you may be made partakers of the divine nature."[1] Sanctifying grace gives us a new life, and makes us children of God in a new and more exalted manner. The effect of this divine adoption will be our supernatural beatitude by the intuitive vision of God. "We are now the sons of God, and it hath not yet appeared what we shall be. We know, that when he shall appear, we shall be like to him, because we shall see him as he is."[2]

It is not from necessity or for his own advantage that God has called us into existence and lavished his gifts upon us. His goodness appears all the more admirable when we consider his greatness. It is purely from his goodness that God bestows his gifts on us. In creating the world in general, and man in particular, God undoubtedly had in view his own glory; but this does not diminish his goodness; for creation does not increase his greatness or happiness.

As God has given us so many proofs of his love, nothing should seem to us more just and easy than to return it. Our hearts are naturally drawn toward one by whom we know that we are loved. Let us then be grateful to the goodness of God, and let us love our neighbor as the beloved disciple enjoins. "If God has so loved us, we too should love one another."[3] Let our charity be like that of God, universal, and embrace even our enemies. "Love your enemies; do good to them that hate you; and pray for those that persecute and calumniate you; that you may be children of your Father who is in heaven, who maketh his sun rise on the good and the bad, and raineth upon the just and the unjust."[4]

God is merciful; that is to say, he is disposed to turn aside evil from his creatures, and to pardon all truly contrite sinners. God is infinitely good, and consequently disposed to do good to his creatures. Every benefit he grants them removes a part of their misery or supplies a defect. Thus God's mercy is a consequence of his goodness or his love, or rather it is his goodness and love that we style his mercy, when we consider not the good it con-

[1] 2 Peter i. 4. [2] 1 John iii. 2. [3] 1 John iv. 11. [4] Matt. v. 44, 45.

fers, but the evil it removes. God is really and truly merciful, although he does not experience any feelings of grief or sorrow at the misery which he compassionates, for this grief is no essential part of mercy. God is merciful to the sinner because he loves him. God, being goodness itself, is always disposed to do good to his creatures, and the sinner, notwithstanding his guilt, may always be an object of pity. The misery and misfortune in which the sinner languishes, are of a nature to excite God's compassion and touch his merciful goodness. God is merciful to the sinner also because the sinner, who belongs to God, like all other creatures, is in the way of perdition, notwithstanding the divine solicitude for his welfare. God cannot, with indifference, behold his own image disfigured, and his designs for man thwarted, the blood of the Divine Son shed in vain. He shows mercy to the sinner also in order to manifest his power in the destruction of sin. The justification of the sinner is a work of the supernatural order, and consequently exceeds the creation of the world as far as grace excels nature. St. Augustine[1] declares justly, that it is superior to heaven and earth and all that is on earth or in heaven.

To form even a feeble idea of the divine mercy, we must consider the greatness of him who is offended by sin. We are poor creatures, wretched worms of earth, and yet we find it hard to forgive an injury. We would wonder to see an emperor generously pardon an insult from one of the meanest of his subjects. What then should be our astonishment to behold the infinite majesty, the creator of the universe, the author of countless benefits, pardon his creature? God's mercy extends not to a few sinners, but to all. "Thou hast mercy upon all."[2] It extends to all sins. "If your sins be as scarlet, they shall be made white as snow; and if they be red as crimson, they shall be white as wool."[3]

The Church, guided by Jesus Christ, has always condemned as blasphemers and heretics those who set limits to God's mercy.

This mercy is the more astonishing when we consider the manner in which it is exercised. God not only pardons the repent-

[1] In Joan. tract. 72. [2] Wisdom xi. 24. [3] Isa. i. 18.

ant sinner, but he loads him with benefits. He adorns him with sanctifying grace, as the father of the prodigal son clothed him in his finest robe; as if to celebrate it as a triumph, he inspires all his angels to rejoice over him.

God will withdraw us from the world when it pleases him, and then the day for mercy will have set. We must so live as not to be surprised by the day of justice. We must, above all, beware of letting a trust in God's mercy lull us into persistence in sin. This would be to despise God and deprive us of his mercy.

God in his longanimity is patient with sinners and gives them time to do penance. In his mercy he receives back the contrite sinner; in his longanimity he bears with the impenitent; mercy pardons, longanimity bears with the sinner, and seeks to put him in a condition to obtain mercy. The Scripture often extols the patience and longanimity of God. "Lord God, merciful and clement, patient, and of much mercy."[1] "The Lord dealeth patiently for your sake, not willing that any should perish, but that all should return to penance."[2] But though the longanimity of God fills us with admiration and gratitude, we must not forget that God nowhere pledges himself to grant us time for repentance after sin. God promises the sinner his grace, but not an unlimited time for his conversion. A prolonging of life is salutary to him who repents, but it is terrible to the one who abuses it only to increase his sins. "Say not: The mercy of the Lord is great; he will have mercy on the multitude of my sins. For mercy and wrath quickly come from him, and his wrath looketh upon sinners. Delay not to be converted to the Lord, and defer it not from day to day."[3]

God can speak and reveal only what is true; he can neither deceive nor be deceived. Veracity consists in the conformity of our thought and will with our word, when we affirm or promise anything. Fidelity makes us adhere to what we affirm or promise. "God is true and every man is a liar."[4] Man's understanding is subject to error and his will inclined to evil. Hence man

[1] Exod. xxv. 6. [2] 2 Pet. iii. 9. [3] Eccles. v. 6–8. [4] Rom. iii. 4

is not always in the truth and becomes a deceiver, sometimes willfully, sometimes involuntarily. In God this is impossible. His infinite intelligence is possessed of all truth and is consequently incapable of error; his will is holy and consequently abhors falsehood; for God cannot will what is contradictory to him. He is truth itself, and truth is in contradiction with error.

The veracity of God is the immovable foundation on which the faith of the Church rests. If doubt should rise in our mind and tend to shake our faith, nothing would be better than to call to mind the solidity of this foundation of our faith. The thought of God's veracity should also inspire us with a profound horror for falsehood, dissimulation, and hypocrisy. The veracity of God, as the foundation of our faith, is also the foundation of the relations between God and man, as man's veracity is the necessary bond of society.

God is faithful; that is, he gives what he has promised, and fulfills his menaces. The Almighty, in the Scriptures, gives us the assurance of his fidelity to his promises and threats. "And thou shalt know that the Lord thy God, he is a strong and faithful God, keeping his covenant and mercy to them that love him, and to them that keep his commandments, unto a thousand generations, and repaying forthwith them that hate him, so as to destroy them without further delay, immediately rendering to them what they deserve."[1] The fulfillment of this is seen clearly in the history of the Jewish people. God accomplishes all his promises in a manner equally certain. The apostle says: "Let us hold fast the confession of our hope, without wavering, for he is faithful that hath promised."[2]

In fact the fidelity of God is a consequence of his veracity and immutability. God is faithful, also, because he is wise and holy. All that God has announced, like the last judgment, will most certainly come to pass. So what is promised conditionally will be accomplished when the prescribed condition is fulfilled. Thus, for example, we shall surely attain life everlasting if we die in a state of grace.

[1] Deut. vii. 9. 10. [2] Heb. x. 23.

What confidence should not fill our hearts at the thought of God's fidelity! Even if our hope rested on the divine goodness, unsupported by promises, we should trust ourselves to God with filial confidence; but as he has promised us eternal life and means to attain it, any distrust on our part would be an insult. Why then do we rely so little on God, in spite of his promises, and so much on men, forgetting what the wise man says: "Who shall find a faithful man?"[1] God's fidelity to us should be the model of our fidelity to our fellow-beings and toward God himself.

God is immutable. There is in him no change or shadow of vicissitude. "God changes his works without changing his counsels," says St. Augustine. But the change is in creatures, not in him. Time cannot change him, because he is eternal; nor place, because he is immense. He cannot change within himself, because he is perfect. He cannot be changed by anything outside him, because he is almighty. His life is absolute repose, beatitude, simplicity; and in all this there can be no change. The very necessity which compels us to speak of God, as if he changed, only brings home to us more forcibly the perfection of his tranquillity. Let us then lovingly adore that unchangeableness of God, which has lain for all eternity more unwrinkled than a summer sea, and will lie to all eternity, with almost infinite worlds round about it, and yet have no current, stream, or pulse, or tide or waves, with no abyss to hold it, and with no shore to bound it, with no shadow from without, and no throbbing from within.

The Unity of God.

The next of the great dogmas of faith necessary for salvation is the unity of God. This Moses proclaimed to the chosen people, and our Saviour, in the new law, repeated it as the first commandment of all: "Hear, O Israel, the Lord our God is one God."[2] God had himself proclaimed it: "See ye, that I alone am, and there is no other God beside me."[3]

As long as men retained a true knowledge of God, and his

[1] Prov. xx. 6. [2] Deut. vi. 4; Mark xii. 29. [3] Deut. xxxii. 39.

attributes, they could not lose the faith in the unity of God. Every attribute shows that there is and can be but one God. The Deity must be infinitely perfect; but there cannot be two beings infinitely perfect, for each would lack the perfections of the other, and cease to be perfect. If there existed another being equal to him, and independent of him, God would not be omnipotent, independent, supreme. Tertullian, arguing against the pagans, said: "Either we must admit that there is only one God, or refuse to admit any."

But the true conception of God was darkened by the passions. The goodness, the mercy of God, his omniscience and omnipotence, were lost sight of. Men felt the evil inclinations of their own hearts, and saw evil increase. They raised the principle of evil to an equality with God, and made every passion a deity. From this sprang the fearful polytheism of the heathen world, which worshiped gods without number. So rapidly did this terrible darkness of the mind and heart spread over the world, that only a few centuries after the Flood the whole world was sunk in it, and the Almighty, to preserve the faith in the existence and unity of God, called Abraham from amid the worshipers of the solar system and fire, and set him apart as the father of a nation who were to serve him alone.

The wonderful ways of God toward the holy patriarchs, and the election of the people of Israel, all tended to preserve pure and intact this great truth. The first of the commandments delivered to Moses said expressly: "Thou shalt have no other gods beside me." The prophets and holy men were constantly recalling this truth to the people of Israel, who, dwelling in the midst of nations that worshiped numberless false gods, of the most horrid or alluring character, were constantly tempted to fall away, either through a love of pleasure or a foolish terror. God supported the teachings of his servants by numberless miracles, to show that he alone was the true God, and that the gods of the Gentiles were demons. Isaias, repeating the words of God, says: "Remember the former age, for I am God, and there is no God beside me, neither is there the like to me";[1] just as

[1] Isaias xlvi. 9.

St. Paul addressing the Corinthians, who had embraced the faith, but lived amid the gorgeous temples where art lent all its seductions to draw men to the service of idols, says: "There is no God but one; for although there be that are called gods either in heaven or on earth (for there be gods many and lords many), yet to us there is but one God."[1] This faith was preached by the apostles in the great cities of Asia, Greece, and Italy, before the very temples of the false gods, and in the early ages of Christianity millions of Christians gave their lives to acknowledge that there was but one God, and that all that the pagans called gods were but demons.

Among the miracles wrought by God to show that he alone was God, we have recorded that striking one where the prophet Elias established this truth. The ten revolted tribes, after worshiping the golden calves, had taken up the false gods of the Chanaanites, and become adorers of Baal. Elias met the wicked King Achab, and when the people were assembled said: "How long do you halt between two sides? If the Lord be God, follow him; but if Baal, then follow him." He then told them to give him a bullock, and the priests of Baal a similar victim. He bade the priests of the false god to cut their victim in pieces and lay it upon wood, and he did the same. Neither put fire to the wood; that was to come from heaven as a sign which was the true faith. "Call ye on the names of your gods," said the prophet, "and I will call on the name of my Lord; and the god that shall answer by fire, let him be God." From early morn to midday the priests of Baal prayed around their altar, slashing their bodies with knives to propitiate their god, the prophet taunting them all the while. Then he poured water over his own victim as it lay on the wood placed on an altar of twelve stones to represent the tribes. Again and again he drenched his altar and offering with water, the people wondering. Then he prayed: "O Lord God of Abraham, and Isaac, and Israel, show this day that thou art the God of Israel, and that according to thy commandment I have done all these things. Hear me, O

[1] 1 Cor. viii. 4, 5.

Lord, hear me; that this people may learn that thou art the Lord God, and that thou hast turned their heart again." Then the fire of the Lord descended and consumed the victim and the wood and the very stones of the altar, and licked up the water that stood in the trench around the altar. Convinced by this striking miracle, the people fell on their faces and cried, "The Lord he is God, the Lord he is God."

We say in the Creed, "I believe in God," because we are not only to believe that there is a God, and that all he says is true, but also because we are bound to commit and trust ourselves to God with love and confidence. St. Augustine says, with great accuracy, "It is one thing to believe God; another to believe that there is a God; still another to believe in God." To believe God is to regard as true what he says; to believe that there is a God is to admit his existence; finally, to believe in God is to combine love and faith. It is an easy thing to believe that God speaks the truth: the wicked can believe this almost as well as the good. To believe that there is a God is what even the devils must do. But to believe in God is the lot of those only who love him, who are Christians, not in name only, but in fact and in conduct.[1] Faith then not only subjects our intellect to God as the infallible truth, but leads us to love God as the sovereign good, and to tend to him as to our last end. We must not, however, deduce from this that faith cannot subsist without charity, for the Christian who sins and consequently loses charity, does not for that reason cease to be a Christian; but his faith is dead and cannot in this condition enable him to acquire eternal beatitude.

There is only one God; the worship of this one true God has for centuries banished from much of the earth that polytheism or worship of a multitude of gods, which was the religion of the most civilized nations of antiquity. The torrents of blood shed by the martyrs have extinguished the fire which burned on the altars of the idols, and the light of Christianity has put to flight the dark phantoms which received public adoration. But is there not a profane and impious fire burning in the secret recesses of our soul?

[1] Serm. in symb.

Is all idolatry banished from our heart as well as our mind? Truly does Tertullian say: "One can commit idolatry without entering a temple, and with no visible idol." The heart commits idolatry when it loves a creature as its last end, as a source of felicity. Are we always exempt from this refined idolatry? Have not our passions set up a multitude of divinities? Your god is some creature whom you prefer to please and fear to displease more than you do the Sovereign Lord of heaven and earth. Your god is some pleasure for which you renounce the joys of eternity; some temporal good to which you devote all your care and all your toil; a handful of dust, formed for a time into a human body, and destined to become ere long the sport of the worms, absorbs all your thoughts and all your desires. The pagan burned before his idol only a handful of incense; you, perhaps, says Tertullian, offer to yours your mind, your heart, your exertions. Not to fall into so shameful an idolatry, let us often remember these words: "I am the Lord thy God; thou shalt not have strange gods before me; thou shalt not make to thyself any graven thing; thou shalt not adore nor serve them."[1]

Let us endeavor to take to heart what the pious Tobias expressly enjoined upon his son: "All the days of thy life, have God in thy mind, and take heed thou never consent to sin."[2] God is our Father; he is the source of all life; in him alone can our soul find rest, consolation, and happiness. He is also the Sovereign Lord Almighty of heaven and earth; we cannot escape his avenging hand if we depart from him and do evil. Let us then adhere to him, love him above all things, and fear nothing so much as offending him by sin, thereby losing his grace and friendship. Let us all preserve the filial love of God engraven deeply in our souls; it will strengthen and uphold us when we are in danger of falling. "No evils shall happen to him that feareth the Lord."[3] "The fear of the Lord driveth out sin."[4] We can convince ourselves of this by what is related of two holy religious, Blessed Peter Faber and Anthony Araoz. They directed the consciences of a great many personages of both sexes, at the court of the Spanish king, and astonished all by their insensibility and indifference toward all the pleasures and greatness of that brilliant court. One day the king said to Araoz: "The rumor spreads that you carry about you a certain herb that preserves you from all temptations of the senses." As Araoz laughingly replied that there was some truth in that, the king retorted: "On your life! tell me what is this magical plant; how do you call it?" "Sire," replied Araoz, "this magical herb is called the Fear of God. It has the virtue of preserving from sin, and like the fish's liver laid on the coals by Tobias, it can put the evil spirits to flight." Let us too employ this powerful antidote. Let us fear nothing so much as the loss of God's friendship. Let us esteem no advantage as equal to his grace, and love no pleasure so much as the happiness of serving him. Then no seduction will be so powerful as to make us renounce the love of God. Let our first thought, on awaking in the morning, be to pray to the Lord to preserve us from all sin. Let us often repeat, during the day, and especially in the moment of temptation, "Lord, do not permit me to be separated from thee! Let me rather die than offend thee." Nor let us suppose that a life spent in the fear of God is full of disquiet and uneasiness. The vain fear of losing riches or dignities, and the servile fear which trembles only at the thought of hell, without detesting sin are painful, overwhelming; but it is not so with the filial fear, which makes us avoid offending the best of fathers. This gladdens the soul, touches the heart, and inspires us with a blessed confidence for the hour of death. The spirit of truth declares it in the Scriptures: "The fear of the Lord is honor and glory, and gladness and a crown of joy. The fear of the Lord shall delight the heart, and shall give joy and gladness, and length of days. With him that feareth the Lord it shall go well in the latter end, and in the day of his death he shall be blessed."[1] The Council of the Vatican declares: "The Holy Catholic Apostolic Roman Church believes and confesses that there is one true and living God, creator and Lord of heaven and earth; almighty, eternal, immense, incomprehensible, infinite in understanding, and in will, and in every perfection."

[1] Exod. xx. 2-5. [2] Tob. iv. 6. [3] Ecclus. xxxiii. 1. [4] Ib. i. 27.

[1] Ecclus. i. 11-13.

The Three Divine Persons in One God.

The next of the great truths which may be regarded as essential to salvation, is the dogma of the Holy Trinity. Under the law of nature and the Mosaic dispensation, this mystery was not explicitly believed by the faithful, although implicitly it was. The Old Testament speaks of the Trinity only in a vague and general way. Many were saved, though this doctrine had not yet been clearly revealed; but under the New Law, when the gospel is preached throughout the world, and baptism given everywhere in the name of the Blessed Trinity, we can scarcely form to our minds circumstances where ignorance of this great truth can be free from guilt.

While polytheism covered the face of the earth and every allurement enticed the children of Israel from the faith in the One True God, the three divine persons were not distinctly made known; and the Old Testament speaks of it only in more obscure terms. Thus in Genesis,[1] "And God saw that it was good and he said: Let us make man to our image and likeness." The Book of Ecclesiasticus, or Ben-Sira, is rejected by the Jews since the diffusion of Christianity, because in more than one place it uses language which can be explained only of the Trinity. Our divine Lord himself cited to the Jews the psalm of David, "The Lord said to my Lord: Sit thou at my right hand," and asked them how David could call the Messias his Lord, when he was his son or descendant, compelling them to admit that the promised Messias was both God and man. So the son of Sirach says, "I called upon the Lord, the father of my Lord."[2]

The mystery of the Holy Trinity is, that there are in God three divine persons, the Father, the Son, and the Holy Ghost; that the Son proceeds from the Father; and the Holy Ghost from the Father and the Son. That these three persons are one in essence, equal in majesty; that the Father is God, the Son God, the Holy Ghost God, and yet that the Father, Son, and Holy Ghost are but one God; that there are in God these three distinct persons

[1] i. 25, 26. [2] Ecclus. li. 14.

having identically one same nature. This is a mystery which unaided human reason never could have attained had not God revealed it.

By person we mean a reasonable being, who possesses an individual existence and can determine his own action. Thus man is a person, because he subsists not in another being, but in his own individuality, and is consequently master of his actions. But in man the soul is not a person; it has not an existence apart and of itself; it is united to the body to form with it one single being, which we call man. On the other hand, human nature, which forms a person when it subsists independently for itself, loses its personality by its union with the Divine Word in Jesus Christ, because it receives from it a perfection which enables it to produce acts of a divine value. The personality of a being consists, therefore, in not being united to any other being which completes it, but in its subsisting independently for itself and being able to determine its action.

When we acknowledge three persons in God we distinguish in him three individualities, subsisting of themselves and appearing as capable of action. The holy Scripture leaves no doubt on this point. We shall cite merely the following: "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."[1] "There are three who give testimony in heaven: the Father, the Word, and the Holy Ghost, and these three are one."[2] "The Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things."[3]

Three persons are here mentioned who are consequently distinct from each other; for where there is number there is also distinction. The moment three bearing different names are appealed to as three witnesses, and especially when one is pointed out as proceeding from another, or sent by him, there is evidently a distinction between them.

Moreover, all three appear capable of distinct action; for to speak, to bear testimony, to send, are acts belonging to persons; consequently, the Father, the Son, and the Holy Ghost, to whom

[1] Matt. xxviii. 19. [2] 1 John v. 7. [3] John xiv. 26.

the Scriptures attribute these acts, are persons. If we cannot doubt the personality of the Father, because it flows from all that is said of him; it is the same of the Son and of the Holy Ghost, who are equaled to the Father in the formula of baptism, and invoked with him, as the term "In the name" indicates. Moreover, the Son appears as a person so clearly in numerous passages of Scripture that it is impossible to regard him as a simple manifestation or attribute of God. The Holy Ghost is represented as sent by the Father and the Son, consequently as distinct from both; he, therefore, must be a person also.

The mystery of the Holy Trinity has always been firmly believed in the Church; as is evinced by the energy with which she condemned, in her very origin, heretics who, like Praxeas, Noethus, and Sabellius, dared to deny this article of faith. Tertullian composed a work expressly to refute Praxeas, who was compelled to retract. In the same way, St. Hippolytus combated Noethus, who was excommunicated; and St. Dionysius of Alexandria refuted Sabellius. Moreover, two synods, held at Antioch, in 264 and 269, condemned the new heresy, and confirmed the primitive faith of the Church in the mystery of the Holy Trinity.

We will mention some of the testimonies of the most ancient authors and Fathers of the Church: St. Clement, Pope,[1] and St. Ignatius, the martyr, speak expressly of the three persons in God. St. Justin, in order to refute the pagans, who accused the Christians of atheism, because they took no part in the sacrifices offered to the idols, proves that Christians honored God the Father "as the author and creator of the universe," and Jesus Christ his true Son and the Prophetic Spirit. This holy martyr and apologist for the Christian faith expressed the dogma so frequently, and so distinctly, that the adversaries of Christianity have alleged that he was the first one who forced Christians to believe the Trinity. Athenagoras, a contemporary of St. Justin, also repelling indignantly this accusation of atheism, exclaims: "Who will not wonder to hear those called atheists who assert that the Father is God, and the Son God, and the Holy Ghost, and demonstrate their

[1] In St. Basil, De Spir. Sancto, ch. xxix.

power in union and their distinction in order?" History relates that the Christians did not hesitate to confess their faith in the mystery of the Holy Trinity before judges and executioners. In the holy Council of Nice the faith in this mystery was solemnly defined and confirmed against Arius. The later fathers and doctors have proved, developed, and illustrated that same doctrine in every way. They usually terminated their public discourses with a doxology, honoring the three divine persons.

The Father is truly God. He exists of himself from all eternity. He is, therefore, God. Jesus Christ says: "For, as the Father hath life in himself, so hath he given to the Son to have life in himself."[1] "Abba, Father, all things are possible to thee." "I ascend to my Father and to your Father, to my God and to your God."[2] It was the doctrine of the apostles. St. Peter habitually speaks of him as "God the Father," or "God and the Father of our Lord Jesus Christ."[3]

The Son is God. St. John, in his sublime Gospel, states it distinctly: "In the beginning was the Word, and the Word was with God, and the Word was God."[4] If the Word was in the beginning, he is eternal and therefore God; if he is eternally with the Father, he is distinct from him as a person and possesses the same nature as God. St. Thomas, after the resurrection, distinctly recognized the divinity of Jesus Christ, exclaiming: "My Lord and my God."[5]

The Holy Ghost is true God. This the Scriptures distinctly declare in many places. St. Peter said to Ananias, "Why hath Satan tempted thy heart to lie to the Holy Ghost? . . . . Thou hath not lied to men, but to God."[6]

St. John, in his testimony of the three witnesses, says expressly, that the three divine persons are one;[7] as Jesus Christ has said, "I and the Father are one."[8] The Holy Ghost is thus clearly God. So St. Paul, writing to the Corinthians:[9] "There are diversities of ministries, but the same Lord; and there are diversities of operations, but the same God who worketh all in all. And the

[1] John v. 26. [2] John xx. 17. [3] 1 Peter i. 3. See Rom. xv. 6; 2 Cor. i. 3. [4] John i. 1. [5] John xx. 28. [6] Acts v. 3. [7] 1 John vii. 8. [8] John x. 30. [9] 1 Cor. xii. 4, etc.

manifestation of the Spirit is given to every man unto profit; to one indeed, by the Spirit, is given the word of wisdom; and to another the word of knowledge, according to the same Spirit." "But all these things one and the same Spirit worketh, dividing to every one according as he will." Here the giver is called God and the Spirit, and divine perfections are ascribed to him. They are also, in 1 Cor. ii. 11, where the same apostle says: "But to us God hath revealed them by his Spirit; for the Spirit searcheth all things, yea the deep things of God. For what man knoweth the things of a man, but the spirit of a man that is in him? So the things also that are of God, no one knoweth but the Spirit of God." The nature of God can be comprehended only by a divine person, hence the Holy Ghost must be God.

The three persons are but one God, because they have in common the divine nature, one and indivisible. Faith teaches us that the three persons have not similar natures, for then they would be three Gods, but identically the same. The Father is God because he possesses the divine essence or nature; and it is the same with the Son and Holy Ghost. The Fourth Council of Lateran teaches expressly: "Each of the three persons is the divine substance, essence, or nature."

Each person possesses all the divine perfections. St. Athanasius, in his Creed, details it to obviate all doubt. "The Father is eternal, the Son is eternal, the Holy Ghost is eternal. The Father is almighty, the Son is almighty, the Holy Ghost is almighty; in the Trinity no person is older or greater than the other; all three are equal and coeternal."

The Fourth Lateran Council declares, that the Father is of himself, that the Son is from the Father only, and that the Holy Ghost is from both. The Father is of himself, not made, nor created, nor begotten. He is the principle of all. The second person is begotten of the Father. "The Son has not been made nor created, but begotten," says the Athanasian Creed. The Father in the second Psalm says, "Thou art my Son, this day I have begotten thee," and in Psalm cix., "Before the daystar I begot thee." The holy Scripture calls the second person the Son, and sometimes the Word.

The Holy Ghost, the third person, is not made nor created, nor begotten, but proceeds from the Father and the Son. That the Holy Ghost proceeds from the Father has never been doubted, even by those who denied his divinity: "When the Paraclete shall come, whom I shall send you from the Father, the Spirit of Truth, who proceedeth from the Father, he will bear testimony of me."[1] Since the time of Photius, the Greek Church, which prevails in the Russian and Turkish empires, has denied that the Holy Ghost proceeds from the Father and the Son, but they contradict the Scriptures and tradition. Our Lord says distinctly: "But when he, the Spirit of truth, shall come, he will teach you all truth. For he shall not speak of himself; but what things soever he shall hear, he shall speak; and the things that are to come he shall show you. He shall glorify me, because he shall receive of mine and shall show it to you." If he is God he cannot receive anything, as he can want nothing; he can only proceed from the Son; and our Lord says that he will send him. This sending and giving is implied in the term "proceeds."

All the tradition of the Church establishes the procession of the Holy Ghost from the Father and the Son. St. Athanasius calls the Son the principle of the Holy Ghost, and says, "that the Son communicates to the Holy Ghost what the Holy Ghost has."[2] St. Chrysostom, in his first Homily on the Creed, says: "Such is the Holy Ghost, who proceedeth from the Father and the Son, and distributes his gifts as he will." St. Gregory of Nyssa says: "The Holy Ghost is distinct from the Son, because he is (proceeds) from him."[3]

When Macedonius denied the divinity of the Holy Ghost the Council of Constantinople in 381 added to the Nicene Creed the words: "The Lord and giver of life, who proceedeth from the Father, who with the Father and the Son is jointly adored and glorified, who spoke by the prophets." The words "and from the Son" were added by synods in Spain, and finally adopted in the Second Council of Lyons, 1274, and in that of Florence, 1439, where, with the consent of the Greeks, it was declared an article

[1] John xv. 26. [2] Lib. de Trin., n. 19. Orat. 3; contra Arian, 25. [3] Lib. ad Ablad.

of faith, that the Holy Ghost proceeds from the Father and the Son, as from a simple principle.

Though the Son is begotten of the Father, and the Holy Ghost proceeds from the Father and the Son, the three divine persons are equally ancient—that is to say, eternal—there is no difference between them as it were in point of time, although following our limited human words, we call them the first, second, and third persons of the Blessed Trinity; this must not lead us to imagine that the Father ever existed without the Son, or the Father and Son without the Holy Ghost.

The three divine persons having a common and identical nature, act exteriorly in an inseparable manner, hence the manifestations or exterior actions of God belong to the three persons. However, following passages of Scripture, we ascribe certain special relations to the world to each of the three persons.

To the Father are attributed the works of omnipotence, and especially the creation. As the principle of all, it is natural that we should regard the Father especially as the source of all created things—the eternal Father. St. Paul ascribes mercy, especially to the first person, calling him "the Father of Mercies."[1]

To the Son are attributed the works of wisdom, and especially Redemption. St. John says, "all things were made through him."[2] The admirable order of the world having been disturbed by sin, was to be restored by Redemption. As the primitive order of the world is attributed especially to the Son, it must be the same with its restoration, for Redemption also is a work of supreme wisdom. Yet the Incarnation is not attributed to the Son in the same sense that creation is attributed to the Father. It is his own act; for it is the person of the Son, to the exclusion of the persons of the Father and the Holy Ghost, who united itself to human nature.

To the Holy Ghost are ascribed the works of love, and especially sanctification. Love is the fundamental act of the will, and the Holy Ghost is the reciprocal love of the Father and the Son. Love manifests itself by benefits, by acts of goodness;

[1] 2 Cor. i. 3. [2] John i. 3.

hence, the effects of God's goodness are attributed to the Holy Ghost. In the Creation were manifested omnipotence in drawing being out of nothing; wisdom in establishing the order of the world, and goodness in adding other benefits to the great one of existence. For this reason the life-giving act in creation is attributed to the Holy Ghost.

Besides the natural life, we owe to the Holy Ghost, according to the Scriptures, the more precious life of grace. "What is born of the flesh is flesh, and what is born of the spirit is spirit."[1] The Apostle ascribes to the action of the Holy Ghost the new and spiritual life which succeeded the death of sin: "And such some of you were; but you are sanctified, but you are justified in the name of our Lord Jesus Christ and the Spirit of our God."[2] Sanctification is especially ascribed to the Holy Ghost, because it is the principal effect of God's love for creatures.

The mystery of the Holy Trinity is above human reason. It is impossible for our feeble reason, which knows created beings only imperfectly, to comprehend a mystery like the Holy Trinity, which is infinitely above all that is created. The holy Scriptures themselves teach us, that but for revelation we should have no knowledge of this mystery. "No one knoweth the Son but the Father; neither doth any one know the Father but the Son, and he to whom it shall please the Son to reveal him."[3] Without the knowledge of the Father and the Son, that of the Holy Trinity is impossible. Therefore St. Hilary, speaking of this mystery, says: "The Church knows it; the Synagogue doth not understand it; philosophy doth not understand it." There are indeed in the Old Testament indications or allusions to the mystery of the Trinity; but the complete knowledge of this mystery was not granted to the synagogue, it was reserved to the Church.

We must admit, with St. Thomas Aquinas, that human reason, left to itself, can know God only as he is manifested by creation, and thus the acts being of the three divine persons in common, cannot lead to a knowledge of the three distinctly, but only to the unity.

[1] John iii. 6. [2] 1 Cor. vi. 11. [3] Matt. xi. 27.

Even since it has been revealed it is impossible to prove, by reason only, that there must be three persons in God. The Fourth Lateran Council calls the mystery "*incomprehensible and ineffable.*" "No creature," says Pope Hormisdas, "can ever fathom the mystery of the Trinity." St. Ambrose also says: "It is impossible to understand the generation of the Divine Word; sense refuses; the voice is silent."

Hence all the arguments from reason in favor of the Holy Trinity are rather to show that the revealed doctrine of the Trinity is not opposed to reason; for though the mystery is above reason it is not contrary to it. The doctrine of the Trinity of persons rests on the authority of God, and consequently cannot be in contradiction with any principle recognized by reason. There is no contradiction in saying that God is one in nature and three in person. There is nothing incompatible in the idea of God the Father. He says in Isaias, "Shall not I that make others to bring forth children, myself bring forth? saith the Lord. Shall I that give generation to others be barren? saith the Lord thy God."[1]

Reason gave some of the Holy Fathers comparisons to explain the Holy Trinity, or enable us to understand it. St. Augustine finds terms of comparison in the three faculties of the soul, will, memory, and understanding. These three faculties subsist in one and the same soul, in one and the same substance; and although the memory is distinct from the understanding and the will, it is still simply the soul acting through these three faculties. Yet the comparison fails, for the three faculties are not three distinct persons.

It is the same with other comparisons, such as that of a spring, a stream flowing from it, and water in a vessel drawn from it. It is all the same water, yet the three are distinct.

As nothing in creation can give an exact idea of the Holy Trinity, Christian art has always found it difficult to symbolize it. In the mediæval churches it was figured by the letters Y and T, a single letter formed of three branches, or by the trefoil

[1] Isa. lxvi. 9.

which St. Patrick is traditionally said to have employed in explaining the mystery. The equilateral triangle is less accurate because there is no central point, and this is supplied by the all-seeing eye, or the name of God.

The knowledge of the mystery of the Holy Trinity is of great importance to us. It should awaken and increase our faith, hope, and charity. It enables us to direct our gaze into the very depths of the Godhead; it shows God to our minds as incomprehensible, and so leads us to believe with humble submission what he has revealed. It reanimates our hope, because it gives us the assurance that we shall one day partake of the happiness of a thrice holy God. And as we learn by this mystery to know God as the infinitely perfect Being, we also begin to love him as the Sovereign Good. The intimate union of the three divine persons should be the type of our union, for our Lord prayed that his disciples might all be one, as he and the Father were one.[1]

If we consider the Holy Trinity in its relations with the world, the Father reminds us of the creation, the Son of Redemption, the Holy Ghost of our sanctification. Hence the constant chant of the Church, "Glory be to the Father, and to the Son, and to the Holy Ghost." Hence the selection of the first day of the week to honor the Father, beginning the work of creation, the Son rising from the tomb accomplishing our redemption, the Holy Ghost descending. We may even say, that without the knowledge of the Trinity, we would not know Christianity, for Christianity rests on the redemption wrought by the Son, the satisfaction offered to the Father, and the effusion of the Holy Ghost on the Church. Hence baptism is conferred in the name of the Holy Trinity. Justly then is this dogma called the fundamental one of Christianity, so that whoso denies or rejects it, therefore really denies and rejects Christianity.

We must therefore openly and freely confess this doctrine and make it an object of our devotion. The sign of the cross will thus become a grand and absorbing prayer. St. Francis Xavier

[1] John xvii. 20, 21.

was so imbued with this devotion, that on his apostolic journeys in the East, he constantly exclaimed, "O Holy Trinity!" The very heathen, touched with the fervor with which he uttered the words in Latin, repeated them in their trials and dangers, even without a full knowledge of their meaning. Once a vessel, on which the saint was, encountered a furious storm, and they all expected to perish; but when the saint uttered the words, "Great God, Father, Son, and Holy Ghost, have mercy on us!" the ocean suddenly became calm.

We should, like this great saint, make this great mystery a special devotion, especially on Sunday, and above all others, on Trinity Sunday and the portion of the year that follows till Advent; but in our daily devotions, at every sign of the cross, we should renew our faith in this mystery, our hope in the redemption purchased by the Son and offered to the Father, and conveyed to us by the Holy Ghost, and our love, which should unite us to the blessed Trinity as the Holy Ghost the love of the Father and the Son unites them indissolubly together.

"Taken with all its array of manifold devotions, the Church worships the Holy Trinity with such magnificently expansive freedom, and such large variety, that we can hardly, even in our imagination, embrace it in one view."

The Knowledge and Love of God.

"It is beyond the power of men or angels to give an adequate or appropriate title to the supreme excellence of God, which, in perfect unity, includes and excels all existing perfections possible and imaginable," says St. Francis de Sales, doctor of the Church. "We read in the Apocalypse that the Lord has a name 'which no man knoweth but himself.'"[1] He alone can perfectly comprehend his own infinite perfection and give it an appropriate name. On this account the ancients contended that there could be no real theologian but God, because no one else could understand the infinity of the divine perfection, or render it intelligible to others.

[1] Apoc. xix. 12.

This sentiment corresponds with the answer given to the father of Samson, when he asked the angel to declare to him his name. This ambassador of heaven, who represented the Almighty, replied: "Why askest thou my name, which is wonderful?"[1] as if to say: "My name cannot be uttered by mortal tongue; be satisfied to admire and deem it a duty to respect it. I alone have the power to pronounce the name which expresses my excellence, because to me only is it given to comprehend its meaning."

Our understanding is too limited to comprehend the immensity of the divine excellence, which being in itself one simple perfection, nevertheless includes every species of perfection, without confusion or limitation, in a manner so eminent, and at the same time so simple that it baffles the penetration of the human mind. Therefore, in speaking of God we are obliged to have recourse to a multiplicity of titles, and sometimes to call him wise, then good, almighty, faithful, just, holy, infinite, immortal, invisible, etc.; these terms are correct, for God always possesses whatever perfections we attribute to him, and infinitely more; because he possesses them in so eminent, so excellent, and so simple a degree, that whatever beauty, goodness, and power exist in all kinds of perfections form in the Almighty only one perfection.

O God, abyss of all perfections! how wonderful art thou, to combine them all in one, and that in so perfect a manner as to be incomprehensible to any other than thyself. In speaking of the Almighty, says the sacred text: "We shall say much, and yet shall want words; but the sum of our words is, he is in all," and all in all things. "What shall we be able to do to glorify him? for the Almighty himself is above all his works. Glorify the Lord as much as ever you can, for he will yet far exceed, and his magnificence is wonderful. Blessing the Lord, exalt him as much as ever you can, for he is above all praise. When you exalt him put forth all your strength, and be not weary, for you can never go far enough."[2]

No, we shall never comprehend him, since, as St. John says: "God is greater than our heart."[3] But let us not be discouraged;

[1] Judges xiii. 18. [2] Ecclus. xliii. 29, 30, 32–4. [3] 1 John iii. 20

"let us praise him with all our powers; and when we shall have exhausted all our homage, let us acknowledge that he can never be sufficiently loved and praised. Let us call him by the most exalted titles we can conceive or pronounce, but let us at the same time confess that his name is above all names; that we cannot utter one worthy of his infinite greatness, and this will be the name most appropriate to his magnificence."[1]

Our earliest lesson on religion taught us that we were to know God, and inadequate as the knowledge may be that we can obtain of his infinite greatness and perfection, we can obtain sufficient and more than sufficient for the end in view, that is, to love God and serve God. Our knowledge must not be a sterile one; it must help us to an ardent love of God, for this is the first and greatest commandment: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind."[2]

"Though we cannot by our natural inclination alone attain to the love of God above all things, yet it is certain that the Almighty is easily moved to compassionate our miseries; that any one who faithfully cherishes this laudable inclination will receive from God the assistance necessary for enabling him to rise superior to the weakness of human nature, and that his fidelity to a first inspiration of grace will infallibly induce the paternal goodness of God to bestow a second; he will thus be gradually led to that love of preference to which our natural inclinations tend, but which we cannot attain of ourselves. God never refuses his divine assistance to those who prove their desire to advance in the path of perfect charity by the fervent discharge of their duties.

"Man has not preserved in vain his natural inclination to love God above all things; for in the first place, this inclination is the efficacious means which God employs to attract our hearts, and to take possession of their affections without offering them violence. It may be called an invisible chain, by which he captivates our hearts and draws them to himself. Secondly, with regard to man, this inclination serves to remind him of his origin,

[1] St. Francis de Sales, on the Love of God, book ii., ch. i.
[2] Matt. xxii. 37; Deut. vi. 5.

and secretly whispers that he is the possession of the sovereign and infinite goodness."[1]

The love of man for God derives its origin, its progress, and its perfection, from the eternal love of God for man. This is the doctrine of the Catholic Church, which requires her children to acknowledge themselves indebted only to the mercy of their "Redeemer for their salvation, so that all honor and glory may be rendered to him on earth as well as in heaven."[2]

That the motives which should prompt us to love God may make a lively impression on our minds, and enkindle an ardent love in our hearts, we should first consider one in a general manner and then apply it to ourselves individually. For example, we may consider the infinite goodness of God, who has given his beloved Son for the redemption of mankind, and for each of us in particular; we may reflect on the love of his divine Son, which urged him to deliver himself to death for each one of us. Secondly, we should consider the benefits of God in their primitive and eternal origin, which will produce affections like these. How can we correspond, O my God, with the love thou hast testified for us before all ages? The design of creating, preserving, redeeming, and glorifying all men in general, and each in particular, has had no other commencement than thyself. I was once plunged in the abyss of original nothing; even now I am but a worm of the earth, unworthy that thou shouldst even look on me. Yet thou hast thought of me from all eternity, and resolved to exercise thy goodness toward me. Before the commencement of time thou hast foreseen and determined the moment of my birth; that of my spiritual regeneration by baptism; the benefits, inspirations, and spiritual helps destined for me; and the precise moment in which each was to be dispensed. O incomprehensible goodness!

We should in the third place consider the benefits of God in Jesus Christ, who is, after the divine goodness from which they originally proceed, the second source from which they derive their merit. The high-priest in the old law carried on his shoulders

[1] St. Francis de Sales, on the Love of God, book i., chap. xviii.
[2] Ib. book ii., chap. vi.

and heart the names of the children of Israel; that is, precious stones, on which were engraved the names of the chiefs of the twelve tribes. In this respect he was a figure of Jesus Christ, who, as our true High-Priest and first Pastor, placed us on his shoulders from the first moment of his conception, and likewise on his heart, by consenting to redeem us at the great price of a cruel and ignominious death on the cross.

Each of us was as present to the mind of our divine Redeemer at that moment as if he alone were to be redeemed. At the time of his sacred Passion, he offered his tears, his prayers, his blood, and his life, for all in general, and for each in particular. He thought of you, he suffered for you; his love for you prompted him to say to his eternal Father, "I take on myself the iniquities of this sinner in particular; I willingly endure the death he merits; strike me, O my Father, but spare him. Let me die, provided he live; let me expire on a cross, provided he be glorified in heaven!" O sacred Heart of Jesus! source of sovereign love, who can ever thank thee sufficiently, or render thee love for love?

This sovereign Friend of man merited and implored, by his prayers and sufferings, all the benefits we enjoy; his love, which surpasses that of the most tender mother, prepared for us the milk of divine consolations and heavenly inspirations, by which he designed, at a future period, to attract us to his service, and to conduct us to eternal life. If we desire that the benefits of God should inflame us with love for our sovereign Benefactor, we should consider them in the divine will, which has prepared them from eternity, and in the heart of our divine Saviour, who has merited them by his sufferings and death.

"O eternal love! my soul sighs for thee, and chooses thee for its eternal inheritance. O spirit of charity! enkindle in our hearts the ardors of thy love. To die to every other affection in order to live by the love of Jesus is the means of avoiding eternal death. Grant us the grace to live in thy love, and to adore thee eternally, O most admirable Jesus, the only object worthy of our affections."[1]

[1] St. Francis de Sales, on the Love of God.

Creation—The Angels—Free Will—Sin—Heaven—Hell.

God, in his omnipotence and wisdom, created angels, men, the visible world. "As creatures we are surrounded with creatures in the world. Above us and beneath us and around us there are creatures of manifold sorts, and of varying degrees of beauty. The earth beneath our feet and the vast sidereal spaces above us, are all teeming with created things. When we come to reflect upon them, we are almost bewildered with their number and diversity, on the earth, in the water, and in the air, visible and invisible, known to science or unknown. Then religion teaches us that we are lying on the mighty bosom of another world of spiritual creatures, the angels whom we do not see, and yet with whom we are in hourly relations of brotherhood and love. The realms of spirit encompass us."

God, in creating angels and men, endowed them with free will. This was a terrible power committed to the hands of a creature; its exercise leading either to the most inconceivable happiness or misery that surpasses all created intelligence.

"The angels looked at God in all the beauty of his loving dominion, and then they looked at self with its enticing liberty, and forthwith one whole multitude, a third of that vast empire, ten million times ten million spirits, a very universe of loveliness and gifts and graces, made their irremediable choice, and in the madness of their liberty, leaped into the stunning war of the fiery whirlpool, far away from the meek paternal majesty of God. The angels could not complain. They had had a marvelous abundance of love. The gifts of their nature were something beyond our power of imagining. They were so bright and vast and sure, as to be almost a security against their fall. They had been created in a state of grace, and doubtless of the most exquisite and resplendent grace." All this they forfeited by a single act of the will. They disobeyed God.

By this act a new and terrible element entered into the relations between God and his creatures—Sin. As their Creator and Sovereign Lord, God claimed the perfect obedience of the angels; though endowed with the highest gifts and graces, some refused

to obey. This constituted the first sin. "Next to a practical knowledge of God, there is nothing which it more concerns us to know and to realize than the exceeding sinfulness of sin. The deeper that knowledge is, the higher will be the fabric of our holiness. Hence a true understanding of the overwhelming guilt and shame of sin is one of God's greatest gifts. It is by the height of God's perfections that we measure the depths of sin. Its opposition to his unspeakable holiness, the amount of its outrage against his glorious justice, and the intensity of his hatred of it, are manifested by his punishment of it, and by the infinity of the sacrifice which he has required to repair it in man."

The angels were the noblest and most gifted creatures that ever came from the hands of God. A single sin was enough to damn beyond all remission those spirits who committed it. A host of that creation of purest light refused to adore the Incarnate Word, and all the graces vanished, the gifts became but means of suffering.

Then began the reward of the good, the punishment of the wicked. God exercises his goodness and his justice. The angels who had shown their fidelity, who, tried and tested, used their free will to employ all their graces and gifts to honor and obey their Creator, were rewarded with heaven and its glories.

Heaven, and what is heaven? "Eye hath not seen, ear hath not heard, nor hath it entered into the mind of man to conceive what God has laid up for those who love him." To see, love, and enjoy God forever; the beauty ever ancient and ever new; the Creator of all that is lovely and delightful and attractive, of all that can please the heart and the mind; in himself, the source and fountain of all. Heaven is "to behold in living radiance, in the light of its own incomprehensibility, in the shapeliness of its own immensity, infinite light and infinite power, infinite wisdom with infinite sweetness, infinite joy and infinite glory, infinite majesty with infinite holiness, infinite riches with an infinite sea of being; to behold him not only containing all real and all imaginary and all possible goods, but containing them in the most eminent and unutterable manner, and not only so, but containing them in the unity of a most transcending and majestic

simplicity." To behold the mystery of the Blessed Trinity, the sacred humanity of the Son, the immaculate Virgin Mother, the angels and the saints, to be bound up in the closest union with all that created nature has of purest and holiest, this is heaven.

The eternal felicity of heaven was granted to the faithful angels as a reward of their merit. It is always granted on this condition; if it were purely a gratuitous gift of God, it would not be complete. God so confirmed these blessed angels in good that they could not sin, nor consequently lose the happiness of heaven. They enjoy a perfect happiness which the Scriptures tell us will endure forever. If this felicity could cease it would not deserve its name; for the perspective of its short duration would constantly awaken in the heart doubt and fear.

To the blessed spirits in heaven there is no obscurity, no darkness, such as hangs about the Divinity to us now; but all is light and immense serenity, although they are not fully able to comprehend it. There is their eternal mansion, with a tranquil security that they shall never fail. There is the heaven of heavens, in comparison with which all creation is but dross. There is the fulfilling of all their desires; there the possession and fruition of all things that are desirable. There nothing will remain to be longed for, or sought for more; for all will firmly possess and exquisitely enjoy every good thing in God. There the whole occupation of the saints will be to contemplate the infinite beauty of God, to love his infinite goodness, to enjoy his infinite sweetness, to be filled to overflowing with the torrent of his pleasures, and to exult with an unspeakable delight in his infinite glory, and in all the goods which he and they possess. Hence come perpetual praise and benediction and thanksgiving; and thus all the blessed, arrived at the consummation of their desires, and knowing not what more to crave, rest in God as their last end.

To the rebellious angels was meted out their portion in hell. Hell, the word of terror; the living witness of the wrath and justice of God. "A fire is kindled in my wrath," says God, through his servant Moses, "and shall burn even to the lowest hell."[1]

[1] Deut. xxxii. 22.

"Which of you," says the prophet Isaias, "can dwell with devouring fire? Which of you shall dwell with everlasting burnings?"[1] And this "everlasting fire," our Lord himself tells us,[2] was "prepared for the devil and his angels." There those fallen spirits suffer not only pain, remorse, but the great sense of loss of the beatific vision, "who shall suffer eternal punishment in destruction from the face of the Lord and the glory of his power."[3]

This terrible state of punishment has been acknowledged in all ages and all nations. Some of the wicked try to blind themselves to the truth, but they only confirm it. The most savage nations believe in fallen spirits and the place of punishment, which the wicked of our own race must share.

The thought of heaven and hell should never be far from our minds; and we should, especially in view of the dangers that surround us, often ponder upon its fearful reality. "There is," says Faber, "an awful beauty about that kingdom of eternal chastisement; there is a shadow cast upon its fires, which we admire even while we tremble, the shadow of the gigantic proportions of a justice which is omnipotent; there is an austere grandeur about the equity of God's vindictive wrath, which makes us nestle closer to him in love, even while we shudder at the vision. But to us who live and strive, who have grace given us, and yet have the power of resisting it; who have room for penance, but are liable to relapse; who are right now, but can at any time go wrong; who can doubt that hell is a pure mercy, a thrilling admonition, a solemn passage in God's pathetic eloquence, pleading with us to save our souls and to go to him in heaven? There is no class of Christians to whom hell is not an assistance. The conversion of a sinner is never completed without the fear of hell. Otherwise the work cannot be depended on. It has a flaw in its origin, a seed of decay in its very root. It is unstable and insecure. It is short-lived and unpersevering, like the seed in our Saviour's parable, which fell upon a rock, sprang up for a season, and then withered away. Hell teaches us God when we are too gross to learn him otherwise. It lights up the

[1] Isa. xxxiii. 14. [2] Matt. xxxvi. 41. [3] 2 Thess. i. 9.

depths of sin's malignity, that we may look down and tremble, and grow wise. Its fires turn to water and quench the fiery darts of the tempter. They rage round us, so that we dare not rise up from prayer. They follow us, like the many-tongued pursuing flames of a burning prairie and drive us swiftly on, and out of breath, along the path of God's commandments. O hell! thou desolate creation of eternal justice! who ever thought of finding a friend in thee? Yet we cannot doubt but that hell has sent into heaven more than half as many souls as it contains itself."

"Let us then turn to hell. It is fearful to think upon the union of God's power, wisdom, and justice in producing this world of punishment; this wonderful, mysterious, and terrific part of creation, which is in its desolate mysteries as much beyond our conception as the joys of heaven are in their resplendency. Nevertheless, we will leave the great evil, the loss of God, out of view, and all the horrible details of the cruelties of physical torture. Bating all these things, what sort of a life will the life in hell be after the resurrection? It will be a life where every act is the most hateful and abominable wickedness. We shall understand sin better then, and be able more truly to fathom the abysses of its malice. Yet, every thought we think, every word we speak, every action we perform, we shall be committing sin, and committing it with a guilty shame and terror which will be insupportable. Even the sins of others will be excruciating tortures to us. If we were awakened at midnight, in our houses, and held by strong men in the lone darkness, while their accomplices were murdering, before our eyes, some one whom we loved most tenderly, how terrible, how desperate would the torture be! Our reason would be not unlikely to give way. The agonizing moan, the wild, inquiring eye, so glazily fixed upon us, the pale, contracted face of the sufferer, the fiend-like gestures of the murderers, and the staring red stain everywhere—these would haunt us all through life. Yet, I suppose the sight of the hideous wickedness of hell must be incomparably more horrible than this. Nevertheless, amid it all we have to live, as best we may, eternally drowned in shame and misery and hopelessness. It is a

life—for I will speak of it in the present tense—in which all possible kinds of bodily agony are united in the highest degree. Think of the countless diseases to which men may be subjected. Some of them kill with sheer pain in a few moments. Every limb, every deeply-hidden nerve, every cell which life informs, has a cluster of torments belonging to itself. Think only of what the head, the teeth, the ears, the eyes can suffer! Then consider all the variety of wounds which may be inflicted upon our wincing flesh and our tingling bone, whether upon a field of battle or in surgical operations. Consider also the exquisite ingenuity of the tortures of medieval prisons, or of the inhuman contrivances from which the criminal law of all known countries has not been free till quite late in modern history. All these, always at the highest stretch, always up to the point of the intolerable and beyond it—such is the life in hell. Nay, it is not such; for, besides these, there will be an excess of new, undreamed-of tortures of our flesh, which has lost even the poor mercy of being able to lie down and die. This is, terrible; but to this you must add the mental agonies of hell. Envy, despair, spite, rage, gloom, sadness, vexation, wounded sensitiveness, weariness, loathing, oppression, grief, dejection, wildness, bitterness—all these are there, in all their kinds, and in unspeakable intensity. Think of a violent access of sorrow now; think of the rawness of lacerated feeling; think of a day's leaden load of dark oppression. Now, without pause, without alleviation, without even vicissitudes of suffering, here is a blank, huge, superincumbent eternity of these things, with undistracting multiplicity of wretchedness, far beyond the worst degrees they could ever reach on earth. But earth does not half exhaust the mind's power to suffer, either in degree or kind. The life in hell will disclose to us indescribable novelties of unhappiness. Our vast immortal spirits will become alive with misery and woe. New faculties of wretchedness will spring to life. We shall be forever discovering new worlds of intensest sorrow, of most intolerable anguish. But is this to be endured? It must be endured. We must lie there in disconsolate helplessness forever. Our minds have lost also their last poor mercy of being able to go mad. The life in hell is a life,

also, from which there is a total absence of sympathy and love. This is an easy thing to say; but it is not easy to penetrate into its significance. The mind loses itself when it attempts to traverse an interminable desert eternity, where no flowers of love, nor even their similitude, can grow."[1]

The Material Universe—Man.

Besides the spiritual creation of the angels, God called forth from nothing the material world. The whole system of suns and planets seems so countless and so vast, that the earth we inhabit becomes, in the eyes of science, so small, so inconsiderable, such a nothing, that we should only wonder the more that any mere fragment of it could lure us from God. Science endeavors, but in vain, to grasp the whole stellar world, to trace the paths on which they move in celestial harmony; to study the nature of each, to fathom all the secrets of those bright orbs that are really all darkness to us. Our earth, directly open before us like a book, tells the story of its progressive formation, vegetation, animal life, in the same terms that God has revealed through his servant Moses, for the guidance of the Israelites, and to save them from the wild errors of idolatry. At first the earth was a shapeless mass; "and the earth was void and empty and darkness was upon the face of the deep; and the spirit of God moved over the waters";[2] gradually the waters separated, dry land appeared; "God also said: Let the waters that are under the heaven, be gathered together into one place; and let the dry land appear, and it was done; and God called the dry land, earth; and the gathering together of the waters, seas. And God saw that it was good";[3] this, at the command of God, was clothed with a beauteous vegetation. "And he said: Let the earth bring forth the green herb, and such as may seed, and the fruit tree yielding fruit after its kind, which may have seed in itself upon earth. And it was so done. And the earth brought forth the green herb, and such as yieldeth seed according to its kind, and the tree that beareth fruit,

[1] Faber. [2] Genesis i. 2. [3] Ib. 8, 9, 10.

having seed, each one according to its kind. And God saw that it was good."[1] The fossils show this department of nature in a gradual advance toward perfection, from the fern to the mighty monsters of the forest; then the waters at the command of God produced the fishes of the sea and winged creatures flying beneath the firmament of heaven. "God also said: Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven. And God created the great whales, and every living and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind. And God saw that it was good."[2] At first in that twilight of the earth, these creatures were of monstrous form, but they gradually gave place to the smaller but more perfect beings. Then the beasts of the field sprang forth at God's decree; from the tiny insect that dances like a mote in the sunbeam to the mighty elephant; creatures so varied yet so perfect, each so wonderfully adapted to its place in the harmonious order of creation, so marvelous in the adaptation of form, habit, in exterior covering, in interior structure, species differing from each other, yet with such predominant points of similarity, that we class them as genera; the weak with means of eluding the strong; all so balanced by the hand of God, that, living as many do on other creatures, reproduction is vast or limited as the destruction is greater or less, thus preserving the general harmony of the world. "And God said: Let the earth bring forth the living creature in its kind, and creeping things and beasts of the earth according to their kinds. And it was done. And God made the beasts of the earth according to their kinds, and cattle, and everything that creepeth on the earth after its kind. And God saw that it was good."[3]

Beautiful as the world was with its mineral riches, its crystalline forms—where alone the cold straight line is combined into creations of dazzling beauty—the vegetable world, and the animated creatures, all of which God pronounced good, it was not on these that the Almighty looked with the fullness of his love;

[1] Gen. i. 11, 13. [2] Ib. i. 20, 21. [3] Ib. i. 24, 25.

they were created only for the use of beings whom his wisdom and love next called into existence; beings to resemble the angels in a spiritual soul, endowed with free will, but with a body drawn from the earth. God created man.

The Creation of Man—His Trial—The Fall of Man—Original Sin—Its Consequences.

The corporal world was formed, the earth was covered with plants, peopled with animals, and as such an abode prepared for the king of nature, when God created man at the end of the sixth day. "God formed man of the slime of the earth, and breathed into his face the breath of life, and man became a living soul."[1]

The first man received existence directly from God; the noble creature whom we call man owes his origin not to a gradual development, to a passage from one species, or an inferior state, to a more perfect species or state. God himself formed the body of man, and quickened it by a soul, as Moses expressly states. It would be absurd to attribute a faculty to nature of which she nowhere exhibits now the slightest trace. Are we to be told that she can no longer transform a fish or beast of any kind into a man, because her fecundity has diminished in the course of ages? But if she ever possessed such a fecundity we ought to see some trace in the newly discovered countries, where nature is in her virgin state; lands where plants and animals recall those found elsewhere only in the rocks. Yet such is the inconsistency of unbelievers, that while they refuse to believe revealed truth, they have to take refuge in the most enormous absurdities.

The Biblical account of the origin of the human race is to be understood in its proper and historical sense, as well as that of the Deluge, for example, for it is the statement of a fact. For the same reason the formation of Eve is to be considered as a real historical fact. By saying that Eve was formed from a rib, taken from the side of Adam, Moses did not merely wish to express the thought that man should love his wife, but he intended to say that God had really formed Eve from one of Adam's ribs, with

[1] Gen. ii. 7.

the view of reminding the latter of his obligation to love his wife, and of impressing on her the duty of submission.

The whole human race has a common origin; in other words, all men descend from Adam and Eve.

Moses relates first the successive formation and adornment of the earth; then he adds: "And there was not a man to till the earth. And the Lord God formed man of the slime of the earth. . . . And the Lord God said: It is not good for man to be alone."[1] Hence, before Adam and Eve there were no human beings on the face of the earth, and from them has sprung the whole human race; for Adam called the name of his wife Eve, because "she was the mother of all the living,"[2] and in fact the sacred writer proceeds to show us how Adam's descendants spread over the whole earth. The Scripture declares it elsewhere in terms as formal and precise: Wisdom "preserved him that was first formed by God, the father of the world, when he was created alone."[3] Adam is called "the father of the world," because he is the ancestor of the whole human race. This truth was preached too by St. Paul before the Areopagus of Athens. God "hath made of one all mankind to dwell upon the whole face of the earth."[4] The dogma of the unity of the human race is moreover intimately connected with that of original sin, which has extended to all men.

All the data furnished by historical, philological, or scientific studies, far from contradicting Revelation on this point, agree wonderfully with it. The most ancient traditions of the nations and their historians, more or less nearly agree with the narrative of Moses concerning the origin of the human race, so that we can always trace it as the original.

There is nothing more remarkable than the providential way in which God permits discoveries of real scientific facts or of ancient remains from time to time, in order to refute the arguments of unbelievers. The study of geology was at first used as a weapon against truth; but when the facts collected were thoroughly examined, they only made the truth brighter and clearer; the explorations in Egypt and the East were seized upon

[1] Gen. ii. 5, 7, 18. [2] Gen. iii. 20. [3] Wisd. x. 1. [4] Acts xvii. 26.

by the infidels of the commencement of this century to attack the record of Revelation; now they give constant and unvarying evidence in its favor.

The evidence of the world's structure written in the rocks; the records of the most ancient nations, traced dimly on their monuments buried for centuries beneath the soil, alike combine to attest the unity of the human race.

Man was created possessing a body and a soul. By the former he belongs to the material world; by the latter to the spiritual. He was made to the image and likeness of God, by the natural and supernatural gifts which the Creator has lavished upon him. By natural gifts we mean what belongs to a complete nature. Supernatural gifts are those gratuitously added by God to human nature. These gifts, because they do not necessarily belong to the soul, may be taken from it without affecting its peculiar rights and faculties.

Man is made to the image of God, in being endowed with intelligence or reason, and as such he received from God dominion over all created things not endowed with reason.

God, by his intelligence, knows himself perfectly; man, by his reason, knows God although imperfectly. Man exercises reason by his soul. The soul is a substance, something that subsists and endures, in which thoughts are formed and preserved or remembered. If it were a mere collection of thoughts and images there could be no lasting impression, no power of recalling. It is a simple substance and a spiritual substance; that is, it does not owe its existence to matter. Its range is not limited to the material world; it has the idea of eternity, of spirituality, of infinity; it conceives the existence of God, of a spirit infinitely perfect.

The soul rises above matter by the will as by the understanding; it loves virtue; it aspires to a purely spiritual felicity; it longs to be united to God. From all this we conclude that the soul possesses spiritual faculties, and as the stream indicates the nature of its source, that it is itself a spiritual substance.

Man is also created to the image of God, in that he is endowed with a free will. To exercise the empire which God has given

to man on earth, man required a free will as well as reason. Free will, like reason, raises man above creatures which are limited to the impressions of the senses, and fits him to rule the earth.

The liberty of the will results essentially from the nature of the human soul. Our consciousness attests that the soul is free in most of its acts—that is to say, that it determines in regard to them by a power of choice which belongs to it. Who is not conscious that he speaks or is silent, walks or rests, thinks of one subject or another as he chooses? When we accomplish an act we feel perfectly that the motives impelling us to it impose no constraint, and that beside them, we need a determination of our own will.

Let us ask the men of all ages; they will answer with one voice that man is free. Laws, rewards, punishments, are all based on the freedom of the human will. Otherwise how could any man, who was not free in his resolutions and actions, be required to conform them to law? Or how could rewards or punishments be meted out to acts the accomplishment or omission of which was not free? Man is then free; that is to say, that for many of his acts he is constrained neither by an external force nor an interior necessity.

All revelation recognizes liberty in man; for the divine threats which it records aim only to divert man from evil which he can avoid, as the divine promises seek to lead him to good, which is in his power. "If it seem evil to you to serve the Lord," said Josue to the children of Israel in Sichem,[1] "you have your choice. Choose this day that which pleaseth you whom you would rather serve." He who can choose what pleases him and reject what seems evil in his eyes, is evidently free.

The third character which contributes to make the human soul an image of God is immortality. God is not only immortal, but eternal; without beginning and without end. By immortality, that is, the endless duration assured to him, man in one sense participates in God's eternity. We find a reason for our immortality in the very nature of the soul. What dies is subject to

[1] Jos. xxiv. 15.

decomposition or division. Now the soul is a spiritual being, a simple being; what is simple has no parts, cannot be divided, decomposed, is imperishable, and can be destroyed only by the divine power that called it into existence. The death or decomposition of the body is not attended with any such result in the soul. Not having the same nature as the body, the soul does not share its lot. As the end for which the soul was created subsists after the death of the body, it must naturally survive it. The first and principal end of the soul is to know and love God, not to animate a perishable body.

If we ask the sentiments, the irresistible desires of our soul, we shall learn that it sighs constantly after happiness; that it eagerly seeks whatever promises to gratify and satisfy it. It tastes in vain all earthly goods; these serve only to make it feel that it must not seek the satisfaction of its desires here below. Solomon had enjoyed all the pleasures of the mind and of the senses, and he judges them in these words, that escaped from his heart, "Vanity of vanities, and all is vanity!" But if the desires of the human heart were never to be satisfied, man would be more pitiable than the brute, which, limited to the material world, finds satisfaction for its appetites and instincts. God evidently could not imprint in the human soul a deceitful sentiment; it cries aloud, "There is an eternal life!" and the cry is true. God, who is infinitely good and just, could not condemn man to an undeserved punishment. But it would be a cruel torment to feel constantly yearnings and desires never to be satisfied.

The human soul must be immortal. This is required by the order established in the world by divine Providence. The goods of this world are common to the good and the wicked; and sinners who shrink from no means of acquiring them, often possess a larger share than the just, who fear to offend their conscience. If we can comprehend the designs of Providence, we must admit that after this world will come the time of just rewards and punishments.

God's wisdom requires him to excite men to the practice of virtue by the promise of rewards, and divert them from vice by

the threat of punishment. This result would not be attained if the vicious were constantly happy and the virtuous man a prey to misfortune. Man desires happiness. If he cannot hope for it in another life, in return for the sacrifices which the practice of virtue costs him, he will seek it in the enjoyments which vice offers. Is the beauty of virtue enough in itself to make men enjoy and practice it? Evidently not; it would outweigh vice in the eyes of but few. How many even are alarmed and repelled by the very purity and beauty of virtue!

The voice of all nations, too, proclaims the immortality of the soul. The friends severed by death hope to meet again in another life. The sacrifices for the dead and other ceremonies found among the most savage nations, attest their belief in a future life. A sentiment so entwined in the very fibers of the heart, enshrined in the traditions of all nations, cannot but be founded on the truth.

The soul gives life and movement to the body. The body acts on the soul by impressions, and becomes the occasion of ideas and knowledge, and also of sentiment. The soul acts on the body by the will, and makes it take part in the acts of the soul. The soul then is responsible for the actions of the body, and acquires merit or demerit, as they are good or bad.

Let us now proceed to the supernatural gifts. By these, and especially by sanctifying grace, man becomes the supernatural image of God. All these gifts are comprised in the term *original justice*. Although sanctifying grace, properly speaking, confers on man this supernatural resemblance with God, the other gifts of the same kind contribute to elevate and heighten this resemblance.

The first man was established in the state of sanctifying grace. The author of the book of Ecclesiastes says, "God made man right,"[1] and he speaks of supernatural rectitude or justice, because the term he employs is often applied to the saints, especially by the psalmist. St. Paul teaches it expressly: "Be renewed in the spirit of your mind and put on the new man, who according

[1] Eccles. vii. 30.

to God is created in justice and holiness of truth."[1] The apostle here clearly indicates the primitive state of Adam, as a renewal is a return to an original condition.

Jesus Christ is the Redeemer of the human race; by him we recover what we lost in Adam; by him we attain supernatural justice, sanctifying grace, therefore Adam lost it. By this sanctity and justice man was raised to a supernatural state; he became also, by virtue of a new creation, a *child of God* by a new title. "Whosoever are led by the Spirit of God, they are the sons of God."[2] He who is in possession of sanctifying grace possesses also the Holy Ghost, and is consequently a child of God.

As a child of God man obtains the right to the *kingdom of heaven:* "If sons, heirs also, heirs indeed of God, and joint heirs with Christ."[3] The son is entitled to his father's inheritance. Man was thus raised to a state to which his nature could not aspire, which it could not even suspect. Grace was the crown of human nature, but was no more a part of him than the crown worn by a child is a part of his being. It filled the soul with the fire of divine love, but left it in its original state on withdrawing, just as fire pervades a red-hot bar of iron, but can leave it to become cold and black as before.

These gifts of grace accorded to man were supernatural gifts; for we call supernatural what surpasses the powers of man, and imparts to him a perfection not belonging to him by his nature. Such is sanctifying grace. It cannot be acquired by man's natural faculties or powers; it is a prerogative to which human nature has no right. It is granted to us by virtue of a second creation or birth, a spiritual birth according to God. "Behold what manner of charity the Father hath bestowed upon us, that we should be called and should be the sons of God. We are now the sons of God, and it hath not yet appeared what we shall be. We know that when he shall appear, we shall be like to him, because we shall see him as he is."[4] It is by sanctifying grace that "we receive the adoption of sons."[5]

[1] Eph. iv. 24. [2] Rom. viii. 14. [3] Rom. viii. 17. [4] 1 John iii. 1, 2. [5] Gal. iv. 5.

It is the same in regard to our *supernatural destiny*—heaven or the intuitive vision of God. Our nature has no inherent right to claim it. Can the son of a peasant claim to be adopted by a king, and raised to the throne? Can he claim an education befitting none but a prince? Man's destiny in regard to supernatural felicity, which consists in the intuitive vision of God, is like an adoption with a view to the royal succession. And the sanctifying grace allotted to man bears an analogy to the princely education bestowed on the adoptive heir to the throne.

God adorned the minds of Adam and Eve with great and even supernatural knowledge. "He gave them counsel, and a tongue, and eyes, and ears, a heart to devise, and he filled them with the knowledge of understanding. He created in them the science of the Spirit; he filled their heart with wisdom, and showed them both good and evil."[1] Adam showed extensive and varied knowledge, when he gave each of the animals, as God caused it to pass before him, a name suited to its nature. The philosopher Pythagoras regarded as the wisest of men the one who invented the names of things. If this knowledge which Adam displayed was natural to him, or could have been acquired by the faculties proper to human nature, it was nevertheless supernatural in the mode of its acquisition, since it was imparted directly by God to Adam.

There is no doubt that Adam possessed other supernatural knowledge. The words which, according to the Council of Trent, he uttered by divine inspiration, and which unfold the exalted aim and signification of marriage,[2] are a proof of this.

Moreover, as man received primitively a supernatural destiny, he must have known it in order to attain it; and hence supernatural knowledge was a consequence of his destiny, or the last end assigned to him.

God gave the first man the *empire over his senses.* Man in this happy state experienced no irregular inclinations; the flesh did not war against the spirit. "Such was the order established in him by original justice," says St. Augustine, "that the flesh was submissive to the soul, as the soul was to God."[3]

[1] Ecclus. xvii. 5, 6. [2] Gen. ii. 23, 24. [3] De pecc. mer. et remiss., lib. ii., c. xxi.

This empire of man over his senses, this exemption from evil concupiscence, was an extraordinary and supernatural gift. Man is composed of two absolutely different elements, one spiritual, the other material, and consequently has in his nature the germ of opposite inclinations. While his soul aspires to spiritual goods, the senses incline him to earth, to matter, and often paralyze the tendencies of the spirit. Man possesses a twofold faculty of knowing, or the faculty of perception, and also a twofold sensible faculty, spiritual and physical. When the inferior faculty of knowing, physical perception, presents an object to him which flatters the senses, this object at once acts on the corresponding sensible faculty; and, without awaiting the order of reason or the will, sensibility often anticipates them, and once excited resists them. It would doubtless be very happy for us to possess so perfect an empire over our senses that they could never revolt. But nothing in our nature gives us a right to this, and if God deprives us of it, he does us no wrong; it is not for us to establish the measure by which God grants his gifts. "If man had appeared on the earth in ignorance and misery, he would have no right to blame God, but only to praise him," says St. Augustine.

Since original sin, the revolt of the senses against the spirit, is a penalty because it is the consequence of the loss of original justice, it would be only a natural effect of the union of soul and body, if man had not been first raised to a supernatural state.

The body of man, composed of different elements, is naturally subject to dissolution, and consequently to death; but God vouchsafed to renew the vital powers of our first parents and preserve their life from all danger, in case they had persevered in their primitive innocence, and thus death was not to strike them. The holy Scriptures clearly ascribe immortality to the body of the first man. "By sin death entered into the world."[1] "The body indeed is dead because of sin."[2] "God did not make death."[3] "God created man incorruptible, and to the image of his own likeness he made him, but by the envy of the devil death came into the world."[4] The threat pronounced by God when he

[1] Rom. v. 12. [2] Rom. viii. 10. [3] Wisd. i. 13. [4] Wisd. ii. 23, 24.

forbade Adam to eat the fruit of the tree of the knowledge of good and evil, saying, "In what day soever thou shalt eat thereof, thou shalt die the death,"[1] does not apply only to the spiritual death of the soul, but also to corporal death, as is evident from the words in which God announces the fulfillment of that threat.[2] The Council of Trent pronounces an anathema against whosoever denies that the first man incurred by his disobedience the death with which God had threatened him.

Adam was therefore destined to exchange an earthly happiness for a perfect and eternal felicity without passing through death.

Exhaustion, sickness, physical sufferings, are, like death, a natural effect of the composition and state of our body. Now our first parents were at the outset exempt from these corporal miseries. Before they sinned they dwelt in a paradise of delight, and it is not till after their disobedience that they are represented in Scripture[3] as exchanging a tranquil happiness for sufferings and miseries, internal and external. "Man," says St. Augustine, "lived in Paradise as he pleased, so long as he observed the commandments of God. He suffered neither hunger nor thirst; he had at will meat and drink; the tree of life preserved his body from the weakening of age. He had naught to fear from internal disease or outward blows and wounds. He enjoyed perfect bodily health, and perfect tranquillity of soul. He experienced no fatigue, nor any involuntary need of sleep."[4] He adds, that the state of immortality and natural happiness enjoyed by the first man was the effect of God's grace. Hence, corporal death and physical infirmities are to be considered as a punishment only because they were the result of sin.

The first man had received sanctifying grace, and the other supernatural gifts, not only for himself, but also for his descendants. All creation, and consequently the human race, ought to persevere and progress in the state of primitive perfection. This results from the very terms of the blessing pronounced by God on all living beings, and especially on man. "Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that

[1] Gen. ii. 17. [2] Gen. iii. 19. [3] Gen. iii. [4] De Civitate Dei, lib. xiv., chap. xxvi.

move upon the earth."[1] God thus promised all future generations the same empire over the earth that he gave to Adam. Therefore, original justice, as the principal condition of this empire, was also to pass to the descendants of the first man. According to the Council of Trent,[2] Adam, from the moment of his sin, lost, not only for himself, but also for us, the sanctity and justice which he had received from God; it follows, therefore, that he received them for us as well as for himself.

This disposition, by virtue whereof God has decreed to transmit, from the first man to all his descendants, not only the natural, but also the supernatural gifts, is perfectly conformable to wisdom. God realizes unity in all his works, so that creation, notwithstanding the diversity which it presents, is the expression of the Creator's unity. In the firmament the sun is a sole center for the planets, which revolve around it. So in the order of grace: "One faith, one baptism, one shepherd, one flock." Therefore, the human race, having Adam as its head, not only under the natural, but also under the supernatural regard, is restored to unity under both points of view.

To realize the designs of his mercy, God is also wont to employ human creatures as instruments in order to unite men more closely by the bonds of charity, and to confer on some a kind of divine dignity by a participation in the action of his providence. For this reason the life of grace, which bears some analogy to natural life, was to be transmitted by a single man to all others; in like manner, it occurs that virtuous parents transmit an inheritance of happiness to a series of generations.

It by no means follows that sanctifying grace would be, or become, an integral part of human nature. It is not by any power of their own that parents would have transmitted it to their children; it would have been given directly to each of them by God, just as the soul is created immediately by God, and by him united to the body.[3]

[1] Gen. i. 28. [2] Session v., Decree on Original Sin, 2.
[3] St. Thomas 1, q. 100, a. 1.

The Trial of Man's Obedience.

The preservation of the supernatural gifts, bestowed upon our first parents, was to depend on their fidelity in observing the commandment which God had given them. This was his prohibition to eat the fruit of a certain tree. "But of the tree of the knowledge of good and evil thou shalt not eat: for in what day soever thou shalt eat of it thou shalt die the death."[1] The loss of immortality is specially announced in the divine threat as the penalty which most forcibly strikes the senses, and makes the loss of the other prerogatives more conspicuous.

It was just that Adam should be subjected to a test. Every being should tend to its end in a manner adapted to its nature. Now liberty is one of the characters of human nature. It was proper then that man, as well as the angels, should freely attain his destiny. It will not be pretended that God was bound to prevent all abuse of this liberty. Moreover, as St. Thomas remarks, man could in his state of innocence be as well protected by the good angels as tempted by the evil spirits; therefore divine Providence, which refuses no creature what is necessary or suitable to it, could without injustice permit the devil to tempt Adam.

Adam was subjected to a trial, not only as an individual, but at the same time as father and head of the whole human race; he staked therefore for his descendants, as well as for himself, the preservation of the prerogatives, which were a pure gift of God, and which God could subject to any conditions he pleased. Who would condemn a prince for making great privileges, accorded by him to a subject and his descendants, depend on easily fulfilled conditions?

Moreover, if our first parents had preserved these supernatural gifts, their descendants would not have been from birth so confirmed in good that they would have been unable to sin; they would have resembled their authors in the possibility of sinning as in all else.

[1] Gen. ii. 17.

In his designs, full of wisdom, God subjected our first parents to this test. He wished first to remind them of the liberty with which they were endowed, and by virtue of which they were like to their Creator and lords of creation. Moreover, he impressed upon them that they depended on him as his creatures. Finally and especially, he afforded them an occasion of meriting supernatural happiness by their obedience and fidelity. Although Adam possessed, by means of sanctifying grace, a right to eternal happiness, as a gratuitous gift or heritage, he was nevertheless to acquire it as a recompense and a crown of justice, by preserving freely and voluntarily the grace which he had gratuitously received. God wished to become Adam's debtor. What could be more grand for man than such a destiny? For a felicity acquired or merited, so far as it is appropriate to a free nature, is incomparably preferable to a happiness gratuitously bestowed. The reward thus granted to man glorified God more, since it displayed not only his goodness, but his wisdom and justice.

The nature as well as the motive of the command which God gave Adam in order to try him was perfectly appropriate to the character of man, and to the circumstances in which he was placed. It was one simple commandment; man was not burdened with a multitude of precepts which he was to observe. It was a commandment having reference to an exterior object; man endowed with physical senses could easily comprehend it. It was a very easy commandment, imposed upon man still in a state of innocence.

The Sin and Fall of Man.

Adam and Eve did not remain faithful to God in the trial to which he subjected them. At the instigation of the devil, who had assumed the form of a serpent, Eve ate of the fruit of the tree of the knowledge of good and evil; then she gave it to Adam, who also ate of it. This temptation and fall is a real event, not a mere allegory, and must be so believed. Moses, inspired by God, relates it in the same terms as he does the other facts given in Genesis, such as the creation of the world, the Deluge, and other historical facts.

The traditions of all nations attest the fall of man by transgressing a divine commandment.

Man was tried as the angels had been, and he fell. "If we examine the falls, both of angels and men," says Faber, "we shall see that what lay at the root of them was a forgetfulness that they were creatures, or a perverse determination to be something else. Whether the angels contemplated their own beauty, and rested with an unhallowed complacency on themselves as their end, or whether they would not bow to the divine counsel of the Incarnation, and the exaltation of Christ's human nature above their own, in both cases they forgot themselves as creatures, and demanded what it was not becoming in a creature to demand. You shall be as gods, was the very motive which the tempter urged in order to push man to his ruin. Man insisted on sharing something which it had pleased God for the time to reserve to himself. The knowledge of God was the object of Adam's envy; and so unsuitable was it for him as a creature, that, when he got it, it ceased to be science and turned into guilty shame. In both cases it was not merely that the angels and man refused to obey their Creator; they wanted themselves to be more than creatures. They would not acquiesce in their created position."

In transgressing God's prohibition Adam and Eve committed a grievous and manifold sin. They sinned, first, by pride. "Pride is the beginning of all sin."[1] "From pride all perdition took its beginning."[2] St. Thomas remarks, that the senses were in the state of innocence in perfect subjection to reason, hence they could not lead men to an irregular desire, the satisfaction of which would have alienated them from God. Reason alone could be the first to experience an excessive and unlawful tendency for some spiritual good, and consequently revolt in pride against God. This pride consisted in man in wishing to know or determine, by his own faculties and forces, what should be good for him, and also to acquire, independently and without the order established by God, the divine felicity and resemblance which are to be its principle; for we cannot suppose that man, considering

[1] Ecclus. x. 15. [2] Tobias iv. 14.

the perfection of his intellect in the primeval state, ever pretended to become the equal of God. Second, by infidelity, unbelief, or incredulity, raising doubts as to the reality of the chastisements wherewith God had threatened them, and by putting faith in the tempter, rather than in God himself. Third, by disobedience, despising God's right to command them. Their disobedience was the more culpable, as God's prohibition against their eating the fruit of a tree was easy to observe, because they reveled in an abundance of desirable gifts; that no unreflecting or disorderly inclination, but the sole free choice of their will could determine them to transgress the commandment of God; finally, that not only the greatness of the benefits received from God, but also the rigorous chastisements which were threatened in case of infidelity, should have been more than sufficient to divert them from an act of disobedience. "Who can explain," says St. Augustine, "the malice of those who violated in so easy a matter so grave a precept imposed under such terrible penalties?"[1]

Eve sinned moreover by curiosity and by a desire to eat the forbidden fruit.

It is easy to recognize several culpable features in the sin of our first parents. Gross weakness, since it was very easy to observe God's prohibition; ingratitude, because God had lavished his benefits on them; imprudence, for Eve exposed herself to temptation by approaching the tree whose fruit she was forbidden to touch, and by listening to the perfidious suggestions of the serpent, as Adam exposed himself by listening with pleasure to the statements and persuasions of his wife; blindness, for they believed the words of the devil rather than the words of God, and turned a deaf ear to the menaces of the Almighty. Confiding in Satan they foolishly believed that they would not die, but would become like gods. Contempt of God, for they set at naught both his authority, by virtue whereof he had the right to impose the prohibition, and his justice, which had threatened punishment so distinctly and so terribly. Let us now consider the punishment entailed by this sin of our first parents.

[1] De Civitate Dei, l. xiv., c. 12.

As a consequence of their sin, Adam and Eve lost the supernatural gifts which they had received. Thus they were deprived of sanctifying grace. By virtue of their likeness to God, they enjoyed the friendship of their Creator. This friendship they lost immediately on committing their sin, as is proved by the trouble and fear which filled their souls, and the anger which God manifested toward them. The sanctifying grace, which had rendered them like to God, and had secured his friendship, was taken from them.

Moreover, justice and sanctity are inseparable from the accomplishment of our duties to God, and are lost immediately upon any grievous transgression. Now the disobedience of our first parents constituted a transgression of this nature; consequently it must have deprived them of their primitive justice and sanctity, as well as of their likeness to God.

The Council of Trent pronounces an anathema against those who deny that the first man by transgressing God's commandment in Paradise lost at once the sanctity and justice wherein he had been constituted.[1]

Adam and Eve lost, at least in a great measure, the supernatural knowledge with which God had adorned and perfected their minds. Their idea of hiding from the face of God, who is present everywhere, and their excuses before the Lord, who knows all things, sufficiently attest how greatly their reason had become troubled and obscured.

We do not say that they lost all supernatural knowledge. God having resolved to save them had certainly left them the knowledge of their last end, inasmuch as this knowledge was necessary for them to win back the right to heaven.

They lost the empire of reason over the will, and of the will over the senses. As soon as their mind refused the lawful obedience to God, their senses revolted against reason; they felt and knew their nakedness.[2] "They knew it by their fault," says St. Bonaventure; "therefore they were ashamed and covered their bodies."[3]

[1] Sess. v., c. 1, Waterworth, p. 22.
[2] They perceived themselves to be naked. Gen. iii. 7.
[3] Breviloq. p. 3, c. iv.

Thus they were deeply injured in their souls. Their mind was darkened, and was hampered in its natural operations; their will was weakened and inclined to evil. Concupiscence was aroused; the passions escaped from the control of the will. Now the passions constantly trouble the mind, by leading it to regard as true what flatters it, and thus they beget error. "The entire Adam," says the Council of Trent, "through that offence of prevarication, was changed in body and soul for the worse."[1]

We must understand in its theological sense this proposition: "By sin man lost the supernatural gifts, and was injured in his natural faculties." It signifies not that man precisely lost any of his natural faculties, but that these faculties are not seconded in their proper natural operations by the supernatural succors which he had before his sin; in this sense it may be said that human nature was injured. This state of imperfection is called a wound, a lesion, because it is caused by a fault, and is consequently a penalty or chastisement. St. Thomas says: "By the operation of original justice, reason had a perfect sway over the inferior faculties of the soul, and was itself perfected by God, to whom it was submissive. The sin of the first man deprived us of this original justice; therefore all the faculties or powers of the soul remained in some sort deprived of this disposition, which was proper to them, and which led them naturally to the practice of virtue: this privation is called a lesion of nature."

Human liberty though weakened by original sin has not been destroyed. The Church, through the Council of Trent, condemning the errors of the innovators of the sixteenth century, pronounces an anathema against those who pretend that man's free will was lost or destroyed by Adam's sin.[2] The Church has thus not only defended the faith, but upheld the dignity of man.

Our first parents lost the privilege of corporal immortality and exemption from suffering and physical evils. After Adam's disobedience God pronounced this judgment: "In the sweat of thy face shalt thou eat bread, till thou return to the earth out of which thou wast taken; for dust thou art and into dust shalt

[1] Sess. v., c. 1.
[2] Sess. vi., can. 5.

thou return."[1] Eve was subjected to the authority of man and to the pains of child-bearing. All nature, which had been created for them and placed at their disposal, was struck on account of their disobedience, and rose in rebellion against them. It was announced to them that the earth should produce only thorns and thistles. They were driven out of the earthly paradise, and forever dispossessed of the state of natural happiness in which they had hitherto lived.

Adam and Eve incurred eternal damnation under a double relation. First, having lost sanctifying grace, they were excluded from supernatural happiness. This exclusion being in their case a consequence of sin, must be considered as a real damnation. Then having been guilty of a grievous disobedience, they had incurred positive chastisements, for every grievous fault merits eternal punishment.

If man was not irrevocably damned immediately after his sin, as the fallen angels were, he owes it to the mercy of God. It is probable that the Almighty showed himself merciful to man, because the latter had not been as guilty as the devil. In fact, the angel was a creature superior in intelligence to man, consequently he understood his fault better, and was more ungrateful and more guilty. Moreover, all the circumstances of the sin of the fallen angel are comprised in pride, the most grievous of sins, while man's attention was divided and consequently less, being directed to an exterior object—the forbidden fruit. Moreover, the rebel angel had not been incited to sin by any exterior temptation, while Eve may have been in a manner confused on hearing the serpent speak, in itself a supernatural act; and Adam may have been shaken by his wife's words, when she called his attention to the fact that she was not dead, although she had eaten the forbidden fruit. Let us add also that, according to the remark of St. Thomas,[2] the rebel angels were incapable of repentance, because it is in the nature of mere spirits to adhere to a determination once taken; while man, by reason of his twofold nature, corporal and spiritual, is changeable and various,

[1] Gen. iii. 19.
[2] Sum. i., q. 64, a. 2.

so that after having sinned he remained capable of repenting and doing penance.

Transmission of Adam's or Original Sin.

Had our first parents remained faithful to God, they would have transmitted to their descendants the supernatural gifts which they had received; the loss of these gifts was not only a personal loss: it extended to their posterity, so that they drew the greatest misfortunes on the human race.

The design which God had entertained of making us participate through Adam in original justice and sanctity merits all our gratitude; but the misfortune which has deprived us of this gift through Adam's fault diminishes in naught the greatness of the benefit intended for us, and we have no right to complain; we find ourselves in this respect in the same position as the children of a vassal, to whom his prince had promised honors and fortune for himself and his descendants, in return for his fidelity, and who was subsequently deprived of them for his crimes.

Original Sin—Its Existence.

Adam's sin was transmitted with its consequences to the human race, so that men are born guilty. The Council of Trent thus expresses this truth: "If any one asserts that the prevarication of Adam injured himself alone and not his posterity, and that the holiness and justice received of God, which he lost, he lost for himself alone and not for us also, or that he, being defiled by the sin of disobedience, has only transfused death and pains of the body into the whole human race, but not sin also, which is the death of the soul, let him be anathema; whereas he contradicts the apostle who says: 'By one man sin entered into the world, and by sin death, and so sin passed upon all men, in whom all have sinned.'"[1]

This doctrine is founded on holy Scripture: "Behold I was conceived in iniquity, and in sins did my mother conceive me," exclaimed David.[2] All interpreters, whether Jewish or Christian,

[1] Sess. v., can. 2; Rom. v. 12. [2] Ps. l. 7.

understand this passage as referring to original sin, and not to any actual sins committed by the parents of David. We cannot even suppose that David wished to attribute the weakness or infirmity of which he complained to the personal sins of his parents as the cause, for they had been just, or to hold them up before the world as the victims of uncontrollable passions. Moreover, under the name of iniquity and sin, with which he says he was visited from the very first moment of his existence, we are not to understand merely concupiscence, but a real fault, for the word sin is taken in this sense throughout the psalm.

St. Paul expresses himself thus: "Wherefore as by one man sin entered into this world, and by sin death, and so death passed upon all men, in whom all have sinned. Therefore, as by the offence of one unto all men to condemnation, so also by the justice of one unto all men to justification of life. For as by the disobedience of one man many were made sinners, so also by the obedience of one many shall be made just."[1] Hence we conclude that:

1. Death entered into the world by the sin of Adam, and all men are subject to death because they have sinned in Adam. But infants also are subject to death, then they equally sinned in Adam. Now they have not sinned personally by imitating Adam's disobedience, consequently Adam's sin became their sin.

2. Justification through Jesus Christ is applied to all those to whom the condemnation through Adam extended. Now infants also are justified through Jesus Christ, then infants have in a like manner incurred condemnation through Adam. But there is no condemnation without sin; consequently infants are really culpable on account of Adam's sin.

3. The justice conferred on men through Jesus Christ is opposed to the sin which has been communicated to them by Adam. Now this justice is an interior justice, residing in our soul, and belongs to us properly; then the sin which Adam has transmitted to us is an iniquity, an interior fault, inherent in our soul, a fault which is ours. This fault is distinct from the liability to corporal

[1] Rom. v. 12, 18, 19.

miseries and death, for all that is not opposed to the justice conferred by Christ, inasmuch as the just themselves have been afflicted with miseries and death.

The apostle says also: "We were by nature children of wrath."[1] Can a child be the object of the divine wrath, if it is not sullied by sin, and can it be guilty, unless by inheriting another's sin?

All tradition testifies in favor of this doctrine to such a point, that St. Augustine could say to a Pelagian, "I have not invented original sin, which has always been the object of Catholic faith; but thou who deniest it, thou art incontestably an innovator and a heretic."[2] In fact, we find the doctrine of original sin clearly expressed in the works of the most ancient Fathers and ecclesiastical writers, such as Justin Martyr, St. Irenæus, St. Cyprian, Tertullian. All the innovators who separated from the Church before Pelagius, retained the dogma of original sin, and consequently must have found it in the Church. Scarcely had Pelagius begun to deny it, when he was attacked on all sides; twenty-four provincial councils were held on this matter in the space of nineteen years, from 412 to 431. Pelagius himself was so convinced at the outset of the opposition that his new doctrine would meet with among the faithful, that he did not venture to declare it openly at first, and even was in fear of being stoned by the people.

The practice of the Church presupposes faith in the existence of original sin. The Church administers the sacrament of baptism to all, even infants, for the remission of sin, as it is declared in the Creed of Constantinople, and is evident from the ceremonies of baptism and from various passages of Scripture.[3] Baptism opens heaven to infants; it follows that they also have contracted sin, inasmuch as it is sin that excludes from heaven.

Nature of Original Sin.

Original sin is a real sin, for according to the gospel, it prevents man from reaching his last end, and it is effaced by baptism.[4]

[1] Ephes. ii. 3. [2] Rom. vi. 4; Eph. v. 26. [3] De Nupt. et concup., lib. ii., c. 12. [4] John iii. 5.

Now it is sin alone that closes heaven against us, and baptism, according to the Creeds, was instituted for the remission of sin. Consequently original sin implies what really constitutes a sin. According to the Council of Trent original sin is the death of the soul, and baptism remits the fault, and all that is, properly speaking, sin.[1] All these terms indicate a sin in the proper meaning of the word.

To explain the nature of original sin, we must distinguish two meanings of the word *sin*.[2] The word means first, the free transgression of a commandment, which is an act; next, the effect of this transgression on the soul, that is to say, a state of the soul. It is in this last sense that theologians say of a man: He has sin on his conscience, he is a sinner, he died in a state of sin. The effect of an act may be considered, under a certain aspect, as being identical with that act; and if the act is guilty, its effect can be called sin in the proper sense of the word. For example, the heat communicated by the fire to a body, on becoming a state in that body, does not differ from what it was in the fire; so separation from God as a state is the effect and continuation of the separation from God by sin as an act. Hence, he who turns away and withdraws from the sun remains in darkness till he replaces himself in the rays of that luminary. Separation from God, who is the last end of man, has become the state of the whole human race through Adam's fault. Man is born in this alienation from God, inasmuch as at his birth he is deprived of sanctifying grace, which alone unites him to God. However, by this alienation from God must not be understood a real hatred, since the sinner, who is alienated from God by the loss of sanctifying grace, does not, on that account, hate him constantly. If in the case of man, the privation of sanctifying grace had resulted not from a fault, but from a design determined upon by God to create man without that grace, it would be regarded simply as the lacking of the highest perfection, but not as a stain, and as an object of horror in the eyes of God. It derives this odious character exclusively from its connection with the guilty conduct

[1] Sess. v., can. 2, 3, 5. [2] Compare Bellarmine, De amiss. gratiæ. lib. v., chap. 17.

of Adam, who caused the loss of a gift which God had intended for the whole human race, subject to the condition that our first parents should remain faithful. Thus, according to St. Anselm, St. Thomas, Bellarmine, and also the most ancient Fathers of the Church, original sin consists essentially in the privation of original justice, that is to say, of sanctifying grace, or in the alienation from God. Alienation from God and loss of sanctifying grace are one and the same thing, because, on the one hand, the possession of sanctifying grace constitutes a union with God, and on the other, alienation from God must be considered as a spot abhorrent to God. All the sentimental objections which, for example, say that an infant has done no evil, are dispelled, when we conceive original sin as the privation of original justice, which was a pure gift of God.

Original sin thus understood, contains all that constitutes a real sin, namely, privation of justice or alienation from God, resulting from a fault committed. In this sense, original sin is really a fault for every man, because this privation of justice and sanctity, or this alienation from God has been the act of the will of him who was the father of the human race, as St. Thomas says. The same doctor compares the sin of Adam, as head of the human race, with the relation which exists in men between the soul which sins and the members. That a man should sin by one of his members, say his hand, it is not necessary that the will to commit the evil should exist in that very member; it is sufficient that it is found in what constitutes the principal part of man, the soul. Just as the sin of the soul is communicated to the members of the body, concludes the holy doctor, even so, the sin of Adam, who was the head of the human race, has extended to all men, as being his members.

According to this, original sin does not consist in the concupiscence. The innovators of the sixteenth century pretended that concupiscence was a sin in the heathen, while it was not imputed to Christians. This doctrine is in direct opposition to holy Scripture, which declares that concupiscence is not destroyed by baptism, and that it remains in the most holy of men;[1]

[1] Romans vii. 23.

that baptism produces in us a renewal of life, which is compared to our Saviour's resurrection.[1] But such a renewal is incompatible with the non-imputation of a sin which actually remains.

Nor does original sin consist in the disturbing of the harmony between reason and the senses. In the first place this harmony did not constitute the state of original justice, it was only its complement. Baptism does not restore this harmony; then, under this view we should have to acknowledge that baptism does not efface original sin.

Original sin does not consist of death and corporal miseries; for death and corporal miseries subsist after sin is forgiven, and are moreover presented by the apostles as distinct from sin.[2] Nor does it consist in a certain alteration or disorganization of nature in consequence of the eating of a noxious fruit, for a sickly state and a certain paralysis of the intellectual faculties, which would be the result in the child, would not render him a sinner, and would not exclude him from the kingdom of heaven.

Finally, we are not to consider original sin as a mere external imputation made to us of Adam's personal sin. For if the justice which Jesus Christ communicates to us is a truly interior justice, it follows that the sin which is diametrically opposed to this justice is also truly interior.

Consequences of Original Sin.

Original sin had, as one of its consequences, the falling away from divine adoption, the loss or privation of supernatural life, and of the right to heaven. For all these goods were included in sanctifying grace, and are restored to us only by baptism. Consequently original sin deprives us of them. Our Saviour declares, that whoso is not born again of water and the Holy Ghost cannot enter the kingdom of heaven.[3] The apostle adds that, "just as the sin of a single man, Adam, extended the condemnation to all men, so the justice of one, Jesus Christ, secures for all the justification of life."[4] We find here condemnation, death, the wrath of God opposed to felicity, life, and the friend

[1] Romans vi. 3, 4. [2] Ib. v. [3] John iii. 5. [4] Romans v. 18.

ship of God; now as life, the friendship of God, and felicity are the fruits of baptism, God's wrath, death, and condemnation are the effects of sin.

However, by the damnation which man has incurred in consequence of Adam's sin, is not to be understood the eternal pain of hell. Innocent III. declares formally, that the punishment of original sin is the privation of the intuitive vision of God, and that the punishment of actual sin is the eternal pains of hell. Other theologians, especially St. Bonaventure and St. Thomas, express themselves in the same way. The latter declares that the punishment of original sin consists in the death of the body, and in exclusion from the life of glory, and not in the pain of the senses.[1]

Original sin had, as another consequence, the darkening of the understanding, the evil inclinations of the will, and the concupiscence of the flesh. "The imagination and thought of man's heart are prone to evil from their youth."[2] The experience of every day shows the effect of sensual inclinations, concupiscence, and passions on the mind, which they obscure, and can lead to form erroneous judgments, and accept false principles. We then easily perceive how darkness can arise in the understanding when the senses are no longer restrained by the reins imposed upon them by the supernatural gifts, and which held them in subjection to reason and the will. This darkening of the understanding then reacted naturally in a destructive manner on the will, which should have been enlightened by it, and moreover, the violence of the passions thwarted and paralyzed the naturally good inclinations of the soul. It is therefore true to say that the natural faculties of man have been weakened in consequence of the loss of original justice, and the letting loose of the passions which has resulted therefrom.

Original justice, in so far as it comprehends sanctifying grace with the supernatural faculties, or infused virtues of faith, hope, and charity, is restored to us by baptism; but we do not recover the perfect submission of the flesh to the spirit. The apostle

[1] S. iii., q. 57, a. 5; q. 1, a. 4. [2] Gen. viii. 21.

bewails this in the following words: "I see another law in my members fighting against the law of my mind."[1] Indeed, what disorder do we not behold in the heart of man! He thirsts for truth, and when he thinks that he possesses it he has often grasped only a deceitful appearance. The long career of the human mind is marked by the grossest errors, so that if we consider their number, the history of science may be called the history of human errors. The same disorder reigns in the moral life of humanity. We might say, that man longs for good and commits evil. He often aspires to supernatural goods and suddenly falls to the basest enjoyments. He recognizes his weakness, feels all the shame, and lets himself be dazzled by his greatness, sets himself up as the center of all that surrounds him, assumes to be lord of the universe. We can explain the empire which the senses have acquired over reason, by the many wanderings which dishonor humanity, as well as by the penances and vigils which the saints have imposed on themselves in order to conquer concupiscence. Man has become an enigma. "When he has attained the highest degree of civilization," says Chateaubriand, "he is at the lowest step of morality: if he is free he is coarse; if his manners are polished he forges chains for himself; if he is brilliant in science his imagination dies out; if he becomes a poet he loses solidity; his heart gains at the expense of his head, and his head at the expense of his heart. He grows poor in ideas in proportion as he grows rich in sentiment; he contracts in sentiment as his ideas expand. Power makes him hard and dry; weakness brings him grace."[2]

Another consequence of original sin is all kinds of misery, sufferings, pain, and finally death. "Great labor is created for all men, and a heavy yoke is upon the children of Adam, from the day of their coming out of their mother's womb, until the day of their burial into the mother of all. Their thoughts and fears of the heart, their imagination of things to come, and the day of their end; from him that sitteth on a throne of glory, unto him that is humbled in earth and ashes; from him that weareth pur-

[1] Rom. vii. 23. [2] Genius of Christianity.

ple, and beareth the crown, even to him that is covered with rough linen; wrath, envy, trouble, unquietness, and the fear of death, continual anger and strife."[1] The threshold of life is for man the threshold of tribulation. He waters his cradle with tears, and his first utterance is a cry of pain. While all other creatures enjoy existence in peace, man drags him from spot to spot, sick and an exile. He calls aloud for happiness, and sorrow only answers his call. Joy, even when he tastes it, is so vain and fleeting, that if it lasts but a few moments, it gives his features a look of insanity. The wise men of old accused nature of acting toward man not like a real mother, but like a stepmother, and of having in a manner flung him into the world, with nakedness, weakness, and misery, while all other living beings have been the object of her most tender care. When man has for a few years dragged out a wretched existence, suffered every kind of pain, and passed through a host of vexations and alarms, then death arrives, after having dogged him from the first moment of his existence, and dashed the brief joy and comfort he has had. He has constantly beheld his tenement of clay crumbling to its ruin. Hence the sighs that so often escape from his heart and lips. "We who are in this tabernacle, do groan being burthened, because we would not be unclothed, but clothed upon."[2] There have been philosophers who compared man to the ruins of a superb structure. Indeed, would not one say, that man's remarkable faculties, of which it is impossible to compose a symmetrical whole, are, though magnificent, the ruins of a structure where once all was harmony, and which must have been intended for a surely eternal duration?

To the consequences of original sin must be added the chastisement that has fallen upon the whole earth, which had been created for man. Earth had been for Adam a paradise of delight. Immediately after the sin of the first man God said to him: "Cursed is the earth in thy work, with labors shalt thou eat thereof all the days of thy life. Thorns and thistles shall it bring forth to thee."[3] Man was to be punished in all that he could

[1] Ecclus. xl. 1–5. [2] 2 Cor. v. 4. [3] Gen. iii. 17, 18.

look upon as his own, or as in any sort constituting part of himself; thus in his children, who were doomed to misery, and in all nature, infected as it were by his prevarication. He was still king of creation, but a dethroned monarch, and henceforth found himself in open war with nature revolting against him. "And let the fear and dread of you be upon all the beasts of the earth, and upon all the fowls of the air, and all that move upon the earth."[1] This sentence, pronounced by God, fixes for all future time the relations of man to the animal world. The empire which man exercised through love is gone; it is only by force and by the fear he inspires, that he can maintain his rights, just as he himself, after shaking off the sweet sovereignty of God, has been brought back to duty only by the incensed voice of his Creator. No longer does man bear on his brow and in his whole being the bright reflection of his divine resemblance, and consequently he no longer possesses that complete sway, after the likeness of God's empire, over nature. Man is a rebel, and he finds rebels in all the creatures that surround him.

It has not pleased God to restore to man with sanctifying grace, the empire which Adam had exercised over nature. He has nevertheless granted it as a special privilege to some of his servants, whose innocence in some manner likened them to man in his state of innocence. It is related in the life of St. Francis of Assisi, that he maintained a mysterious and familiar intercourse with animals, and especially with birds. And we find similar traits in the life of St. Julius, St. Bridget of Kildare, Blessed Sebastian de la Aparicion, Venerable Joseph Anchieta, S. J.

When we look at what the Church teaches us of the fall of man, we see how important the dogma of original sin is for social life. It overthrows from the foundation all the systems which pretend to realize perfect happiness for man through material well-being. This pretended wisdom of the world, which makes temporal prosperity the highest aim, says that man has not fallen; that his life is not a term of trial and expiation;

[1] Gen. ix. 2.

that he is born good, and that he is always susceptible of higher perfection, and capable of enjoying a more perfect happiness on earth; and that he is to find happiness in the complete gratification of all the inclinations of his nature.

It is not difficult to demonstrate that these principles are false.

It is not true that man is born totally good. The miserable lot which he has to bewail is a penalty inflicted on a fault. We must not then seek the cause of the miseries to which man is subjected in the imperfection of laws and forms of government, or in the real or supposed usurpations of any classes. Men may change as they will the existing state of things, make new laws, establish other forms of government, abolish vested rights, break off entirely with the past; but they never succeed in checking human misery in its source; this source will exist as long as it remains true that the human race fell from its primitive state by sin, and is condemned to a life of expiation.

It is false that man can by his own strength attain the highest degree of perfection. His understanding is darkened; his will weakened; gross errors and the saddest wanderings of the heart will always be the lot of man when abandoned to himself; for sin has troubled and destroyed the harmony between the mind and the senses.

It is false that man's happiness consists in the possession and enjoyment of earthly goods and sensual joys; he will rather find his curse there. For the satisfaction of the senses, the lowest element in man, can only do more to disturb the order and equilibrium of his faculties, and consequently prevent him utterly from attaining his true perfection and real felicity. Man attains his true felicity, so far as that is possible in this world, only on the condition of returningt oward his primitive state by submission to God, and by resuming the empire over his senses.

It is not forbidden to labor to increase the temporal well-being of humanity; on the contrary, the efforts made in that direction are laudable. But we must not desire to exceed the bounds of possibility, nor lose sight of the fact that man is composed of two different elements, one of which should be subordinate to the other. We must beware of materializing and de-

grading man by offering him only sensual satisfaction: this would only be to awaken unceasingly new passions in him, and produce in him such a state of excitement that every obstacle to the gratification of his desires and pretensions would rouse him to fury, and make him vent his rage like a volcano, desolating all around him. The experience of recent days proves this only too well.

The right of property attested by sound reason, by history, and by revelation, is founded with certainty on the dogma of original sin. We can thus conclude with St. Thomas: 1. Man is created to the likeness of God, to whom the universe belongs. "The earth is the Lord's, and the fullness thereof; the world and all they that dwell therein."[1] Consequently (2) man also can possess. God himself implied this when he said: "Let us make man to our image and likeness, and let him have dominion over the fishes of the sea, and the whole earth."[2] And why is the world the property of God? Because it is his work. The intelligence of God conceived the plan of the world, his will realized it. But man also, who is the image of God, forms in his mind the plan of his home, which is a little world, and he executes his plan by the power of his will. What he in a manner creates is therefore his property, as the world is the property of God, inasmuch as it was created by him. To be sure man is but the vassal of God, from whom he receives the matter which he appropriates by his labor, and besides with life he receives the power of action.[3]

Man having fallen, needs to possess something as property, because in the actual condition of humanity, property in common is impossible.[4]

Man is tormented by many wants, and the earth smitten by a curse refuses to gratify them. He is forced to draw his subsistence from it by labor; in other terms, it is by labor that he is obliged to create property. Will any one pretend that the whole human race ought to till the earth in common, and thence draw products for the common utility? Certainly not; for in that case

[1] Ps. xxiii. 1. [2] Gen. i. 26. [3] S. 2, 2, q. 66, a. 1. [4] S. 2, 2, q. 66, a. 2.

the earth would not suffice for the wants of men. A property possessed in common is seldom so well cultivated, because from the natural repugnance to punishment, each one willingly abandons the care and labor to others, as experience abundantly proves. In order to obviate the greatest trouble and disorder, a determinate part of work must be assigned to each, the common goods must be allotted. But then we must not expect that all will work alike and produce the same. What would then become of the goods acquired by him who worked more, if individual property was not permitted, and he was not permitted to enjoy them? Should they go to the slothful, who had worked less and acquired less? But who does not see that the number of the latter would increase beyond all limit, if sloth gave a right to the goods acquired by others? Will not the number of the industrious diminish in the same ratio, if they know that their toil is to serve only to maintain the rest in idleness?

Who can calculate the troubles and disorders that would flow from a necessary and oft-repeated division of the common property? The dissensions which arise, even among those bound together by ties of kindred, when property is to be divided, lead us to conclude that general divisions would be attended with far more terrible consequences. Murders by the thousand would ensue, and the earth, that was to be changed into a paradise, would become a horrible desert. How can such atrocity be compared to the poverty which results to some members of the human race from the fact of individual property!

Some may say that religious congregations show that the holding of property in common is practicable, and can be practiced on a large scale. But let us first remark that what is possible when practiced in a small association is not necessarily realizable in a larger society. He who wishes to live in such an association must restrain himself before all else to practice the vows of obedience, poverty, and chastity, that is, to mortify his passions. Where this condition is not fulfilled community life is only a chimera. We must at least obtain that pure charity and complete detachment from earthly goods which induced the primitive Christians to put all they possessed in common. Some elect souls would then per-

haps be found to sell their goods and give the price to the poor, and then live themselves by what their labor in common might produce. In a word, the necessity of individual property is felt less, as man endeavors to destroy within himself the evil consequences of original sin; but as these consequences are manifested to this day in all their intensity, it follows that nothing is more evident than the necessity of individual property. The miseries of humanity, too, must be relieved by the free works of charity or mercy, to which the Christian religion so efficaciously urges us; and is not this done daily wherever the various manifestations of Christian life do not find too many obstacles? Just as God, who wishes above all the salvation of souls, extends his temporal benefits to all that live, so the Church has always sought for men not only heavenly, but also temporal blessings. Always ready to succor human infirmity, she has been the eye of the blind, the foot of the cripple, the ear of the deaf, the mother of the orphan, the teacher of the ignorant, the protector of the oppressed. When new misfortunes strike humanity we find the Church at once bearing help to the afflicted. She it is who for ages has harbored the pilgrim, and guided him through hostile lands, who has ransomed prisoners, nursed the leper and the plague-stricken. If, on the one hand, nature is an inexhaustible source of suffering, on the other the Church is an ever-burning furnace of charitable works. She has gradually communicated her spirit of beneficence to human legislation, but she has always been whole centuries in advance of the State, so that her charitable institutions had attained perfection when the State began to think of erecting something similar. It was Anthusa, a Christian virgin, daughter of the unworthy emperor Constantine Copronymus, who first conceived and carried out the idea and plan of an orphan asylum, which she afterward directed with a perfect order and a maternal affection. Such is the origin of all the charitable institutions which cover Christian lands. A pious priest, a poor servant-girl prays fervently at the foot of the altar; and behold, the plan of a great work is conceived, and after some years the impossible is realized. History stands as a testimony that the activity of the Church for such works has increased from age to age, where she

is not fettered by the public powers. But inasmuch as it is impossible to destroy all the miseries in this world, which are a sequel of original sin, the Church teaches the faithful to raise their eyes to heaven in order to support with penance and resignation the pains of this life. Knowing the human heart, she can pour balm on the wounds of the soul. This the advocates of the indefinite progress of humanity can never succeed in doing.

Man's greatest happiness on earth is to possess a likeness to God. Charles IX., King of France, one day asked Tasso whom he regarded as the happiest? The poet replied at once, "God." "Every one knows that," replied the king; "but I would know who is the happiest after God?" The poet answered again: "He who is most like to God." A reply full of wisdom. If God is infinitely happy and perfect, evidently the happiest and most perfect being after God is the one who approaches nearest to him. Job sits before his door, covered with ulcers; his very sight makes his dearest friends recoil with horror. But the eye of God rests complacently on him. And what a benefit does he derive! His soul shines with a divine light; and he offers to heaven a more admirable spectacle than the whole universe with all its magnificence. Let us then carefully preserve this divine image in our souls. It is the most precious of goods—a good which transports us from earth to heaven—which will enable us to see God in his glory, and will inundate our soul with torrents of delight. Why did the holy hermits fly to the deserts? Why did they bury themselves alive in subterranean caves? Why did they water the earth with their tears, and make the air re-echo their sighs and groans? It was because they knew what a treasure they carried in frail vessels. They feared to lose that pearl which constituted all their wealth. Loss of fortune should matter little, persecutions to be endured, or privations borne; if we preserve this treasure of grace, which renders us like to God, all is saved. Losing this we are poor indeed, but we are rich if losing all else we preserve this treasure. Were our body invested with all the splendor of beauty, if we do not bear within us the image of God, sanctifying grace, we are an object of horror in the eyes of the Almighty, and of his angels and saints.

Let us never efface in us this divine resemblance. Without it our soul would be like a canvas from which a fine painting has been obliterated, or rather it would become a kind of corpse; for as the soul imparts life to the body, so the divine likeness gives supernatural life to the soul. After the commission of sin man is only a kind of phantom, which would horrify all around it, if its interior hideousness could meet our eyes. When, like Adam, he comes to lose what constitutes the beauty of the soul, a feeling of disquiet and alarm seizes upon him; like him, he, too, would hide himself from before the face of God, but in vain. The voice of God, the voice of conscience, is heard in the soul, and unceasingly torments the unhappy sinner. No fault can escape this witness, this conscience, which is ever and always with us.

The sin of our first parents has had a sad effect on nature; it has made the earth a valley of tears. Even now sin acts in a like manner on all that surrounds us, and turns to bitterness all previous joy. No, it is only the innocent heart that is capable of experiencing real joy; the noisy diversions of the children of the world never satisfy the soul, and serve only as a means to stun it. Just as bells have a plaintive sound to one disposed to sadness, so nature serves only to excite gloomy images in a soul penetrated by the poison of sin. If we would abide in the paradise of joy and content, we must beware of extending our hand to the forbidden fruit of sin, attractive as it may appear. Travelers relate that there grows on the banks of the Dead Sea, that watery grave of Sodom and Gomorrha, a plant bearing a fruit superb in color and in its inviting appearance. The pilgrim, parched by journeying over the desert, sees this apple of Sodom, which seems to promise him a delightful and refreshing relief; he hastens to gather it, but scarcely does he touch it, when it falls to dust. Happy, indeed, if he has not raised it to his mouth, for its bitterness would destroy his palate. This is an image of sin: a fruit attractive without, but with naught within but dust and bitterness.

REDEMPTION—GOD'S DESIGN IN THE REDEMPTION OF MANKIND—MAN COULD NOT REDEEM HIMSELF—PROMISE OF A REDEEMER—PREPARATION FOR REDEMPTION—THE COMING OF A REDEEMER—THE WORK OF THE REDEEMER.

"Salvation! What music is there in that word—music that never tires, but is always new—that always rouses, yet always rests us! It holds in itself all that our hearts would say. It is sweet vigor to us in the morning, and in the evening it is contented peace. It is a song that is always singing itself deep down in the delighted soul. Angels' ears are ravished by it up in heaven; and our Eternal Father himself listens to it with adorable complacency. It is sweet even to him out of whose mind is the music of a thousand worlds. To be saved! What is to be saved? Who can tell? Eye has not seen nor ear heard. It is a rescue, and from such a shipwreck. It is a rest, and in such an unimaginable home. It is to be down forever in the bosom of God in an endless rapture of insatiable contentment. 'Thou shalt call his name Jesus, for he shall save his people from their sins.' Who else but Jesus can do this, and what else, even from him, do we require but this? for in this lie all things which we can desire. Of all miseries the bondage of sin is the most miserable. It is worse than sorrow, worse than pain. It is such a ruin that no other ruin is like unto it. It troubles all the peace of life. It turns sunshine into darkness. It embitters all pleasant fountains, and poisons the very blessings of God, which should have been for our healing. It doubles the burdens of life, which are heavy enough already. It makes death a terror and a torture, and the eternity beyond the grave an infinite and intolerable blackness. Alas! we have felt the weightiness of sin, and know that there is nothing like it. Life had brought many sorrows to us and many fears. Our hearts have ached a thousand times. Tears have flowed, sleep has fled. Food has been nauseous to us, even when our weakness craved for it. But never have we felt anything like the dead weight of a mortal sin. What then must a life of such sins be? What must be a death in sin? What the irrevocable eternity of unrepented sin!

"From all this horror whither shall we look for deliverance? Not to ourselves; for we know the practical infinity of our weakness, and the incorrigible vitality of our corruption. Not to any earthly power, for it has no jurisdiction here. Not to philosophy, literature, or science; for in this case they are but sorry and unhelpful matters. Not to any saint, however holy, nor to any angel, however mighty; for the least sin is a bigger mountain than they have faculties to move. Not to the crowned queen of God's creatures, the glorious and the sinless Mary; for even her holiness cannot satisfy for sin, nor the whiteness of her purity take out its deadly stain. Neither may we look for deliverance direct from the patience and compassion of God himself; for in the abysses of his wisdom it has been decreed, that without shedding of blood there shall be no remission of sin. It is from the precious Blood of Jesus Christ alone, that our salvation comes. Out of the immensity of his merits, out of the inexhaustible treasures of its satisfactions, because of the resistless power over the justice and the wrath of God, because of that dear combination of its priceless worth and its benignant prodigality, we miserable sinners are raised out of the depths of our wretchedness and restored to the peace and favor of our Heavenly Father.

"Is hope sweet where despair had almost begun to reign? Is it a joy to be emancipated from a shameful slavery, or set free from a noxious dungeon? Is it gladness to be raised as if by miracle from a bed of feebleness and suffering to sudden health and instantaneous vigor? Then what a gladness must salvation be! For as there is no earthly misery like sin, so is there no deliverance like that with which Jesus makes us free."[1]

It is only to the mercy of God that man owes his ransom; of himself he could neither recover sanctifying grace, nor satisfy the divine justice.

Man could not of himself recover sanctifying grace, or return to favor with God. With the loss of sanctifying grace he had incurred spiritual death, the death of the soul. Now, as he could not raise him to enjoy anew the life of the body, still less could

[1] Faber.

he restore lost life to the soul, because the very act that would effect the restoration presupposes life. The soul preserved indeed its natural faculties; but these could not enable it to acquire a supernatural life, with which they bear no proportion. How then could man give himself a destiny which depended on God's free will? How could he obtain means to reach that destiny, when these means could be only a pure gift of God? How could he merit what was infinitely superior to his actions? For natural actions can establish a right only to a purely natural reward. The union which had existed between man and God was of a celestial nature; no human power could realize such a one.

Fallen man could not satisfy the justice of God for the offence which he had committed. A complete satisfaction must be equal to the offence. Now whether, with St. Thomas, we consider sin as an infinite offence, because it is against an infinitely perfect God, or with Suarez consider it as superior to every possible injury, it follows evidently that a limited being cannot satisfy an infinite God, for if, on the one hand, the offence increases in proportion to the dignity of the offended one, and the lowness of the offender, on the other hand the satisfaction diminishes in proportion to the inferiority of him who offers the offence, and the greatness of him to whom it is offered. Moreover, to entitle anything to be offered in satisfaction to an offended person, it is important and necessary that this be not already due him from some other quarter. Now, the creature possesses nothing but what belongs to God. God has a right to all men's actions, because man is God's property; all the fruit of a tree belongs to the owner of the tree.

God might have damned Adam irrevocably after his sin; he might have reduced the human race to the state of nature, so that men would either have been damned for their personal faults or merited by their fidelity a natural happiness, like that enjoyed by such as die without having received baptism, and without having committed mortal sin. But in that case he would have manifested only his justice. He might have remitted man's fault without exacting satisfaction, or been satisfied with an incomplete satisfaction, such as a limited being could offer, but

then he would have manifested his mercy rather than his justice. In fine, he might exact a complete satisfaction, and in that aim send a Redeemer, who would offer it to him in the name of the human race. Now this is what he had resolved upon from all eternity, so that the Psalmist could say: "Mercy and truth have met together; justice and peace have kissed."[1]

God promised man a Redeemer, who was fully to satisfy for sin, and reconquer for the human race grace and the right to heaven. This promise is found in the words which God addressed to the seducer, when announcing his punishment: "Because thou hast done this thing thou art cursed among all living things and beasts of the earth. . . . . I will put enmities between thee and the woman, and thy seed and her seed; she shall crush thy head, and thou shalt lie in wait for her heel."[2] These words announce the victory that a descendant of the woman was one day to gain over the seducer. It is evident that this punishment is announced to Satan rather than to a serpent, which had been his instrument. The seducer Satan was to be punished by the overthrow of the power which sin had given him over man.

The apostle St. Paul implies this promise of a Redeemer, made by God, when he compares Jesus Christ, as the source of justice and author of life, to Adam, author of sin and cause of damnation.[3]

With this promise and by virtue of that redemption, friendly relations were restored between God and man. Cain and Abel are seen fulfilling the most important act of religion by offering sacrifices to God. Now religion implies not only sentiments of piety, but also the possibility of pleasing God.

God often renewed the promise of a Redeemer, especially to the patriarchs. When he commanded Abraham to leave his country, he told him: "In thee shall all the kindreds of the earth be blessed."[4] He repeated this still more clearly when he beheld him ready to sacrifice his son Isaac: "In thy seed shall all the nations of the earth be blessed."[5] Isaac and Jacob re-

[1] Ps. lxxxiv. 11. [2] Gen. iii. 14, 15. [3] See Rom. v. 18, 21.
[4] Gen. xii. 3. [5] Gen. xxii. 18.

ceived the same promise. The Messias was thus announced as man, of the seed of Eve and of the race of Abraham. The holy patriarch, Job, knew also his divine nature: "I know that my Redeemer liveth."[1] All the nations of the earth were to acquire happiness through the seed of Abraham. This did not mean temporal happiness, for many nations were conquered and exterminated by the Israelites; nor can we conceive any great temporal happiness that a little nation like the Jews could confer on all mankind. It could not mean the temporal happiness of Abraham's descendants, for they have been afflicted with the greatest evils that can befall a nation. It could be only a superior, a spiritual happiness, which was to be given to the earth through the seed of the patriarchs; the Redeemer was to spring from their race. So the Israelites understood it, and so St. Paul explains it. "The Scripture foreseeing that God justifieth the Gentiles by faith, told unto Abraham before: In thee shall all nations be blessed."[2]

God seems to have made it the sole destiny of the people of Israel to prepare the coming of the Redeemer, who is represented as the Expectation of the Nations; the Star of Jacob; the Prophet who was to be sent by God; the Just One whom the earth was to bud forth, and who was to descend from heaven like dew; the Prince, who shall govern the people of Israel; the Angel of the Covenant. This great restorer of the human race is the aim and center of all the old law; from him the worship and political organization of the people of Israel derive their signification and their meaning; without him the history of that people would be simply an enigma, a tissue of impossibilities and contradictions. Sion is dear to the Israelites only because the Messias was from it to extend his reign over the whole earth; and for this reason during the captivity they confidently turned their gaze toward Sion. When they had lost every other hope, seen the walls of their city razed, their temple even devoured by the flames, they retained unshaken in the depths of their heart their hope in him who was to "rule from sea to sea."[3]

[1] Job v. [2] Gal. iii. 8. [3] Ps. lxxi. 8.

God permitted the promised Redeemer to be expected for four thousand years, because he wished man to feel the depths of misery into which he had been plunged by sin, and his need of a Redeemer. The human race was like a man struck down by disease. As the cure of this patient did not depend on heaven alone, but also on man's free will, it was necessary that man should first be fully conscious of his disease, and of his wretched state. This object was attained by the laws which showed him his duty, but conferred no grace to aid him to accomplish it, so that bearing heavily on man it made him feel his weakness and long for the heavenly physician. The law then, whether the natural or the Mosaic, was a necessary remedy which was to prepare and make possible a further and complete cure.

The whole human race was to be rescued from its misery and to partake of supernatural blessings. But experience was necessary to prove to man the uselessness of all efforts that he could make toward this end, and thus to fit him for gifts of a superior order. The powerful empires of Asia were first to bring their evidence that the most brilliant prosperity could not content the heart of man. Greek philosophy was to serve by its vagaries to show the impotence of the human mind; and the virtue of the Romans was to be shipwrecked amid the monstrous vices which caused the downfall of their empire.

The human race, moreover, needed to be formed, to be educated. Before being impressed with the lessons of the highest wisdom, it had to be treated as a child, subjected to the discipline of the law, withheld or diverted from evil by temporal chastisements, and led on to good by the allurement of rewards of that same nature, so as to bring it at last to act from purer and higher motives. It was necessary to take it by externals, to bring it to the understanding of interior and spiritual facts, to raise it from the less perfect to the more perfect, and to employ types and symbols in order to make it afterward perceive the truth itself. It was so weak, that had it received complete happiness without previous preparation, it could not have supported it.

Finally, God, who loves to infuse unity into his works, wished to follow in the direction and government of humanity the same course as in the justification of each individual man. As he first enlightens the guilty, then awakens in him fear and hope, and gradually prepares him for love, in order at last to grant him sanctifying grace, so he begins by scattering the shades in which sin had plunged humanity, inspired it with fear of his chastisements, then, with hope of recompense, brought it by gratitude to love, and finally sent it his Son, the Salvation of the World.

We cannot but admire the immense mercy of God, who vouchsafed to receive guilty man again, instead of leaving him a prey to the double death he had deserved. Adam's sin was to be expiated in the most perfect and profitable manner for us. Redemption was to produce such abundance of grace that the Church can exclaim in the office for Holy Saturday: "O truly necessary sin, O happy fault, which has obtained for us such a Redeemer." It is true that God showed mercy to our first father; but who assures us that it would have been so had one of our later ancestors committed the first sin, or we ourselves? Instead, then, of condemning our parents for their fault, let us rather bless and thank the God of all mercies.

Preparation for Redemption.

To prepare men for the coming of the promised Redeemer, God revealed himself to them at different times, as he had done to Adam before his fall. He thus taught them the truths which they needed to know as to his nature, on their own, on the end which he had given them, and on the means of attaining it; and he fixed the worship that they were to render him in order to be saved. In the course of time he chose a people commissioned to guard the deposit of revealed truths, and gave it institutions adapted to this end. In adapting these revelations and institutions to the necessities and understanding of the Jewish people, he led them on progressively till humanity had reached a religious development sufficient to recognize the promised Messias and embrace his law.

Revelation anterior to, and preparatory to, Redemption comprehends the primitive revelation, the patriarchal, and Mosaic or Jewish revelation.

Primitive Revelation

embraces all the truths and institutions by means of which God instructed and guided the human race, from its origin till its dispersion over the whole earth. It includes natural and supernatural truths as to God as the Creator and Sovereign Lord; as to man and his destiny; as to the existence of good and evil angels; as to the government of the world by Providence.

The idea of one sole God, Creator of the world, contained in the primitive revelation, has been preserved more or less distinctly among all nations. "This idea must have been engraved on all minds by the Creator himself, or it must be the relic of a tradition dating back to the origin of the human race, since it is found in all ages as well as in all countries of the world."[1] We find it indeed in all nations that had fallen into idolatry. For St. Paul declares the Gentiles inexcusable because they knew the true God, but did not glorify him.[2]

The belief in another life, or in the immortality of the soul, is as universal as the notion of the divinity, and as ancient as religion. We find it not only among the Hebrews, but among the most barbarous nations; among the Scythians, the Hindoos, the Gauls, Germans, as well as among the Greeks and Romans, and among the most savage tribes discovered in the New World. It dates back, therefore, to the cradle of the human race. The patriarchs were not philosophers; as they knew the dogma of a future life, God must have revealed it to them.

The existence of good and bad angels is another dogma of primitive revelation. The distinction of good and evil genii, mentioned in the history of the various idolatrous worships, is based on that of the good and wicked angels spoken of in Holy Writ: "When I see," says Bossuet, "in the Prophets and the Apocalypse, and in the Gospel itself, the angel of the Persians, the angel of the Jews, the angel of the little children, who takes up their cause before God against those who scandalize them, the angel of the waters, the angel of fire, and so on; and

[1] Bergier, Theological Dictionary, verbo, God. [2] Rom. i. 20, 21

when I see among all these angels him who places on the altar the heavenly incense of prayer, I recognize in these words a kind of mediation of the holy angels. I even see the foundation which has given the pagans the idea of assigning divinities to the elements and kingdom in order to preside over them, for every error is founded on some perverted truth."[1]

The existence of a Providence ruling over the world is a dogma which is found among all nations, a constant and universal dogma, which goes back to the first ages, and consequently forms part of the primitive revelation. In all times and places this dogma blends with that of the existence of a religion; the worship rendered to the divinity, the most ancient religious practices show that all nations have believed in the existence of a Providence governing the world and disposing all for the happiness of mankind.

2. The promise of a Redeemer, expressed in the words addressed to Satan: "I will put enmities between thee and the woman, and thy seed and her seed; she shall crush thy head." The promise of a Redeemer supposes the fall or degradation of man. Now the fall of the human race, or original sin, is a dogma of the primitive revelation. It was the belief of the patriarchs, a belief that has been transmitted to all nations, more or less altered, it is true. We find the proof of this in what the poets call the silver, bronze, and iron ages succeeding the golden age, as well as in the expiatory rites in use among all nations to purify a child on its entrance into life. Thus among the Romans new-born children were purified with lustral water, boys on the ninth day, girls on the eighth. The Egyptians, Persians, and Greeks had a similar custom. In the Canary Islands, Yucatan, and Mexico, water was poured on the child's head. Among some nations the child was passed through a flame, to purify it both by fire and water. In India a Brahman dips a new-born child thrice into the water.

The expectation of a Redeemer existed among all ancient nations, and necessarily goes back to the time when the nations

[1] Preface to the Apocalypse.

formed but a single family. It was held not only by the Hebrews, but also by the Greeks and Romans, the Egyptians, Chinese, Japanese, and American Indians. One who wrote against the truth of religion had to admit that from time immemorial it was a maxim among the Hindoos and Chinese that the Wise One was to come from the West. In Europe, on the contrary, it was said that he was to come from the East, Judea. Whence the Redeemer was to come was thus fixed by an unwavering tradition.

3. The institution of sacrifice, which was offered by the sons of Adam, and the object of which was not only that man should express his dependence on God, but also to prefigure the great sacrifice of the Redeemer, the only one efficacious in itself. We find the use of sacrifice in all nations from the highest antiquity, and the universality indicates sufficiently that it was instituted by God himself.

Patriarchal Revelation.

When men, led away by corruption, abandoned the primitive truths and worship, God, with the design of preserving the true religion, chose Abraham, a descendant of Sem, confirmed him in the faith, and made him the father of a faithful and believing people.

The patriarchal revelation embraced the truths revealed by God after the dispersion of the human race, and, down to Moses, and especially to Abraham, Isaac, and Jacob. It included, 1. More explicit notions of the unity, power, providence, justice, and omnipresence of God. 2. A renewal of the promise of a Redeemer, who is announced to Abraham as to come from his race, in virtue of these words of the Almighty: "In thy seed shall all the nations of the earth be blessed,"[1] words which can apply only to the Messias. This same Messias was to descend from Juda, according to this prophecy of Jacob: "The sceptre shall not be taken away from Juda, nor a ruler from his thigh, till he come that is to be sent, and he shall be the expectation of nations."[2] 3. The figure of the sacrifice of the Redeemer in those of Isaac and Melchisedec.

[1] Gen. xxii. 18; xxvi. 4. [2] Gen. xlix. 10.

Mosaic or Jewish Revelation.

The Mosaic or Jewish revelation embraces the truths revealed to the people of God by the ministry of Moses and the prophets, namely, a more complete knowledge of God and morality, the religious and social institutions given to the Jewish nation, and the development of the promise of a Redeemer. 1. God reveals himself as the only God and as Providence, by the declarations which he makes, as well as by his action in regard to his people, especially by the miracles which he works to deliver them from the bondage of Egypt, in order to plant them in the Promised Land, and finally make them triumph over their enemies when they are faithful, or to chastise and bring them back when they are guilty. 2. God traces out for man the way he is to follow in order to obtain eternal happiness, by giving him the Ten Commandments, which at various times he sums up in the twofold precept of love or charity. 3. Independent of the Decalogue, which includes the moral law, God gives his people, through Moses, religious and social institutions; he appoints the exterior worship which the Hebrew people are to render him; he institutes the sacrifices to be offered, and at the same time a priesthood in the family of Aaron; he regulates the ceremonies of the worship, with the view of prefiguring the Messias; he gives his people a social organization, which will be modified in time by the intervention of his messengers or prophets.

4. He frequently renews the promise of a Redeemer; Moses announces the coming of a new Lawgiver, to whose voice all the nations shall submit, and who consequently can be no other than the Messias; the prophets determine with clearer and clearer descriptions the character of the Messias, his origin, the place, time, and circumstances of his birth, and the nature of his mission, so that when he appears on the earth men may recognize him as the Holy One of Israel, the One sent by the Lord, the Redeemer of Men.

The truths contained in the revelations anterior to redemption are contained in the books of the Old Testament. These are di-

vided into three classes: historical, moral, and prophetical books. The historical books of the Old Testament are, the Pentateuch or Five Books of Moses, so called because they were written by Moses, except the last chapter of Deuteronomy, which is attributed to Esdras. It contains Genesis, giving the history of the creation of the world and man, of original sin, and of the patriarchs to the death of Joseph. Exodus relates the oppression of the Hebrews in Egypt, and their departure from that country. Leviticus is a code of civil and religious laws, the execution of which was especially committed to the tribe of Levi. Numbers gives the census of the tribes, and the history of their wandering in the desert. Deuteronomy repeats the decalogue with several positive laws, and narrates the death of Moses. The Pentateuch embraces a period of 2,500 years.

The Book of Josue gives the history of the conquest and division of the land of Chanaan, setting forth on one side in all its lustre God's fidelity to his promises in favor of the Israelites, and on the other the justice of his chastisement of the Chanaanites. This book was most probably written by Josue, who led the people into the Promised Land, or from his words.

The Book of Judges gives the history of the people of God under the rulers called Judges. It shows the temporal blessings with which God rewarded the fidelity of his people, and the chastisements with which he punished their prevarication. This book is ascribed to Samuel, and at all events was written before David expelled the Jebusites.

Ruth shows us the ancestors of David and of the Messias: it displays the goodness of Providence in making the famine sent to punish the guilty Israelites turn to the advantage of a poor heathen woman. Samuel is believed to have been the author.

The four Books of Kings contain the history of the people of God from the anointing of Saul to the Babylonian captivity, a period of more than five hundred years, and they too show the conduct of God in regard to the Israelites. The authors of these books are not known positively. Some commentators ascribe the first and second to the prophets Samuel, Gad, and Nathan, and the third and fourth to Esdras or Jeremias.

The two Books of Paralipomenon, or Chronicles, are a supplement to the Books of the Kings. The first gives David's genealogy from Adam, and his reign; the second the history from Solomon's accession to the captivity. Some interpreters suppose Esdras to be the author.

The first Book of Esdras relates the return to Jerusalem from the captivity; the obstacles raised to the building of the temple; the restoration of the Mosaic worship, and the suppression of abuses. In the second Book of Esdras, or Nehemias, the author speaks of the sad state of the Jews at Jerusalem after their return from captivity. It relates his journey from Susa to the holy city, the rebuilding of the walls, and the restoration of the Mosaic law in all its purity.

Tobias, Judith, and Esther relate the history of special events. The first shows, in the person of Tobias and his son, the reward of virtue practiced in the sight of God, especially of the works of mercy and patience in trial. Judith gives the deliverance of Bethulia by that holy widow, an event which took place probably in the reign of Manasses, before the captivity. The third book shows the danger with which the exiled Jews in Persia were menaced by Aman, and their deliverance by Esther. This book is generally ascribed to Mardochai. The book of Tobias is supposed to have been written by that holy man himself; but the author of Judith is unknown.

The two Books of the Machabees contain the history of the persecution of the Jews under the kings of Syria, especially Antiochus Epiphanes, the profanation of the temple, the uprising of the Machabees, their victories and triumph under Simon. The first book is ascribed to John Hyrcanus, the other to Judas, an Essene.

The moral books of the Old Testament are: the Book of Job, which represents in the person of Job virtue overtaken by affliction, and shows that temporal evils are a consequence of sin, but often are visited on the just in order to purify them from their least faults. The author of this book is unknown, although many ascribe it to Moses.

The Psalms are canticles of praise, extolling God's benefits, or

prayers to implore of the Almighty graces or pardon for sin. By these different characters they admirably suit all conditions of the soul, and on this account are constantly employed by the Church in her offices. They also contain prophecies concerning the Messias. Most of the Psalms were composed by David, so that the whole collection goes by his name.

The Book of Proverbs, by Solomon, contains lessons of virtue adapted especially for mature age. They are short maxims, proverbs, comparisons, or parables.

Ecclesiastes, composed by Solomon, shows the vanity of all human things, and that true happiness is to be found in God alone.

The Canticle of Canticles, also by Solomon, represents, under the figure of the love of the bridegroom for the bride, that of God for the people of Israel, and for each just soul in particular, and that of Jesus Christ for his Church. This meaning of the book is shown by other passages of Scripture, where the people of Israel are styled the spouse of God;[1] the Messias the bridegroom of the Church;[2] the faithful soul the spouse of Christ.[3]

Wisdom depicts wisdom as the source of virtue and happiness, and shows the means of acquiring it. The author is unknown.

Ecclesiasticus, called also Ben Sira, or the Son of Sirach, was written by Jesus the son of Sirach, and contains moral lessons, based on examples drawn from the Sacred Writings.

The prophetical books are the work of men inspired by God, and called prophets because they foretold the future. They are divided into the greater and lesser prophets.

There are four of the greater prophets: Isaias, whose prophecies concern the kingdoms of Juda and Israel, announce the destruction of the Babylonian empire, and the return of the Jews from captivity. They so explicitly designate the Messias, descended from David, his divine character, mission, miracles, passion, and death, that we may with St. Jerome style Isaias an Evangelist.

Jeremias foretold to the Jews the captivity of Babylon as a

[1] Jerem. ii. 2. [2] Ps. xliv.; Eph. v. 34. [3] 2 Cor. xi. 2.

punishment from God, and their return after seventy years; his sorrow over the desolation of his country is expressed in his Lamentations. He also announced that God would form a new alliance with his people through the Messias. The Book of Baruch, the disciple of Jeremias, is always reckoned with his, because it was composed in part by Jeremias. Baruch exhorts the captive Jews to penance, and consoles them with the hope of speedy return to their own country.

Ezechiel speaks to the Jews of the justice of God's judgments, foretells the destruction of Jerusalem, but tempers the bitterness by consoling promises, especially of the reign of the Messias.

Daniel relates his visions as to the future of empires and the coming of the Messias, the time of whose coming he fixes by weeks of years. A part of his book is historical, and relates events of the reigns of Nabuchodonosor and Baltassar.

The lesser prophets, twelve in number, are, in chronological order: Osee, Joel, Amos, Abdias, Jonas, Micheas, Nahum, Habacuc, Sophonias, Aggeus, Zacharias, and Malachias. They condemn the infidelity of the Jewish people, foretell the punishments which await them, the return from the captivity, the rebuilding of the temple, and the coming of the Messias.

Micheas, Aggeus, Zacharias, and Malachias are very explicit on the last point. Micheas announces that he will be born in Bethlehem. Aggeus announces that the second temple, materially less beautiful than Solomon's, was to see the Messias within its walls; Zacharias predicts the Redeemer's passion, his betrayal, his being sold for thirty pieces, his hands and side pierced; Malachias announces the institution of the Eucharist, as a pure oblation, offered in all places.

The truths contained in the Old Testament are divinely revealed; in other words, the authors were inspired by God while writing them. Now inspiration guarantees their historical veracity. These books, then, are not only written by trustworthy and truthful men, but by men supernaturally guided.

The authenticity of the Old Testament is proved by the testimony of the whole Jewish nation, and even of foreign authors from the date of their composition. Jesus Christ and his apostles

constantly appeal to these books as recognized by the Jews. The early Christians and their pagan opponents alike recognized them as authentic. Tracing them back we find them translated into Greek under Ptolemy II., in Egypt, 300 B.C.; collected and arranged by Esdras 500 B.C. We find in the hands of the Samaritans books composed and received before the division of the kingdoms of Juda and Israel. We find Cyrus recognizing their authenticity. The whole worship of the Jewish people points to Moses as the author of the Pentateuch and the lawgiver. This clear, universal, constant tradition is not contradicted by any other tradition. The Jews had no motive to invent them, and never would have invented books full of such terrible denunciations of themselves.

The style of the different books, their intimate connection with each other, also attest their authenticity.

They have come down to us unimpaired. Our Lord and his apostles cite them, and the Church received them at their hands; while the Jews have continued to guard them jealously. There could have been no alteration or interpolation before the division of the kingdom of Solomon, for two sets of manuscripts kept by hostile bodies, Jews and Samaritans, show by their agreement that none had been made, and each would have been ready to charge the other. During the captivity the Jews were scattered, some in Egypt, some in other countries, and the books were translated into Greek. After that time a change was still less possible.

The authors of the Old Testament are to be believed because they have not been deceived or sought to deceive. Moses and the rest relate what they saw, or what was still fresh in the minds of men, and though other nations have preserved early records of primeval affairs, no account is so clear, coherent, definite, and supported as that of Moses. The prophets prove their veracity by their predictions of events which have come to pass, and which they could have known only by inspiration from on high.

Written under the inspiration and with the assistance of the Holy Ghost, these books contain revealed truths. While other nations groveled in ignorance and superstition, these books gave the Jews a most exact and complete knowledge of God, his nature

and perfections, and the worship to be rendered to him, as well as a code of pure and high morality. Moses and the prophets, in giving this knowledge and law, or recalling the people to it, proved their mission by miracles. As the laws of nature have their base in the will of God, miracles can be the act of God alone, suspensions of the action of the laws included in the very act of God's will establishing them. If God can establish the laws, he can do so subject to such conditional modifications as he will. But if God can work miracles, it is and must be possible to attain certain assurance of their reality.

The Council of the Vatican anathematizes those who say "that no miracles can take place, and that consequently all the narratives concerning them, even those contained in holy Scripture, are to be dismissed as fabulous and mythical; or that miracles can never be certainly recognized as such, nor the divine origin of the Christian religion rightly proved by them."[1]

Miracles thus understood are an infallible proof in favor of the truth and divinity of a doctrine. We cannot refuse to recognize him as an envoy of God who shows himself to be the depositary of his power. Why should God give man the power to command the elements, and death itself, if he did not wish to prove by prodigies that he has appointed him to act and speak in his name? God is not the author of falsehood, and cannot favor or support an imposture. Therefore when a miracle is wrought to support an affirmation, that affirmation is true, and declared such by God. Now the miracles wrought by Moses and the prophets were acknowledged by the Jews, and by Gentiles like Nabuchodonosor, Cyrus, Darius.

Prophecy is a knowledge of future contingent things, that is, things depending on the free will of God or of man. Such knowledge belongs to God alone, to whom the past and future are like the present. Consequently God can, and alone can, impart such knowledge. The men to whom he communicates this supernatural knowledge of things to come are called prophets. Every prophecy, the truth of which is proved by the event, can come from God

[1] Council of the Vatican, sess. 3. Of Faith, Can. 4.

alone, and is inspired. A prophecy made to support another prophecy attests the second positively when it is proved by the actual result of the first. The prophecies relating to the Messias are proved by the fact that other prophecies, such as that of Isaac's birth, the bondage in Egypt, the possession of the Promised Land, the fall of Jerusalem, the captivity, actually took place just as they were foretold. Hence the prophecies of the Messias are true.

Before Redemption, mankind were divided into Jews and Gentiles, or heathens.

God had chosen Abraham to be the father of a people whom he destined to preserve the true faith till the coming of the Messias. This people, at first restricted to Abraham and Isaac, then to Jacob and his family, multiplied in Egypt, which it left to enter the land of Chanaan, which God had promised. On the way it received from the Almighty, by the hands of Moses, a complete civil and religious code. They no sooner entered into possession of the Promised Land than they forgot the Lord repeatedly, and even fell into idolatry, so that they had to be brought back to the true God by chastisements, which he inflicted on them, after warning them beforehand by his prophets. The most striking of these chastisements was the destruction of the kingdoms of Israel and Juda, followed by the captivity of Babylon. The people of God showed zeal and courage in defending their faith under the Machabees against the Greek kings of Syria. But they then degenerated; religion declined; a moral and religious debasement followed, due especially to the sects which arose: 1. The Pharisees, who aimed at purity of doctrine and exact fulfillment of the law, but soon fell into ambition, pride, and hypocrisy, and elevating their own practices and ideas to a level with God's commandments, were excessively intolerant. 2. The Sadducees, freethinkers, who rejected the oral traditions of the Jewish church, denied the immortality of the soul and a state of future rewards and punishments. 3. The Essenes, living in community and celibacy, strict observers of the law, but harsh and self-righteous. 4. The Samaritans, pagan in origin, but admitting the Pentateuch, and following the law of Moses, though in a sacrilegious temple on Mount Garizim.

With this variety of sects religion declined among the people, who placed all merit in an exterior worship, although offered by many with interior doubts and incredulity. There were but few true Israelites who worshiped God in all sincerity, looked for the coming of the Messias, and desired it all the more because the signs announced by the prophets clearly indicated that the time was at hand.

The pagan nations, even the most civilized, such as the Egyptians, Phœnicians, Greeks, and Romans, were plunged in the deepest ignorance in regard to religion. They had completely lost the true idea of the Godhead, and gave their adoration to deceased kings, to the sun and stars, to animals, and even to plants. Even the wisest philosophers who lived among them, like Socrates and Plato, could rise no higher. The primitive truths had been corrupted, so that scarcely a trace remained. Yet all looked for a Saviour; Hermes in Egypt, a son of God in Scandinavia, a heavenly messenger in Greece, while Rome and Italy looked to Judea in the East for the divine child who was to restore the happy age of peace and rule the world with love.[1]

What were the means of salvation for mankind during this long period? The Mosaic law pointed out the good and the evil, but did not give grace, and consequently could not lead men to eternal life. "If there had been a law given which could give life, verily justice should have been by the law; but the Scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe."[2] Hence the Council of Trent declares: "Not even the Jews, by the very letter itself of the law of Moses, were able to be liberated or to arise therefrom" (*i. e.*, the power of the devil and of death).[3]

The law, however, had many advantages. It preserved the true knowledge of God, a worship pleasing to him; it taught the people to love good and avoid evil; by its observances it taught mortification and self-renunciation. Above all, it was a teacher leading men to Christ.[4] Those who lived before our Saviour

[1] Socrates, Virgil, Tacitus, Suetonius.
[2] Gal. iii. 11, 21, 22.
[3] Sess. vi., c. 1.
[4] Gal. iii. 24.

could not enter heaven before him, but by the grace which God granted them on account of the Redeemer to come, they could merit heaven and in time enter it. God granted graces to men before Christianity, in view of the Redeemer's merits, to enable them to attain eternal felicity. The Scriptures mention many before the coming of our Lord as just; now no one could be justified by his own virtue or by the Mosaic law. They could be justified only through Jesus Christ, who was yet to come.

St. Paul teaches that life and salvation are offered by Jesus Christ to all to whom the sin of Adam extended, consequently to those who lived in previous ages, and who could profit by his grace only in their lifetime. It was through their faith in him as the Messias that their sacrifices and observances were meritorious. They did not give grace as sacraments do, but they produced an exterior legal sanctity and occasioned meritorious dispositions only through their reference to the New Testament.

The just of the old law, although delivered from original sin and their own sins by faith in a Redeemer, and observing the law of God, remained excluded from heaven, on account of Adam's sin, till Jesus Christ had paid the price of redemption.

Let us now consider the means of salvation for the heathen. God acted in various manners on their mind and heart, either by supernatural impulses and light, revealing God as the author of grace, or by knowledge and sentiments revealing him as the God of nature. Holy Scripture tells us that God instructed, warned, or exhorted the pagans, by the voice of conscience and by interior inspirations;[1] by benefits in the order of nature;[2] by chastisements;[3] by remarkable and extraordinary men whom God raised up among the pagans or sent to them, such as Job among the Arabs; Balaam at Moab; Jonas at Nineve; Daniel at Babylon; by the Israelites whom God scattered among the nations, with their sacred books. "He hath therefore scattered you among the Gentiles, who know him not, that you may declare his wonderful works, and make them know that there is no other Almighty God besides him,"[4] says holy Tobias. Sometimes by angels, dreams,

[1] Romans ii. 15, 16.
[2] Acts xiv. 14–16; Romans i. 19, 20.
[3] Wisdom xii. 1, 2.
[4] Tobias xiii. 4.

apparitions, or marvelous events. Thus Nabuchodonosor was taught in a dream to know the true God and the kingdom of the Messias.[1] A dumb animal prevented Balaam from cursing the children of Israel, and an angel showed him God's will.[2]

Thus we see that divine Providence did not neglect even the pagans, and led them to a knowledge of a Redeemer to come. All the heathen nations had a sense of guilt and looked for a Saviour, and they retained the rite of sacrifice as a proof.

The heathen, then, by observing the natural law, by a general hope in the coming of the Redeemer, and, when they had sinned, by perfect contrition, obtained through grace, be saved.

The Accomplishment of Redemption.

The time fixed for the redemption of the human race having been accomplished the Son of God descended on earth and became man, to satisfy the justice of his Father, and thus ransom man. This fact is proved in Christian revelation, which comprehends all the truths imparted to men by Jesus Christ, either directly or through the apostles, by virtue of the mission which he gave them to teach all nations, and instruct them in all that he had commanded them. All the truths of previous revelations are here confirmed, and others, obscurely alluded to, are fully revealed. Nothing is contradicted. God and his attributes are more clearly made known; the three divine Persons are made clear; redemption, the immortality of the soul, the resurrection from the dead, are all placed in a new light. The moral law is elevated to that of love, the love of God and the love of our neighbor; the works of mercy to him are especially recommended, and their performance rewarded as if done to the Redeemer himself. The value of the soul and salvation are laid before us, and a higher path, that of the evangelical counsels, is given to those who desire to be perfect. Jesus Christ verified in his life all the types and prophecies of the old law; and after his life of miracles effected our redemption by his death on the cross, having established the Church as his kingdom to continue his work.

[1] Daniel ii. [2] Numbers xxii.

The Christian revelation is contained in the New Testament: the four Gospels by St. Matthew and St. John, two of his apostles, St. Mark and St. Luke, disciples of St. Peter and St. Paul; these give in detail the life, teaching, miracles, and passion of our Lord. The Acts of the Apostles, also by St. Luke. Twenty-one Epistles, fourteen written by St. Paul, two by St. Peter, three by St. John, one by St. James, one by St. Jude, contain a number of instructions on faith, morals, or discipline, explain difficulties, give cautions, or exhort to the practice of the highest virtue. The Apocalypse is a prophetic book written by St. John, containing divine revelations as to the future of the Church. The divinity or inspiration of these books is guaranteed to us by the Church, which existed before they were written, and gives them to us as inspired. We can establish it also historically, by showing that they are as much entitled to credit as the most authentic records of those days; and thence prove the infallible authority and divine institution of the Church.

The Work of the Redeemer.

To be ransomed, man needed a Saviour who could satisfy God's justice. As his intellect had been obscured by sin, and he had lost the knowledge of the truths which enlightened him as to his destiny, he had to be restored by his Redeemer to the possession of these truths. Hence, before redeeming man, Jesus Christ revealed to him the truths which it was necessary for him to know in order to attain salvation. Then he made satisfaction for man, principally by the sacrifice of the cross. Finally he established the means by which the merits of his sacrifice were to be applied to us. Thus he has fulfilled toward us the threefold function of prophet or doctor, pontiff and king. He has enlightened us by his teaching; he has made satisfaction for us by his sacrifice; and he has traced the way of salvation by his commandments, by the laws and ordinances of his kingdom, the Church.

Jesus Christ has been our Doctor and our Prophet, because he has brought us the orders of his Heavenly Father, revealed the future, regulated the divine worship, condemned vice and the

transgression of the law, and proved his divine mission by incontestable miracles. God had already, on frequent occasions, made known salutary truths, and intimated his will to his people by extraordinary envoys. Jesus Christ was not only to reveal new truths, but to diffuse a knowledge of divine truth over the whole world. "He was the true light, which enlighteneth every man that cometh into this world."[1]

He was to act on the will of man by his example, and on the understanding by his doctrine, for humanity lacked at once light and strength. As man, Jesus Christ is a visible model; as God, a sure and infallible model. Humanity, banished from its Creator in the person of its first member, who had sought to attain a divine resemblance by illicit means, was to return to God by its resemblance to Jesus Christ. "Whom he foreknew he also predestinated to be made conformable to the image of his Son."[2]

The Priesthood and Sacrifice of Jesus Christ.

We say in the Apostles' Creed that "Jesus Christ suffered under Pontius Pilate, was crucified, dead and buried. He descended into hell." The passion and death of our Saviour are not only the crowning acts of the whole work of our Redemption, and consequently the object of our faith and the foundation of our hope, but also the most powerful motive to induce us to lead a truly Christian and pious life. St. Paul is so deeply touched with this mystery, that he professes to know nothing else but Jesus crucified. "I judged not myself to know anything among you but Jesus Christ, and him crucified."[3]

Jesus Christ, after coming down from heaven to earth to ransom us, offered himself to his Father by dying for us on the cross. As he was without sin, it was not for himself, but for us that he suffered and offered himself. As pontiff he is elevated as far above all the high-priests of the old law as he surpasses in knowledge all prophets sent by God. His sacrifice excels all the ancient sacrifices, which were only a figure and a shadow of it, and it has therefore an infinite value and merit.

[1] John i. 9. [2] Romans viii. 29. [3] 1 Cor. ii. 2.

Every sacrifice consists in the immolation of a victim offered to God. Jesus Christ immolated himself on the cross, and offered himself to God his Father. He had indeed immolated himself during the whole course of his life, by fulfilling, as he himself says, the will of his Father, who had sent him to ransom men by his blood. Still his death on the cross was the consummation of his life and passion; hence we consider it mainly as constituting his sacrifice, in which he was at once victim and priest.

He was really immolated. He died on the cross from the effect of his sufferings and crucifixion. It was a real death, that is to say, his soul separated from the body. "And Jesus, crying with a loud voice, said: Father, into thy hands I commend my spirit; and saying this he gave up the ghost," expired.

The death of Jesus Christ was a violent death, that is to say, a real immolation. He voluntarily gave his life, but did not inflict the death-stroke. Men, his enemies, made him suffer and die; these were the executioners who nailed him to the cross.

Jesus Christ willed to suffer and die thus for us in order to satisfy the divine justice for our sins, to redeem us, and acquire merits for us. This was his design in immolating and offering himself for us.

Jesus Christ wished to satisfy the justice of God by giving himself up to death for us through obedience. Man, by refusing, through sin, the obedience due to God, becomes his debtor; and the wrong done his Creator constitutes, according to Holy Writ, a fault and a debt.[1]

Having incurred the wrath of an infinitely just and holy God, he was obliged to undergo the chastisement of his sin, so that he bears the double weight of his fault and his punishment. Now Jesus Christ has discharged this twofold debt, in our stead, by his passion and death; that is to say, he has repaired the wrong done to God, and has undergone the penalty which we deserved. He therefore really died for us, in our stead, and not only as the Socinians pretend, in our favor—that is to say, with a view to excite us by his death to contrition, and inspire us with courage to suffer death, after his example, with joy.

[1] Matt. vi. 12.

He offered satisfaction to God for us: this is clear from the passages of Scripture where his passion and death are represented as a ransom paid for us: "You are bought with a great price."[1] "Knowing that you were not redeemed with corruptible gold or silver, ... but with the precious blood of Christ, as of a lamb unspotted and undefiled."[2] "Christ hath redeemed us from the curse of the law, being made a curse for us."[3] "One mediator of God and men, the man Christ Jesus, who gave himself a redemption for all."[4] All these passages are to be understood not of a mere deliverance without ransom, or of a redemption improperly called, but of a redemption by a ransom, of a real satisfaction. The price and ransom are mentioned and compared to silver and gold. The blood of the Saviour then offered to the Heavenly Father to deliver man from the yoke of sin, and the slavery of Satan, is as really a ransom as the gold and silver paid to deliver a captive.

He offered this satisfaction for us, as we conclude from the passages of Scripture where it is said that he has taken on him and undergone in our stead the penalty that we had incurred by our sins. "Surely he hath borne our infirmities, and carried our sorrows: and we have thought him as it were a leper, and as one struck by God and afflicted. But he was wounded for our iniquities, he was bruised for our sins: the chastisement of our peace was upon him, and by his bruises we are healed. All we like sheep have gone astray, every one hath turned aside into his own way: and the Lord hath laid on him the iniquity of us all."[5] St. Peter, alluding to this prophecy, says: "Christ also suffered for us, ... who did no sin, ... who his own self bore our sins in his body upon the tree."[6] Jesus Christ bore our sins and their penalty, not in the sense that he simply effaced or abolished them, but he took them upon him and bore them himself, as St. Peter explicitly says. St. Matthew, it is true, applies these words of Isaias to the miraculous cures performed by our Lord; but he does not intend to exhaust the whole meaning of the prophecy,

[1] 1 Cor. vi. 20. [2] 1 Peter i. 18, 19. [3] Gal. iii. 13.
[4] 1 Tim. ii. 6. [5] Isaias liii. 4, 6. [6] 1 Pet. ii. 21, 22, 24.

citing only the opening words, which may apply also to the temporary chastisements of sin. He does not cite the words of Isaias which speak of his passion, and does not enter on that subject.

Christ offered himself to God for our sins. The apostle St. Paul, in his Epistle to the Hebrews, sets forth at length the priesthood of Jesus Christ. Now it is not by preaching, or by prayer, or by his example, but by the offering of his sacrifice, that Christ exercised his sacerdotal functions. "For every high-priest taken from among men, is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins."[1] "For every high-priest is appointed to offer gifts and sacrifices: wherefore it is necessary that he also should have something to offer."[2] This victim, and at the same time this high-priest, was our Saviour himself. "For it was fitting that we should have such a high-priest, holy, innocent, undefiled, separated from sinners. . . . . Who needeth not daily, as the other priests, to offer sacrifices first for his own sins, and then for the people's; for this he did once in offering himself."[3] He made the sacrifice of his life then not for himself, but for us. "Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God."[4] Nor is it in consequence of his office of mediator, which he now holds in heaven, that Christ is called high-priest; for he offered himself once. "Christ being come an high-priest, ... by his own blood entered once into the Holies (into heaven itself), having obtained eternal redemption."[5] These words evidently relate to the death of Christ upon the cross. He continues in heaven to offer the sacrifice which he accomplished upon earth, in the sense that he relies on the merits of that sacrifice in his intercession for us. Thus the high-priest under the old law, entered the Holies to offer up to God the blood which had been shed without. Christ then satisfied for us in the sacrifice in which he was both priest and victim.

Jesus Christ offered a full and entire satisfaction for us. Nevertheless, the apostle can say that we are justified "freely,"[6] and that God pardons our sins out of his kindness.[7] So far as we are

[1] Heb. v. 1. [2] Heb. viii. 3. [3] Heb. vii. 26, 27. [4] Ephes. v. 2.
[5] Heb. ix. 11, 12. 24. [6] Rom. iii. 24. [7] Ephes. iv. 32.

concerned, God grants us pardon for our sins gratuitously, not only because he finds no personal merit in us, but also because he freely and spontaneously sent us a Redeemer, and because he was not even obliged to accept the satisfaction which Jesus Christ offered him for us. He who is offended is not bound to accept the reparation offered by a third party, he may insist on it from the guilty one.

A human judge could not shed the blood of an innocent person who wished to devote himself for a criminal; the innocent would not even be permitted so to offer himself, because he is not master of his own life. But Christ could, by virtue of his full authority, make the sacrifice of his life, and the Father, as master of life and death, could accept it.

Redemption is the consequence of the satisfaction offered to God by Jesus Christ, for from the moment that our Saviour really paid our ransom we have been redeemed. By undergoing death for us he has preserved our life for us and saved us. He chose to be called Jesus or Saviour, because the salvation of man was the real object of his mortal life.

Jesus Christ wished to merit for us by his passion and death. Before all, we must here observe that Jesus Christ appeared upon earth not as a private person, but as the chief of the whole human race. He is the new Adam, possessing over his spiritual posterity an influence like that which the first Adam exercised over his carnal descendants, and becoming a cause of salvation for his children according to grace, as Adam had been a cause of perdition for his children according to the flesh. Consequently the effect which the acts and works of a man would produce for him personally, the acts of Jesus Christ extend to all mankind.[1]

He merited for us by offering his life as a sacrifice. According to St. Thomas the effect of every sacrifice is not only to appease God's anger, but also to draw down on us his good pleasure.[2] In so far as the object offered is destroyed, and bears the penalty deserved by another, it appeases God's anger; in so far as the offering thereof constitutes a homage rendered to the di-

[1] St. Thomas, S. 3, q. 48, a. 1. [2] Sum. 3, q. 49, a. 4.

vine majesty, it draws down on us his good-will. By making the sacrifice of his life, Jesus Christ not only appeased his Father, offended by man; he presented to him, in the name of the whole human race, a noble offering, perfectly worthy of him, and which was to draw on us, in the highest degree, his good-will, with all the abundance of his gifts and benefits. The apostle expresses this in the following words: "Christ loved us, and hath delivered himself for us, an oblation and a sacrifice to God, for an odour of sweetness."[1] The obedience which he practiced from the first instant of his conception, and which he displayed in the highest degree in his death on the cross, possessed the same merit as the sacrifice of his life. Our first parent, as representing the whole human race, had, by his disobedience, drawn God's wrath on all his posterity; so the obedience practiced by Jesus Christ, our head and father, according to grace, drew on us the divine pleasure. The apostle St. Paul affirms it. "As by the disobedience of one man many were made sinners, so also by the obedience of one many shall be made just."[2] This explains our Saviour's care to express, in all circumstances, his obedience to his Father. "My meat is to do the will of him that sent me, that I may perfect his work."[3] Hence his zeal to fulfill the whole law. "Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill."[4]

To conclude, the same merit is found in the love of Jesus Christ for his Father, for love provokes and merits love. From love, and at the same time from obedience, Jesus delivered himself up to death. For, says St. Thomas, he fulfilled the commandments of love by obedience, and he obeyed from love.[5] He himself adduces his life as a proof of his love for his Father. "That the world may know that I love the Father, and as the Father hath given me commandment so I do: arise, let us go hence."[6] It was after saying these words that he proceeded to the spots which were to be the scene of his passion. This love which inflamed the heart of Jesus for God, was properly speaking that of all humanity, of whom the Redeemer was the rep-

[1] Ephes. v. 2. [2] Romans v. 19. [3] John iv. 34.
[4] Matt. v. 17. [5] Sum. 3, q. 47, a. 2. ad. 3. [6] John xiv. 31.

resentative; consequently he must have drawn down on us the love and complacency of God, no less than on himself.

Jesus Christ possessed all the conditions requisite for acquiring merits. His works were supernatural, accomplished from supernatural motives and through grace. This cannot be doubted. On the side of God a reward was promised to his acts.

"If he shall lay down his life for sin he shall see a long-lived seed."[1] According to this prophecy a new and holy race was to be the reward of his sacrifice. Again, Jesus Christ was a person in whom God was well pleased, endowed with liberty, and still living in the conditions of earthly pilgrimage. Undoubtedly the soul of Jesus Christ engaged the intuitive vision of God, and under this respect could no more merit than the saints in heaven. But this intuitive vision was granted to him only so far as it was compatible with the work of redemption. It did not yet manifest all its effects in the faculties of soul and body; it left them exposed to the impressions of pain coming from without, and also maintained the possibility of merit. Hence we ascribe no merit to the acts of love proceeding from the clear vision of God, but only to those which had, as a principle, all other kinds of knowledge, and which were consequently free.

The Church expresses its faith in the merits of Christ, in all its prayers, which it always closes with the words, "Through our Lord Jesus Christ." The Council of Trent confirms it in several canons.[2]

Effects of the Sacrifice of Christ.

Jesus Christ consummated and offered his sacrifice for the redemption of the human race. The superabundant merits of this sacrifice, applied to men, have had the effect of ransoming them, that is to say, delivering them from sin, as well as from the evils which sin had drawn upon them, of reconciling them with God and re-opening heaven, on condition, however, that the obligations which the Saviour might impose should be accomplished.

Sin had drawn down on men the wrath of God, had excluded

[1] Isaias liii. 10. [2] Sess. 6, can. 2, 10, 26.

them from heaven, and condemned them to be slaves of Satan and hell. The sacrifice of Jesus had the effect to deliver them from all these evils and merit the graces necessary to recover their right to their heavenly inheritance.

The merits of Jesus Christ are sufficient and more than sufficient to expiate the sins of all men and obtain for them the graces of salvation. Such a sacrifice Jesus Christ alone could offer, because as the offence to God by sin is infinite, no man, no angel, could offer an adequate reparation.

Jesus Christ died and offered his sacrifice for the salvation of all men, but all are not saved. Only those who fulfill the necessary conditions can share in the fruits of his redemption. The conditions required to partake of the merits of our Lord and thus attain eternal felicity are: 1st. Faith. Jesus Christ is our master; if we refuse to believe what he has taught, we cannot be united to him, nor participate in his justice in order to be saved. 2d. The observance of the commandments. As king, Jesus Christ imposed laws on his subjects, either to trace the way that leads to their last end, or to enable them to show their entire submission and obedience. 3d. Recourse to the sources of grace which Jesus Christ has instituted. Man was to become like unto Christ. But he cannot of himself transform his heart into new earth, and plant there the divine flowers of virtue, nor quicken it by a heavenly dew. Grace alone can produce this result. God out of pure goodness awakens in our heart the first salutary thoughts and sentiments; but he wishes us then to have recourse to the means which he has established in his kingdom, the Church, prayer, and the sacraments, in order to obtain new graces. These means must give our faith and our observance of the commandments a supernatural and meritorious character, and thus unite us to Jesus Christ, our head.

Jesus Christ as King—The Church as the Channel of the Graces of Redemption.

As God, Jesus has all power over his creatures. As Redeemer he has the right to command men whom he has ransomed, and

impose such conditions as he chooses in regard to the application of the merits of his sacrifice. He solemnly declared himself a king when questioned by Pilate. "Thou sayest it, I am a king."[1] In the Apocalypse St. John portrays him with all the insignia of royalty. "And he hath on his garment and on his thigh written, 'King of Kings and Lord of Lords.'"[2] All men, princes and subjects, must recognize his sway. The royal prophet makes the Divine Father address him: "I will give thee the gentiles for thy inheritance, and the utmost parts of the earth for thy possession."[3] He will treat his faithful subjects with love and kindness. "Grace is poured abroad in thy lips."[4] Sooner or later he shall crush his enemies with irresistible power. "Thou shalt rule them with a rod of iron, and shall break them in pieces like a potter's wheel."[5] Commenced on earth, his reign shall endure eternally as the angel announced to the Blessed Virgin Mary. "He shall reign in the house of Jacob forever, and of his kingdom there shall be no end."[6] David saw this: "Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a sceptre of uprightness. Thou hast loved justice and hated iniquity; therefore, O God, thy God hath anointed thee with the oil of gladness above thy fellows."

Jesus Christ is then a king, and possesses a real kingdom; the royal authority includes the power of imposing laws on subjects. Jesus Christ is consequently a lawgiver, and as he must necessarily sanction his laws by rewards and punishments, he is a judge. He is therefore king, lawgiver, supreme judge.

The Church, his kingdom, was instituted by him to teach his doctrine and to confer on men the sacraments to which he attached his graces, giving her power to impose such conditions as she saw best, assisted by him and enlightened by the Holy Ghost. Thus the Church continues to perform the threefold function accomplished by Jesus Christ himself on earth: teacher, priest, and king.

We may define the Church the society of the faithful, who profess the same faith, and partake of the same sacraments, under

[1] St. John xviii. 37. [2] Apoc. xix. 16. [3] Ps. ii. 8.
[4] Ps. xliv. 3. [5] Ps. ii. 9. [6] St. Luke i. 32, 33.

the authority of the lawful pastors, the successors of the apostles, and under the supreme direction of the Pope, the successor of St. Peter.

The holy Scriptures designate the Church under various names, the House of God,[1] the City of God,[2] the Holy City Jerusalem,[3] a City set on a mountain,[4] the Kingdom of Heaven,[5] the Kingdom of Christ,[6] the Fold of Christ,[7] the Body of Christ,[8] the Spouse of Christ,[9] a Queen,[10] a Garden inclosed, a Fountain sealed up, Paradise, a Dove.[11] Under these different names the Church is represented as a society enjoying a heavenly origin, an universal extent, a perpetual duration, and unity both interior and exterior.

The Church is also represented both in the Old and New Testament by different figures. These are: the Earthly Paradise, Eve, Noe's ark, the Jewish people, the City and Temple of Jerusalem, a stone cut out of a mountain, that became a great mountain and filled the whole earth,[12] the Seamless Robe of Christ, the Bark of Peter, the two draughts of fish made by order of our Lord, the vessel let down from heaven in St. Peter's vision. These figures show that God is the author of the Church, who governs it, who speaks by it; that it is one, universal, necessary.

The Church is, to conclude, characterized by various parables in the gospels. The parables of the Barn,[13] the Feast,[14] the Net,[15] the Sheepfold, the Flock, the Sheep, the Pasture,[16] the Field, the Vineyard, the Garden,[17] the Mustard Seed,[18] the Ten Virgins.[19] The Holy Fathers explain these parables as representing the Church, as a society, universal, perpetual, exposed to the assaults of Satan, and embracing both just and sinners.

The institution of the Church is not due to the apostles, but to Jesus Christ. They were but the executors of the will and orders of their divine Master. The apostles proclaimed themselves and

[1] 1 Tim. iii. 5; Heb. iii. 6. [2] Ps. xlvii. 1, 2. [3] Apoc. xvii., xviii., xxi.
[4] St. Matt. v. 14. [5] Luke xiii. 18–20. [6] St. John xviii.
[7] St. John x. [8] Coloss. i. 18. [9] Cant. iv. 8; Apoc. xxi. 9.
[10] Ps. xliv. [11] Cant. ii. 10; iv. 12. [12] Dan. ii. 34.
[13] St. Matt. iii. 12. [14] St. Matt. xxii; St. Luke xiv. [15] St. Matt. xiii. 47.
[16] St. Matt. xxv 32; St. Luke xv. 14; St. John x. 9.
[17] St. Matt. xiii. 24; xx. 1; St. Luke xiii. 19. [18] St. Luke xiii.
[19] St. Matt. xxv.

constantly acted as servants or ministers of Christ, and dispensers of the mysteries of God.[1] Hence when they taught, baptized, admonished, or punished, they did so by virtue of the power which the Lord had given them for edification, and not for destruction.[2] Indeed how can we imagine that the apostles could have raised by their own authority, and not by virtue of a power received from on high, an edifice which remains standing, in spite of all the assaults of which it has been the object for centuries, and in spite of all the efforts to overthrow it? Had they been content merely to diffuse some ideas, some truths, among the nations, their undertaking would seem less surprising and incredible, but their aim was to create a new world, and this result only a divine power could attain.

Jesus Christ himself therefore gave them their mission to found the Church. He disposed, regulated, ordained all for the execution of this plan. It was his will that all who believed in him should form a single religious society, which was to last to the end of time; and in this society he established an authority to govern it.

When our Saviour left the world, the apostles in a measure took his place to continue his mission, first in Judea, then throughout the other countries of the world. It was in the designs of God that man should be reconciled with heaven, by means of the triple function of teacher, priest, and king, that Jesus Christ had exercised on earth. This triple function was to continue to be exercised as long as there were men to save, that is, till the end of time. It was the creative word which gave existence to the supernatural world, as the *fiat* of creation had drawn from nothingness the visible world.

This was evidently the will of Jesus Christ when he commanded his apostles to continue his mission: "Go teach all nations, baptizing them, ... and behold I am with you all days, even to the consummation of the world."[3] As long as the apostles teach and through baptism and other sacraments make men partake in the graces purchased by Jesus Christ, to the very

[1] 1 Cor. iv. 1. [2] 2 Cor. ii. 8. [3] St. Matt. xxviii. 19, 20.

end of time, our Lord is with them. To the end of time then there will be in the Church those commissioned to teach and confer the sacraments, who form one moral person with the apostles to whom the promise was made. We see a similar use of language in the Old Testament, where Moses says to the Israelites on the borders of the Promised Land: "Thou shalt remember all the way through which the Lord thy God hath brought thee for forty years, through the desert to afflict thee, and to prove thee,"[1] yet those whom he addressed were not those who had come out of Egypt and wandered in the desert for forty years, but as their children they were regarded as morally one with them.

In the Church, as in every society, there are rulers and subjects, pastors and faithful: the former invested with authority to govern, the others subject to their authority as we have seen elsewhere.

Jesus Christ founded only one Church. He preached but one faith to men. The Church received the mission of preserving and diffusing the doctrine of Christ, and was established to communicate to all men the revealed truths. If all nations are to embrace the doctrine of Christ, the faith is the same everywhere and for all. If the faith is the same everywhere and for all, it follows that all nations are gathering in one single religious family, in one single Church.

The same conclusion results from the unity of baptism, which is the entrance door of the Church. "One Lord, one faith, one baptism."[2]

The same conclusion is drawn from the unity of the spiritual body of Christ. The Son of God appeared on earth to unite himself to humanity, and lead it to heaven. All men are to form a single body with him in order to be no longer members of prevaricating Adam, but of the new and innocent Adam. This incorporation with Christ constitutes the Church, for the Church is his body, and we are the members of his body, of his flesh, and of his bones.[3] But there is only one Christ and one body of Christ, therefore only one Church.

[1] Deut. viii. 2. [2] Eph. iv. 5. [3] Eph. v. 30.

Jesus speaks of but one Church, which he will build on Peter, the only foundation. He knows but one fold, one flock, of which he is himself the shepherd, and to which he is to bring his scattered sheep. "And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd."[1] He dies in order to unite all men, Jews and Gentiles, into one great family; "to gather together in one the children of God that were dispersed."[2] Thus the miracle of Pentecost breaks down the wall of separation, the almost insurmountable barrier that difference of language had raised between nations.

The prophets had already foreseen, in the vista of ages, this one Church, this one mountain to which all the nations were to flock, this one law that was to emanate from Jerusalem. "In the last days the mountain of the house of the Lord shall be prepared on the top of mountains, and it shall be exalted above the hills; and all nations shall flow into it. And many people shall go and say: Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths; for the law shall come forth from Sion, and the word of the Lord from Jerusalem."[3]

Jesus Christ having then founded one Church, in which all men were to enter who wished to be saved, must constitute it in such a manner that it may be easily known. This he has done by rendering it visible, by investing it with characters which distinguish it from societies that falsely lay claim to the title of the true Church. It is easy therefore to recognize that the true Church is no other than the Roman or Catholic Church.

This institution, a kingdom in itself, in this world, but not of this world, with the world arrayed against it, teaching mankind in the name and by the authority of God, with a worship and sacraments through which the redemption purchased by Christ is applied to each soul, stands alone, easy to recognize, in all ages and quarters of the earth.

The Church established by Jesus Christ, his Spouse continuing

[1] St. John x. 16. [2] St. John xi. 52. [3] Is. ii. 2, 3.

his work on earth, must be indefectible. She cannot fail or disappear from the earth; she cannot fall or err from the truth; she cannot mislead men. To be the true Church of Jesus Christ she must be *one*, one in her government, in the union of all her members, one in her doctrine, one in her sacrifice. She must be holy, inciting all to be holy even as her heavenly Spouse is holy, and must be able to show in all ages examples of the most exalted holiness among her children. She must be Catholic, embracing all times and ages, men of all races and colors, the cultivated and the savage, the rich and the poor, the learned and the unlearned. She must be apostolical, deriving her powers and her doctrine by continuous descent and tradition from the apostles, and speaking in their name and by the authority conferred upon them. All these any one who reflects, must admit to be necessary to a full idea of the true Church of Jesus Christ, and they are found in the Catholic Church alone. She alone claims and boasts of her apostolic descent and orders; she alone claims to have held and preserved the deposit of faith through nineteen centuries; she alone speaks with the confidence inspired by that deposit of faith; she alone has her worship and her devotions, in which all can join, for she alone, disregarding all external circumstances and conditions, wins the allegiance of the intellect and the heart, so that at her altar men of every race, strangers to one another in language, government, manners, can kneel side by side all at home, children of the one Church and of the one God.

The very charges made against the Church are proofs. Men denounce her for claiming infallibility for her highest tribunal, the Sovereign Pontiff and the Councils. Can she be the depository of God's truth and err? They assail her for holding up to our veneration those of her children whose eminent sanctity makes them models. Can she be of God and not be holy? They blame her for not being narrowed down to the prevailing ideas of the time in each country, for being one, a kingdom by herself. Could she be ever fluctuating and be of God, in whom there is no change?

To belong to this Church is the greatest of blessings; and it claims justly our deepest love and reverence.

"My son," says the wise man, "hear the instruction of thy father, and forsake not the law of thy mother."[1] The Church acts as a real mother toward us, from the first instant of our existence to the last. We had scarcely opened our eyes to the light of day, when she lovingly took us into her arms, and by the sacrament of baptism made us children of God. As our understanding developed, the Church initiated us to those sublime truths which the wise men of antiquity sought so earnestly, but never succeeded in attaining. Out of the Church there has been naught but confusion and wandering; no one has been able to guide the nations that abandoned her; many of the wretched have done naught but vacillate in their faith, till they laid their wearied heads in the tomb, after having their whole life long sought to grasp deceitful lights, and peered out in vain for a glimpse of a light-house amid the stormy waves of error. We have not been thus tempest-tossed, because we have had the Church as our guide; we have safely steered our bark through the angry billows, because we kept our eyes fixed unwaveringly on the luminous doctrine of the Church. How shall we recognize the maternal solicitude with which the Church has constantly nourished us with the Divine Word? She has asked but little of us, a filial docility, a faithful attachment to her teaching, a prompt submission to her decisions.

The Church is a sure guide not only for our understanding, but also for our will. She says to us all: "Come, children, hearken to me, I will teach you the fear of the Lord."[2] When nations caught and dragged away by the whirlwind of passion no longer respect any law, the Church raised her voice, and like Moses descending from the mountain, proclaimed to them the commandments of the Lord, which were then listened to in silence. This spectacle, which history has frequently presented to us, is daily renewed in the human heart, which is a microcosm, a world in miniature. Fierce, violent passions assail the heart of the young man; he is bewildered, he is about to yield to the force of the violent undertow: but the voice of the Church reaches him, it

[1] Prov. i. 8. [2] Ps xxxiii. 12.

recalls him, it reminds him of the divine law of confession. Suddenly the storm ceases, innocence is saved. Independently of the general laws by which the Church regulates our life, she sends us her ministers, to stand like guardian angels beside us, instructing, warning us, encouraging us incessantly to good. "The lips of the priest shall keep knowledge, and they shall seek the law at his mouth, because he is the angel of the Lord of hosts."[1] We should in vain flatter ourselves that we were faithful children of the Catholic Church, if we despised either her general laws, or her particular precepts. Our attachment to the Church increases or diminishes in the same degree that we fulfill or neglect to fulfill her will. If we are at times tempted to see justly or unjustly, transgressors of the law as ministers of religion, let us remember that the chair of Jesus Christ has succeeded the chair of Moses, and that there is always occasion to apply these words of our Saviour: "All things whatsoever they shall say to you, observe and do [provided it is not opposed to the teaching and precepts of the universal Church], but according to their works do ye not."[2]

As a tender mother, the Church fortifies us by means of the supernatural helps of which she is the depositary and dispenser by the divine commission. After she has given us the life of grace, by the sacrament of baptism, and when we had reached the full use of reason, she nourishes us with a heavenly food, the Body of our Divine Saviour. Who could ever forget that happy moment, when for the first time the King of Heaven comes to dwell in his heart!

When man has spent six days in the occupations of his earthly life, the blessed sound of the bell comes to warn him to abandon his labors, in order to think of his soul, his God, another life, and to obtain a foretaste of his union with God in the heavenly Jerusalem. The Church brings him to the foot of the altars, which inclose the bones of her dearest children, the martyrs. When the violence of persecution forced her to abandon a country, she did not forget to carry with her those precious remains, to excite and fortify by their presence the faith of her other chil-

[1] Malachias ii. 7. [2] St. Matt. xxiii. 3.

dren. The holy sacrifice begins; multitudes of blessed spirits descend from heaven to adore the Saviour, who offers himself under the appearances of bread and wine. The sentiments which penetrate the soul at that moment, and the graces which she derives from the fountain open on the altar, give him strength to combat and vanquish in the coming week all temptations that arise, and to bear with patience all the miseries of life.

The priestly ministry embraces in its action all the important circumstances of human life. By confirmation the Church fortifies the young hearts against the dangerous allurements of the world. Happy those who never cease to follow faithfully the standard of Jesus Christ! Then comes the moment when a serious determination is to be taken as to a career to be entered on and followed to the end of life. The Church joyfully introduces into her sanctuary files of young men, in whom she sees the sublime vocation to the priesthood; she makes them prostrate themselves at the foot of the altar, and consecrates them to the service of the Most High. To the Christian virgin who wishes to renounce earth and please only her Saviour, she gives the vail, beneath which she will remain hidden from the eyes of the world, and will begin to lead, in the silence of retirement, an angelic life. But the Church has also words of blessing for another state, in which the heart lives less undividedly for God, for a state in which it is bound by earthly ties. These ties, it is true, embrace an earthly dust, which must ere long be scattered; but as they are contracted in the Church, which is the outer court of heaven, and under her benediction, they derive from it a holy character.

The roses of life have shed their petals; man reaches the term of his earthly career. The Church sends her minister into the palace of the rich and the hut of the poor, to console the latter, who is deprived of everything, and to offer to the other, whom perhaps those around cruelly try to deceive as to his condition, the only real consolations, the consolations of religion. The soul soars away with the last sigh and stands before the tribunal of God. The Church, that loving mother, accompanies her with her prayers; she extinguishes the fires of purgatory with the

blood of Jesus Christ, which she offers to God. Friends and neighbors at last forget the dead, the Church does not forget him; she bids her ministers remember him daily at the altar. She even accompanies our body to the tomb that it may rest in holy ground till the last trumpet sounds to awaken it from the sleep of death.

It is true then that the Church, like a tender mother, assists us in all our ways. Let us show ourselves ever her faithful children; listen with docility to her teachings; fulfill her commandments punctually, and have recourse with pious eagerness to the means of sanctification which she offers us. Let us say with Bossuet, the great Bishop of Meaux: "O holy Roman Church, Mother of Churches and Mother of all the faithful, Church chosen by God to unite all his children in the same faith and the same charity, we shall ever hold fast to thy unity by our very heartstrings. If I forget thee, O Church of Rome, may I forget myself! May my tongue wither and lie useless in my mouth, if thou art not always first in my memory, if I put thee not at the head of all my canticles of joy." Let us also remember these other words of the same bishop: "In gratitude for the gift of God, the seal of which is impressed upon you, pray without ceasing for his Church; pray, melt into tears before the Lord. . . . . Tremble at the very shadow of division; think of the misery of the nations which, bursting the bonds of unity, break up into so many fragments, and behold at last in their religion only the confusion of hell and the horror of death. . . . . Against these fickle minds and this deceitful charm of novelty, let us oppose the rock on which we are built, and the authority of our tradition, which includes all ages past, and the antiquity which connects us with the very origin of all things. Let us walk in the paths of our fathers, but walk with their pure and simple life, as we desire to walk in the purity of the ancient faith."

The Channels of Grace.

A comprehensive exposition of the Teachings of the Church regarding her sacraments, and the rites, objects and ceremonies through which they are administered.

WE shall treat of the Sacraments and Sacramentals of the Catholic Church, in a brief, clear and popular form, giving the reader a view of the whole government of the Church, its hierarchy, from the Sovereign Pontiff to the tonsured clerk serving in the sanctuary, of its public worship, that august sacrifice which has, and can have, no equal on earth, and which, in its imposing liturgy and ritual, commands the respect and awe of all.

We shall see how the Church, in her Sacraments, guides the Christian from the cradle until the earth closes above his grave—nor leaves it then to forget him, but is mindful of her children, even when the world, that flatters and seduces, has ceased to think of the departed. And in her Sacramentals are further aids, showing how she takes occasion, from all around us, to raise our thoughts to heaven and secure the one thing necessary.

"It is difficult," says Father Faber, "to describe the Sacraments. If an angel were to bear us from this globe which we inhabit, and carry us to some distant star, which God may have adorned as a dwelling-place for some other species of reasonable creatures, we should be struck with the novelty and peculiarity of the scenery around us. Some of its features might remind us of the scenery of earth, although with characteristic differences; while other features would be entirely new, entirely unlike anything we had ever seen before, either in color, form, or composition. This is very much the effect produced upon us when we come to learn the Catholic doctrine about the Sacraments. It introduces us into a new world. It gives us new ideas. It is more than a discovery, for it amounts to a revelation. The Sacraments are part of the new world introduced into creation by the Incarnation of

the Eternal Word, and therefore are an essential part of creation as it was eternally pre-ordained by God. Yet they are quite distinct from any other province in creation. The Sacraments of the Old Law were but shadows of the Sacraments of the Gospel. The Sacraments of the New Law are created things which have been devised and fabricated by our Blessed Lord himself. The Eucharist was foreshadowed by the Paschal Lamb; the Sacrament of Order, by the consecration of priests; and Penance by the legal purifications of the tabernacle. There was no shadow of Confirmation, because it is the Sacrament of the fullness of grace, and so can belong only to the Gospel dispensation. Neither was there any shadow of Extreme Unction, because it is the immediate preparation for the entrance of the soul into glory, and there was no entrance into glory for any human soul till Jesus had risen and ascended. Neither could Matrimony be a Sacrament under the Old Law, because the Word had not yet actually wedded our human nature; and the sacramentality of marriage consists in its being the figure of those transcendent nuptials of the Sacred Humanity.

"What, then, shall we call these Sacraments? They are not persons, yet they seem to be scarcely things: I mean that they seem to be something more than things. We want another word for them, another name, and can not find one. They are powers, lives, shrines, marvels, divine hiding-places, centres of heavenly power, supernatural magnificences, engraftings of heaven upon earth, fountains of grace, mysterious efficacies, marriages of matter and spirit, beautiful complication of God and man. Each Sacrament is a species by itself. Each has some specialty which is at once its excellence and its mystery. The pre-eminence of Baptism consists in its remission of original sin and of the pains due to it. The pre-eminence of Confirmation resides in the vastness of the succors of actual grace which it brings with it, as we see in the fortitude which it conferred upon the Apostles and which the Eucharist had not conferred; the Sacrament of Penance can claim the privilege of being the most necessary of all Sacraments to those who have been baptized, and of the capability of reiterated remission of mortal sin, which Baptism can not claim

Extreme Unction excels Penance in the greater copiousness of its graces. The excellence of Order consists in its placing men in the singularly sublime state of being domestic ministers of Christ. Matrimony has a glory of its own in its signification of the union of our Lord with the Church. The pre-eminence of the Eucharist resides, as Saint Thomas says, in the very substance of the Sacrament, seeing that it is, as it were, the Sacrament of all the other Sacraments—the centre of them, the cause of them, the end of them, and the harmony of them. All are because of it, and are subordinate to its amazing supremacy.

"These Sacraments were designed by our Lord himself, and were instituted by Him with varying degrees of detail as to matter and form in various Sacraments; and yet, saving their substance, He has given His Church very extensive power over them, because they are so intimately connected with its unity. We see the exercises of this power in the bread of the Eucharist, in the impediments of Marriage, and in the varieties of Orders in the Latin and Greek Churches. The Sacraments are institutions which illustrate at once the magnificence of God's dominion over His creation, and also the capability of creatures to be elevated by Him to astonishing sublimities, far beyond the merit and due of nature; and this elevability of creatures is one of the most glorious manifestations of the liberty of God.

"The Sacraments are not mere signs of grace, but causes of it. They cause grace in us physically by the omnipotence of God, which exists in them as if it were their own proper virtue and energy; for the omnipotence of God exists so specially in the Sacraments that if, by any possibility, God were not omnipresent, He would, nevertheless, be present in the Sacraments. The Sacraments cause grace physically, just as our Lord's Blood, shed long ago, cleanses us from our sins physically, not morally only; and just as His Resurrection and Ascension causes our resurrection and ascension physically, by an energy and a force which God has appropriated to them. The Sacraments also cause grace in us morally, by representing to the Father the merits of Christ's Passion actually accomplished, and so doing a sort of holy and irresistible violence to God, and thereby procuring for us

more abundant and, at the same time, very special succors of grace.

"But the Sacraments not only confer sanctifying grace, and infuse habits of virtue both physically and morally; they also confer a certain special sacramental grace, which is peculiar and distinct in each Sacrament. It is difficult to explain this sacramental grace; but it seems to be a special power to obtain from God by a certain right, founded upon His decrees, particular assistances and kinds of grace, in order to the fulfillment of each Sacrament. Moreover, it belongs to the grace of the Sacraments that certain of them impress what is called a character, or seal, or signet, on the soul. The nature of this character is involved in mystery; but the most probable interpretation of it is that which describes it as a natural similitude of the soul of Jesus, likening our souls to His, and imparting hiddenly to our souls a resemblance of His—hidden in this life, but to be divulged with exceeding glory hereafter. This is a beautiful thought, and fills us full of a peculiar love for the dear Human Soul of Jesus. Lastly, the grace of Sacraments suspended, or dormant, has a marvellous power of revival, which enhances the mystery and the magnificence of these strange and unparalleled works of God."

"The Sacraments are the inventions of God himself. No creature could have devised them. I do not believe that, without revelation, the most magnificent intelligence of the angels could have imagined such a thing as a Sacrament. It is a peculiar idea of God. It represents a combination of His most wonderful perfections. It conveys to us in itself quite a distinctive notion of God. We already know God as the unbeginning God. We know Him also as the God of nature, and as the God of grace. There are two different disclosures of Him to us. So the knowledge of Him as the God who devised the Sacraments is another disclosure of Him. It adds many new ideas of Him to the other ideas of Him which we possessed before. We should in some respects have thought differently of God, if there had been no Sacraments, from what we think now. This is a great deal to say. It confers upon the Sacraments a most singular dignity, or rather it expresses in an intelligible manner that singular dignity

which belongs to them. Moreover, God not only invented them but He invented them for the most magnificent of purposes. He invented them that by their means especially He might impart His divine nature to created natures, that He might justify sinners that He might sanctify souls, that He might unite to Himself the race whose nature He had condescended to single out and assume to Himself. If they are His own invention they must be works of unspeakable excellence; for the least of His works is excellent; but if they were meant also for purposes so dear to Him and of such an exalted character, who shall be able rightly to imagine the excellence of these Sacraments? Furthermore, they are very peculiar inventions. They do not follow the laws of nature. They even superadd to the laws of grace. They are things apart, almost belonging to an order of their own. They are apparently without parallel in all creation. I know of nothing else to which I could liken them. They come out of some depth in the unfathomable wisdom of God, which does not seem to have given out any other specimens of itself. They are emanations of some abyss of His magnificence, which has only opened once to give them forth, and then has closed and rested. As matter and spirit, as nature and grace, are samples of God's beauty, tokens of ineffable realities in Him, manifestations of His invisible treasures, so likewise are the Sacraments. They invest God with a new light in our minds. They are some of His eternal ideas, the more imperiously demanding our devout study, because we have no others like them, no others which we can use as similitudes or as terms of comparison. Our knowledge of God is not only increased in degree, but it is extended in kind by our knowledge of a Sacrament."

"Strictly speaking, we do not call the Sacraments miraculous. They have laws of their own. So perhaps have miracles. But the laws of the Sacraments are revealed to us. Their action follows rules, and is, under fitting circumstances, invariable. Their order and immutability are two of their most striking features; and this distinguishes them from miracles. They are processes, and in this, also, they are unlike what we popularly term miracles. But so far as they are wonder-working, so far as their

results call forth our astonishment, so far as their effects are beyond the power of nature, so far as their completeness and their instantaneousness are concerned, so far as the revolution they accomplish and the transmutation they make are beyond the strength of common grace, so far as their success is in their secret divinity, so far we may call their operation miraculous. It is certainly in the highest degree mysterious. Their use of matter seems to point to a philosophy of matter and spirit far deeper than any which has yet been taught. It awakens trains of thought which carry us rapidly into speculations which are too high for us, yet which give us now and then unsystematic glances into the secrets of creation. The form of the Sacraments betokens a mysterious grandeur in language, reminding us of God's peculiar way of working by efficacious words, a characteristic which doubtless is connected in some hidden manner with the Eternal Generation of the Word. The invisible sacerdotal power which is necessary to the validity of so many of the Sacraments is another of their splendors, while the Sacraments which do not need it imply that latent priesthood which abides in all Christians, and which is an emanation of our Saviour's own priesthood 'after the order of Melchisedec.' The jurisdiction required for the administration of so many of the Sacraments, and especially for valid absolution, is a participation in those regal powers which belong to the kingdom of Christ—to the Church in its character of a monarchy. The power of the Church itself to limit the validity of a Sacrament, as in the case of reserved sins in confession and of impediments in Matrimony, is another feature in the Sacraments which enhances their mysterious character, while it exalts that lordship of the Sacred Humanity of Jesus which has been so copiously imparted to the Church. All these things are points for meditation, which can not fail to fill the soul with reverence and love, and to unite it more closely with God, by making us feel how the natural is hemmed in with the divine, and with what awful reality we are always lying in the arms of God, with our liberty held up, secured, and at once imprisoned and set at large by all this exuberance of supernatural interventions.

"The grace of the Sacraments is another subject for pious won

der. The special grace of each Sacrament, peculiar to itself and accomplishing a peculiar end, is a marvel in itself. Just as the sun brings out the blossoms, and paints their variegated leaves in parti-colored patterns, though the whole leaf is supplied with the same sap through the same veins, so does the Son of Justice work in the special grace of the Sacraments. How He determines them to such various effects is a secret hidden from us. The Sacraments have probably spiritual laws of their own, which are neither gratuitous nor arbitrary, but founded in some intrinsic fitness of things which results from the character of God. The special grace of each Sacrament seems to be almost a visible approach of God to the individual soul, to accomplish some particular end, or confirm some definite vocation, or interfere in some distinct crisis. It is not His usual way of working. It is not merely a general augmentation of sanctifying grace, an infusion of livelier faith, of keener hope, or of more burning charity. It is something more intimate between God and the soul, more personal, more full of reference to the individual case. Again, we must not omit to reflect on the inexhaustibleness of the grace of the Sacraments. It takes an immense heroism, like martyrdom, to come near to the grace of a Sacrament. Even martyrdom does not supersede Baptism or confession, if they can be had. No one can tell how much grace lies in a single Sacrament. In a single communion lies all grace, for in it is the author and fountain of all grace; and, if the theological opinion be true, that there is no grace in any of His members which has not actually been first in our Lord Himself, then all the grace of all the world lies in one communion, to be unsealed and enjoyed by the degree of fervor which we bring. The saints have said that a single communion was enough to make a saint. Who can tell if any created soul has ever yet drained any single Sacrament of the whole amount of grace which was contained in it simply by virtue of its being a Sacrament? I should be inclined to think, from manifold analogies both of nature and of grace, that no Sacrament had ever been duly emptied of its grace, not even in the Communion of our Blessed Lady.

"No Sacrament is content to confine itself to the conferring of

its special grace. There is always an exuberance about it, giving more than is asked, doing more than was promised, reaching further than was expected. This is a characteristic of all God's works. His magnificence is confined in every one of them, and is forever bursting its bonds, and carrying light, and beauty, and fertility, and blessing, far beyond the shrine in which it had been localized. But the perfection of God, which above all others the Sacraments appear to represent, is His magnificence. They belong to this attribute in a very special and peculiar way. Hence, there is about them a redundancy of grace, a prodigality of power, a profuseness and lavishness of benediction, which go beyond the ordinary laws of the world of grace. Moreover, besides this exuberance there is an agility about the Sacraments which is most worthy of note. Sometimes, if need be, one will do the work of another. Those which have no office to communicate first grace and justify the sinner, will do so under certain circumstances. Communion will forgive, Extreme Unction will absolve; not ordinarily, but when there is necessity for it, and the fitting disposition. We can not think without surprise of this power of transforming themselves, and of passing into each other and supplying for each other, which within certain limits the Sacraments possess. Furthermore, the rivers of grace in the Sacraments never run dry. Consider the multitude of Sacraments administered daily in the Church. Picture to yourself the wonderfulness of grace and its supernatural excellence, and then imagine the quantity of it drawn out of the eternal fountains for the well-being of the world. It is an overwhelming thought. Grace is not only more abundant in the Sacraments, and more nimble, but it is also more patient. Grace waits longer inside the Sacraments than out of them. They seem to detain it, to hold heaven down upon earth with a sweet force, and so to multiply the occasion and prolong the opportunities of men.

"The character which some of the Sacraments confer, also belongs to their grace. It is a revelation to us of the divine impetuosity and energy of the Sacraments. Amid the ardors of heaven and in the dazzling splendors of the Beatific Vision, the mystic signets, the inexplicable characters of the Sacraments

three in number, as if adumbrating the Three Divine Persons, shine forth as distinct beauties, and brighten through eternity. The character of Baptism is, as it were, the finger-mark of the Eternal Father on the soul. The character of Order glistens like the unfailing unction of the priesthood of the Eternal Son. The character of Confirmation is the deep mark, which the fires of the Holy Ghost burned in, the pressure of His tremendous fortitude, which was lain upon us, and yet we perished not, so tenderly and so gently did He touch us. In the wild fury of the tempestuous fires of hell the same characters glow terribly. They are indestructible even there, fiery shames, intolerable disgraces, distinct fountains of special agony forever and forever.

"To these reflections on the grace of the Sacraments we must not fail to add a due consideration of the doctrine of intention. What things can be more purely divine than these Sacraments? Yet see how sensible they are to human touch! It is as if the very delicacy of their divine fabric made them more liable to human impressions. They are jealous of their powers. They do not need our active co-operation, so much as our permission. They require obstacles to be removed, but not assistance to be conferred. They work, as we say in theology, by the force of their own work, not by the energy of the recipient. This is their peculiarity. It is this which distinguishes them from other means of grace. They have reason to be jealous of so magnificent a distinction. Yet, in spite of all this, they are so sensitive to the touch of our fervor, that they unlock fresh and fresh graces according as we press them, as if in their love and their likeness to God they were delighted to be pressed, to be solicited, and to be importuned. They are also so delicate and so susceptible that they are at the mercy of our intentions. The very thought of this makes us tremble. We could almost wish it were not so. To be so fragile, while they are so exceedingly strong, is not this a surprise and a perplexity, not seldom, too, a sorrow and a dread? It seems to show that they are purely things of heaven, exotics upon earth, or weapons of omnipotence becoming brittle when they are plunged suddenly among human actions. Baptism can justify the child whose reason has not dawned. Extreme Unction can deal with

the relics of sin in a sinner who lies insensible. Such independent power have these masterful Sacraments. Yet are they in bondage to our intention. They must be human acts, if they are to be divine ones also. They are not mere charms, or spells, or sleight of hand. They have magic about them, but it is only that magic of incredible love in which God has clothed them with such resplendent beauty. Nothing, as I think, demonstrates the divinity of the Sacraments more evidently than this exquisite sensitiveness to human touch.

"Now look out upon the great laboring world, the world of human actions and endurances. It is not possible to measure the influence which is being exercised upon the world at this moment by the Sacraments. They are penetrating the great mass of mankind like the network of veins and arteries in a living body. They are being the causes of millions of actions, and they are hindering the consequences of millions of other actions. They are weaving good, and unweaving evil, incessantly. The roots of great events, which grow up and tower in history, are perhaps fixed in some secret Sacrament or other. The silent and orderly revolutions of the Church are often moulded in them. Society would hardly credit to what an extent it is held together by them. The influence of a single reception of a Sacrament may be handed down for generations; and the making of the destinies of thousands may be in its hands. At this instant by far the greatest amount of earth's intercourse with heaven is carried on, directly or indirectly, through the Sacraments. There is a vast wild world of sorrow upon earth. But over great regions of it the Sacraments are distilling dews of heavenly peace. In the underground scenery of hidden hearts they are at work, turning wells of bitterness into springs of freshness and of life. They are drying the widow's tears, raising up unexpected benefactors for the orphan, nerving the pusillanimous, softening the desperate, rousing the torpid, crowning those who strive, and doing all things for those who die. As the animals came trooping to Adam to be named, so mortal sorrows are coming in herds at all hours to the Sacraments to receive the blessing of the second Adam. Somewhere or other at this moment a Communion may be giving a vocation

to some youthful apostle who in after-years shall carry the Gospel to populous tribes in the Asian uplands, or throughout the newly opened river-system of neglected Africa. Crowds in heaven shall owe their endless bliss to that one Communion.

"But the world of human joys is not much less vast than the world of human sorrows; and the Sacraments are there also, purifying, elevating, sanctifying, multiplying, supernaturalizing multitudes of these blameless delights. Yet there is a difference between their action upon sorrows and their action upon joys. They make no sorrows. They cause no mourning. They create no darkness. Whereas they are forever creating gladnesses. Splendors flash from them as they move, and their splendors are all jubilees. They are fountains of happiness to all the earth. They cover even the monotonous sands of life with verdure, and make the desert bloom, and crown the hard rocks with flowers, and beautify with their softness the sternest solitudes. Who can tell what songs of human goodness are being sung this hour in the ear of God, because of the joyous inspirations of the Sacraments? Of a truth human joy is a beautiful thing, a very worship of the Creator. Out of Himself there is no beauty like it, unless it be the jubilee of angels. But the joys which the Sacraments have sanctified, and, still more, the joys which the Sacraments have gendered, who can tell how sweet they are to the complacency of our heavenly Father?"

Below the Sacraments, far, far below, with none of the almost miraculous character given to them by the divine institution, come the Sacramentals, channels to us of numberless graces and blessings, less rich, less full than those which flow in on the soul with such torrent-like power, but yet so necessary in the great scheme of the kingdom, that we should feel as though numbed and paralyzed by their privation. These signs and channels of actual grace, instituted by ecclesiastical authority—the ceremonies of divine worship, all the blessed articles employed in the various functions of the Church, her prayers either in divine worship or in the conferring of the Sacraments, the blessings on ourselves and all that form the various realms of nature—are employed for our well-being, and participate of the nature of Sacraments without being Sacraments.

OF THE SACRAMENTS IN GENERAL.

Of the many definitions, each of them seemingly apt and appropriate, which may serve to explain the nature of a Sacrament, there is none, says the catechism of the Council of Trent, more simple and perspicuous than that of St. Augustine, a definition which has since been adopted by all scholastic doctors. "A Sacrament," says he, "is a sign of a sacred thing; or, as has been said in other words, but to the same purport, a Sacrament is a visible sign of an invisible grace, instituted for our justification." The Sacraments of the Old Law conferred only legal sanctity. Those of the New Law confer true internal sanctity. The Sacraments of the New Law were instituted by Christ for the sanctification and salvation of men. "Through them," says the Council of Trent, "all true justice either begins, or being begun, is increased, or being lost, is repaired." Sacraments, we said, are visible signs of invisible graces. Now, some one may ask, Are not images and crosses signs of sacred things? I answer, they are, but they are not therefore Sacraments; because it is the nature of a Sacrament not only to signify some sacred thing, but also to cause holiness or grace in the soul. Crosses or images indeed signify some holy thing, but they do not contain or give grace; but the Sacraments of the New Law do contain in themselves and give a sacred thing, viz.: grace. Thus St. Augustine writes: "The Sacraments of the Old Law promised the Saviour; the Sacraments of the New Law give health and life; for those did only signify, but these also effect what they signify. As the seal of a king not only represents and shows the image of the king, but also makes and imprints it in the wax; in like manner, the Sacraments in the New Testament not only signify grace, but also imprint and work grace in the soul of man."

The Catholic doctrine respecting the Sacraments in general is thus laid down by the Œcumenical Council of Trent in its seventh session, celebrated on the third day of March, 1547:

Canon I.—If any one saith that the Sacraments of the New Law were not all instituted by Jesus Christ, our Lord; or that they are more or less than seven, to wit: Baptism, Confirmation

the Eucharist, Penance, Extreme Unction, Order, and Matrimony or even that any one of these seven is not truly and properly a Sacrament, let him be anathema.

Canon II.—If any one saith that these said Sacraments of the New Law do not differ from the Sacraments of the Old Law save that the ceremonies are different, and different the outward rites, let him be anathema.

Canon III.—If any one saith that these seven Sacraments are in such wise equal to each other, as that one is not in any way more worthy than another, let him be anathema.

Canon IV.—If any one saith that the Sacraments of the New Law are not necessary unto salvation, but superfluous; and that without them, or without the desire thereof, men obtain of God, through faith alone, the grace of justification; though all (the Sacraments) are not indeed necessary for every individual, let him be anathema.

Canon V.—If any one saith that these Sacraments were instituted for the sake of nourishing faith alone, let him be anathema.

Canon VI.—If any one saith that the Sacraments of the New Law do not contain the grace which they signify; or that they do not confer that grace on those who do not place an obstacle thereunto; as though they were merely outward signs of grace or justice received through faith, and certain marks of the Christian profession, whereby believers are distinguished amongst men from unbelieving, let him be anathema.

Canon VII.—If any one saith that grace, as far as God's part is concerned, is not given through the said Sacraments always, and to all men, even though they receive them rightly, but (only) sometimes, and to some persons, let him be anathema.

Canon VIII.—If any one saith that by the said Sacraments of the New Law grace is not conferred through the act performed but that faith alone in the divine promise suffices for the obtaining of grace, let him be anathema.

Canon IX.—If any man saith that in the three Sacraments (to wit), Baptism, Confirmation, and Order, there is not imprinted in the soul a character, that is, a certain spiritual and indelible

sign, on account of which they can not be repeated, let him be anathema.

Canon X.—If any one saith that all Christians have power to administer the word and all the Sacraments, let him be anathema

Canon XI.—If any one saith that in ministers, when they effect and confer the Sacraments, there is not required the intention at least of doing what the Church does, let him be anathema.

Canon XII.—If any one saith that a minister being in mortal sin, if so be that he observe all the essentials which belong to the effecting or conferring of the Sacrament, neither effects nor confers the Sacrament, let him be anathema.

Canon. XIII—If any one saith that the received and approved rites of the Catholic Church, wont to be used in the solemn administration of the Sacraments, may be condemned, or without sin be omitted at pleasure by the ministers, or be changed by every pastor of the churches into other new ones, LET HIM BE ANATHEMA.

The Sacraments of the Catholic Church are seven, as is proved from Scripture, from the unbroken tradition of the Fathers, and from the authoritative definitions of Councils. Why they are neither more nor less may be shown, at least with some degree of probability, even from the analogy that exists between the natural and the spiritual life. In order to exist, to preserve existence, and to contribute to his own and the public good, seven things seem necessary to man—to be born; to grow; to be nurtured; to be cured when sick; when weak to be strengthened; as far as regards the public weal, to have magistrates invested with authority to govern; and finally, to perpetuate himself and his species by legitimate offspring. Analogous, then, as all these things obviously are to that life by which the soul lives to God, we discover in them a reason to account for the number of the Sacraments. Amongst them the first is Baptism—the gate, as it were, to all the other Sacraments, by which we are born again to Christ. The next is Confirmation, by which we grow up, and are strengthened in the grace of God, for, as St. Augustine observes: "To the Apostles who had already received baptism, the Redeemer said: 'Stay you in the city till you be endued with

power from on high.'" The third is the Eucharist, that true bread from heaven which nourishes our souls to eternal life. The fourth is Penance, by which the soul which has caught the contagion of sin is restored to spiritual health. The fifth is Extreme Unction, which obliterates the traces of sin and invigorates the powers of the soul, of which St. James says: "If he be in sins, they shall be forgiven him." The sixth is Holy Orders, which gives power to perpetuate in the Church the public administration of the Sacraments, and the exercise of all the sacred functions of the ministry. The seventh and last is Matrimony, a sacrament instituted for the legitimate and holy union of man and woman for the conservation of the human race, and the education of children in the knowledge of religion and the love and fear of God.

The Sacraments are typified in sacred art by the Book with seven seals which was seen in heaven by that beloved apostle who drew from the heart of Jesus such deep draughts of inspiration. They are the great channels of sanctifying grace obtained for man by the Lamb of God, who alone could open those sealed fountains. Hence the Sacraments were all instituted by our Lord Himself, since none but God could indissolubly connect material acts with divine grace, or make it accompany them. The Church has always recognized the Seven Sacraments as instituted by Jesus Christ, although the holy apostles and disciples who, under God's inspiration, wrote for the edification of the faithful, do not in all cases record the time or occasion—a fact that can be easily understood when we see how St. John, with his heart full of love for his divine Master, telling so minutely the language and events of the Last Supper, notices the institution of the Blessed Eucharist only by an allusion to the inscrutable and unfathomable love of Jesus. So, too, ceremonies apparently commanded by our Lord in positive terms, such as the washing of feet, have never at any time been regarded by the Church as Sacraments. The rites of the Old Law which approach the sacramental character, such as circumcision and the like, were but types and shadows; they were of the law and worked through the law; they did not convey the grace purchased by the blood of the Messias.

The Sacraments are the channels instituted by Jesus Christ, by which the saving graces are to be imparted to the soul. To the hierarchy and priesthood of the New Law the graces of state and an indelible character, with the right of duly administering the Sacraments, are imparted by the Sacrament of Holy Orders, by Baptism man is delivered from the bondage of Satan and original sin, cleansed white in the Blood of the Lamb; he receives the indelible character of a Christian, and is enrolled as a citizen of the kingdom. He is confirmed indelibly in this character, and made a soldier of Christ by Confirmation, receiving a fullness of grace from the Holy Ghost; if he falters in his allegiance, if he offends and transgresses, the Precious Blood, on his contrite return, will wash away his defilement in the Sacrament of Penance; while, in the Holy Eucharist, Jesus Christ gives Himself as a food to the faithful soul—a food necessary to attain eternal life. He sanctified marriage, and through it the family, by blessing with His first miracle the wedding at Cana; but He made matrimony a Sacrament by elevating it to be an image of His union with the Church; and through it He pours grace to make its recipients holy as instruments in adding fresh citizens to His kingdom. Then, as the mortal career closes, Extreme Unction, that last unction of the Holy Spirit, soothes the sufferer in that last struggle which all must meet, but which no familiarity can rob of its terrors. Christ, in the deep love which overflowed from His sacred Heart, by an invention of affection, gave this Sacrament with its grace for that fearful hour when human aid and human help avail not, and man feels unutterably alone. Thus the Sacraments differ as stars differ in glory. The Blessed Sacrament—the Body and Blood of Jesus Christ—is the sun, where grace is tasted in its very fountain; Order preserves the teaching Church as Matrimony the Church of the disciples. They are necessary to the kingdom, though not necessary to each and all, but necessary to those who are called; while those who follow the Lamb in virgin purity on earth are invited to swell the snow-white band that attend His triumph in heaven. But Baptism is necessary to all, and Penance to all who have lost their baptismal innocence; while the Holy Eucharist, as the special food sustaining spiritual

life, is, to those who have reached the age of reason and can approach it, so necessary that to forego it entails exclusion from the Christian fold. Confirmation and Extreme Unction, though not absolutely necessary, yet can not be relinquished by the Christian who can approach them, without risk and peril to his immortal soul that none should incur. Each of these Sacraments has its peculiar graces; and we need all the aids of grace to obtain our salvation. They are not merely pious ceremonies, intended to keep alive faith and devotion; they are divine institutions, and attended with incalculable graces, which God bestows through them, and which can fail to benefit us only by neglect or unworthiness on our own part.

GRACE, AND ESPECIALLY THE GRACE OF THE SACRAMENTS.

Grace, in its widest sense, means a favor, a mercy, a liberal kindness bestowed upon us, and to which we have no claim. Were it something ours by right, to which we were entitled absolutely, it would be no grace. Graces in the order of nature are all gifts, such as health, strength of body, mental abilities, genius, and talents, which are bestowed on good and bad, believers and unbelievers. These are all considered as graces, because God owes them to no one, and yet gives them to His human creatures as it is pleasing to Him, and in what measure He pleases.

Above these purely natural graces are the supernatural. These are favors and blessings which God grants to His reasonable creatures—favors and graces which are not connected with our bodily life, but are given to aid us in the great end for which we were created, the attaining, by a life spent in obedience to God's holy will, our salvation and eternal life.

The Incarnation of the Eternal Word, His preaching, His miracles, His teaching, the establishment of His Church, the Sacraments, His death, were external graces of the supernatural order, while the interior helps which God gives us, such as good inspirations, the gifts of faith, hope, and charity, are internal graces.

Sanctifying or habitual grace is that grace of God which dwells n and remains with us; which sanctifies us, and renders us just

and agreeable in His eyes. It makes us His friends, from having been His enemies by sin.

In so far as salvation is concerned we can do no good without God's grace; for salvation is a supernatural end, and we, of ourselves, have only natural means, which are not adequate to attain it. We need a supernatural means, and this is grace. Yet we are free agents, and can resist or reject the grace offered us. We see this daily; men turn a deaf ear to all the graces, rejecting the means of salvation and, as it were, courting their own destruction. We can not merit the first grace, or it would be a debt, not a grace; but God never refuses His grace to those who ask it as they ought to do; and, if we are lost, our destruction is from ourselves and the fault our own.

To obtain God's grace and to abide in God's grace is, then, the aim of a Christian; to obtain that grace of final perseverance which will enable him to persevere to the end, and die the death of a saint. Prayer attracts or obtains grace; the Sacraments confer it.

THE SEVEN SACRAMENTS.

THE SACRAMENT OF BAPTISM—ORIGINAL SIN—THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN.

God formed man from the slime of the earth, immortal and impassible. His soul He created to His own image and likeness; gifted him with free will, and tempered all his motions and appetites, so as to subject them, at all times, to the dictate of reason. He then added the invaluable gift of original righteousness. When Adam had departed from the obedience due to God, and had violated the prohibition "of every tree of Paradise thou shalt eat, but of the tree of knowledge of good and evil, thou shalt not eat, for in what day soever thou shalt eat it, thou shalt die the death;" he fell into the extreme misery of losing the sanctity and righteousness in which he was created; and of becoming subject to all those other evils which are detailed by the Council of Trent. The first man Adam, when he transgressed

the commandment of God in Paradise, immediately lost the holiness and justice wherein he had been constituted, and incurred, through the offense of that prevarication, the wrath and indignation of God, and, consequently, death, with which God had previously threatened him, and, together with death, captivity and his power who thenceforth had the empire of death—that is to say, the devil; and through that offense of prevarication, Adam was wholly changed for the worse in body and soul.

"This prevarication was not limited in its evil consequences only to Adam himself; it injured his posterity also. The holiness and justice which he had received of God, he lost not for himself alone, but for us also; and, defiled by the sin of disobedience, he has transfused into the whole human race, not only death and bodily pains, but sin also, which is the death of the soul." As the apostle says: "By one man sin entered into the world, and by sin death, and so death passed upon all men, in whom all have sinned." (Rom. v. 12).

Such is the teaching of the Catholic Church in the language of the Council of Trent. (1)

This doctrine of the fall of man underlies not only the whole of the Old Testament, but is preserved in the traditions of all nations. Everywhere man retained the tradition of a purer and happier state in which he once was, and which he forfeited by his transgression.

This original sin is the source of all human misery. It not only barred heaven against mankind; but, by leaving him subject to concupiscence, or an incentive to sin—a captive under the power of Satan—exposed him to fall under temptations to actual sin, and the punishment due them. Human nature was utterly powerless to undo the evil done by Adam. There was no remedy but the merit of the one Mediator, our Lord Jesus Christ, who hath reconciled us to God in His own blood, made unto us justice, sanctification, and redemption (1 Cor. i. 30). And that remedy was applied first to exempt from original sin the Virgin whom, from all eternity, the Eternal Father had decreed to become the Mother of His divine Son. (2) This doctrine has been

(1) Sess. V., June 17, 1546. (2) Ib.

that of the Church from the earliest times—was so well-known and generally diffused, that Mahomet took it, with other Christian truths, in forming his new religion; so irrefragable, that Luther even after abandoning the one sheep-fold of the one Shepherd strenuously maintained it. It was implied in decisions of many Sovereign Pontiffs, and in the decree of the Council of Trent on Original Sin. It was woven into the very heart of the Catholic world by devotions and festivals.

The piety of the faithful asked that this should be specifically defined, and His Holiness, Pope Pius IX., on the 2d of February, 1849, in an encyclical letter, asked, from the bishops of the Catholic world, their testimony as to the pious belief and devotion of their several flocks toward the Immaculate Conception of the Mother of God, and the opinion of the bishops themselves as to the promulgation of a precise definition. The responses were in unison. All tongues became one. Then the Pope, on the 8th of December, 1854, in the presence of a vast array of bishops, issued Letters Apostolic, in which he said: "We declare, pronounce, and define that the doctrine which holds that the Blessed Virgin Mary, at the first instant of her conception, by a singular privilege and grace of Almighty God, in virtue of the merits of Jesus Christ, the Saviour of mankind, was preserved immaculate from all stain of original sin, has been revealed by God, and therefore should firmly and constantly be believed by all the faithful." (1)

Clear and precise as this definition is, the enemies of the Church at once loudly assailed it, or, more generally, other doctrines which they supposed the Immaculate Conception to be. Some, denying the doctrine of original sin, and therefore believing in the immaculate conception of all mankind, denied that of Mary. Others claimed that it made her a goddess—as though Eve, when free from original sin, were consequently a goddess.

The Catholic doctrine is clear. By the sin of Adam he drew not only on himself, but on his posterity, with the single exception of Mary, whom God exempted, as the destined mother of His Son, from the guilt of original sin. Mary is said to be immaculate in her conception—that is, that in the very first instant

(1) Ineffabilis Deus.

of her existence, when her soul was created and infused into the body, she was exempted from original sin, not subsequently sanctified in the womb, like the Prophet Jeremias and St. John the Baptist, after having been for a time subject to the guilt of Adam's transgression.

The immaculate purity of this ever-Blessed Virgin is a privilege of immense value, bestowed only on Mary. "Behold, they that serve Him are not steadfast, and in His angels He found wickedness; but in Mary He found none. She, ever steadfast in His holy service, was, by the special disposition of Divine Providence, from the very first instant of her conception, evermore preserved in innocence, and perfectly unsullied by the smallest stain of sin. She never ceased to be the undefiled temple of God, the chaste and immaculate spouse of the Holy Ghost."

Her deliverance was through the merit of the Precious Blood of her Divine Son. For the rest of mankind, since the establishment of the Church, this merit of Jesus Christ is applied, both to adults and to infants, by the Sacrament of Baptism rightly administered.

THE SACRAMENT OF BAPTISM.

"Baptism is a term of Greek origin, and means immersion, washing, purification. The first Sacrament is so called because it purifies our souls from the guilt of sin, as water washes and purifies the body.

"That it is a Sacrament instituted by our Lord Jesus Christ is too plainly laid down in the Gospels to be controverted, and among all who separated from the Church, there were none so bold as to deny it, till these later days, when men begin to lose all faith, and many deny its supernatural effects. Yet the commission to baptize is precise. 'Going therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost' (St. Matthew xxviii. 19). Its effect is no less clearly expressed by the lips of truth itself. 'Amen, amen, I say to thee, unless a man be born again of water and the Holy Ghost, he can not enter into the kingdom of God' (St John iii. 5). 'He that believeth and is baptized shall be saved, but he that believeth not shall be condemned' (St. Mark xvi. 16)

"Baptism is a sacrament which effaces all sin, and remits the punishment due to it. It makes us children of God and of His Church. Not only is original sin remitted by it, but all actual sins committed before its worthy reception. Baptism remits not only the sin itself, but also for time and eternity remits all punishment due to the justice of God, for sins committed before it is received; so that the baptized Christian is, at the moment of Baptism, if he worthily receive it, not accountable to the justice of God for anything. The mercy of God applies to us in this Sacrament, without any reserve, the merits of Jesus, in granting us the remission of all sin and all punishment. 'No act in life can surpass it in importance. It effects a most complete spiritual revolution, even in the unconscious child. It effects it in a most wonderful way.' 'Each Baptism is a greater, a diviner, a more magnificent work than the creation of the material world.' 'The grace of Baptism restores us to a supernatural standing; it makes us God's adopted children. It does not merely rescue us from hell, and leave us to spend an eternity of mere natural blessedness by the streams and among the fruit-trees of some terrestrial paradise. It entitles us to possess and enjoy God forever. Moreover, this Sacrament stores our souls with most mysterious graces. It infuses celestial habits into us, and endows us with those unfathomable wonders, the gifts of the Holy Ghost. No miracle can be more complete or more instantaneous, or more gratuitous than the grace of Baptism.' (1) And all these gifts and graces are bestowed to enable us to struggle against the inevitable consequences of Adam's sin which remain—ignorance, concupiscence, corporal and spiritual infirmities—from which we shall, if faithful to the end, be delivered after the general resurrection, a deliverance that may be considered an effect of Baptism.

"Washed in the waters of Baptism, we begin a new life of grace in Jesus Christ, which unites us to God in faith, hope, and charity; which enables us to call God our Father, and regard His kingdom as our inheritance. (2) We live by the life of Jesus, or rather He lives in us, and we are His members; and thus united to Him, we are adopted by God as His children, and

(1) Faber. (2) Council of Trent. Sess. V., ch. vii.

co-heirs with Jesus Christ to His heavenly kingdom (Gal. ii. 20 Eph. v. 30; 1 John iii. 1; Rom. viii. 17).

Baptism numbers us among the faithful, and gives us a right to the other Sacraments, all which it must invariably precede. As it imprints an indelible character on the soul, it can not be repeated.

The ordinary ministers of the Sacrament of Baptism are the bishops and priests. Deacons are the only extraordinary ministers who can baptize solemnly, using all the ceremonies; but in case of necessity—of imminent death—any one, without distinction of sex and religion, can give private baptism, provided only that he has the intention to do what the Church does. This has always been the practice of the Catholic Church, as the tradition of every age attests.

In these cases, if several are at hand, the baptism should be given by an ecclesiastic, if present, rather than by a lay person; by a Catholic, rather than one not of the faith; by a man, rather than a woman; but, except in case of extreme necessity, a parent should not baptize his own child.

Private baptism is conferred by taking water—either holy water or any natural water, from spring, well, lake, or river; rain-water, or even dew—and pouring it on the person to be baptized, if possible on the head, taking care that the water touches the skin, though it is enough, for the validity of the Sacrament, that the water touch any considerable part of the body. While pouring the water, the one who confers baptism must say: "I baptize thee in the name of the Father ✠, and of the Son ✠, and of the Holy ✠ Ghost."

Where there is no such danger of death as to call for private baptism, the child should be taken as early as possible to the parish church to receive this Sacrament; and, if it survives after private baptism, should be taken to have the ceremonies supplied In such case, it should always be stated that private baptism has been conferred.

The Baptism of infants is not positively directed in the Gospels but it is directly inferred, and this inference is clearly justified by the testimony of universal tradition, and the unvarying prac-

tice of the Church since the Apostles. The Council of Trent formally condemns those who assert that little children, for that they have not actual faith, are not to be reckoned amongst the faithful after having received Baptism, or that Baptism should be deferred till they have attained years of discretion. (1)

No Catholic parent who loves his child really, will defer its Baptism. What will he not do to shield it from disease? But here, worse than disease, the eternal loss of the beatific vision, in case of early death, threatens it; if life is spared, the child is under the bondage of Satan, concupiscence gains strength, the graces of God are withheld, it is daily weakened for the struggle of life, and for its attainment of everlasting happiness.

CEREMONY OF BAPTISM.

The person to be baptized, with a god-father and god-mother, goes to the church and is met by the priest in surplice and violet stole, who stops him, where the full ceremony is observed, at the door, to show that one subject to original sin is unworthy to be admitted, as it makes him a slave of the devil and subject to his empire.

Then he asks: "What dost thou ask of the Church of God?" The sponsor or adult answers: "Faith." "What doth faith obtain for thee?" "Life everlasting." Then the priest continues: "If, then, thou wilt enter into life, keep the commandments: Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and thy neighbor as thyself." Then he breathes thrice on the face of the one to be baptized, "to signify," says St. Augustine, "the repulsion of the devil by the Holy Spirit, who is called the breath of God, and by the merits of Christ." He then says: "Depart from him, unclean spirit, and give place unto the Holy Spirit, the Paraclete." Then he makes the sign of the cross on the forehead and breast of the person to be baptized, to teach us that we should glory in the Cross of Christ, and love it, nor ever be ashamed to acknowledge ourselves Christians, or fulfill our duties as such. "Receive

(1) Sess. VII. On Baptism, Canon xiii.

the sign of the cross, both upon thy forehead and also upon thy heart; take unto thee the faith of the heavenly precepts, and in thy manners beseech that thou mayest be now the temple of God."

Then he prays God to keep the elect one by His perpetual assistance, that he may merit, by keeping the commandments, to attain unto the glory of regeneration. Then he lays his hand on the head, and prays, beseeching God to drive out all blindness of heart, to break the bonds of Satan, to open to him the gates of mercy, that he may be free from wicked desires, and joyfully serve Him in His Church.

Then the priest blesses the salt, by a prayer in the form of an exorcism, and puts a little into the mouth of the child, to signify the wisdom and taste for heavenly things which the Church demands for her children—for salt is symbolical of wisdom.

Then, wishing peace, he prays God to suffer the child no longer to hunger for want of being filled with heavenly meat, so that he may be always fervent in spirit, rejoicing in hope, always serving the name of God. Then he continues: "Bring him, O Lord, we beseech Thee, to the laver of regeneration, that with Thy faithful he may deserve to attain unto the everlasting rewards of Thy promises."

Then he again exorcises the evil spirit in the name of the Holy Trinity, and bids him depart at the command of Jesus Christ, who walked upon the water. Next he makes the sign of the cross, with his thumb, on the forehead of the person to be baptized, saying: "And this sign ✠ of the holy cross, which we make upon his forehead, do thou, accursed devil, never dare to violate." Then laying his hand on the head of the person to be baptized, the priest prays the Almighty to enlighten His servant with the light of wisdom; to cleanse, sanctify him, and give him true knowledge, that, being made worthy of the grace of Baptism, he may retain firm hope, right counsel, and holy doctrine. After this, the priest lays the end of his stole upon the child or adult, and admits him into the church, saying: "Enter into the temple of God, that thou mayest have part with Christ unto life everlasting." When they have entered the church, the priest, as he proceeds to the font, says the Creed and the Lord's Prayer with the

sponsors, to show that the Church baptizes only those who live in the faith of Christ and His Church, and to show that she desires none of her children to be ignorant of the prayer which Our Lord taught The entering into the church, while reading the Creed, shows that it is only by the profession and belief of the true faith that we can merit heaven. Before he reaches the font he pronounces another exorcism. Then the priest, wetting his finger with saliva, and touching in succession both ears of the person, in the form of the cross, says: "Ephphetha ✠, that is to say ✠, Be thou opened;" then, touching the nostrils, "for a savor of sweetness. But thou, Satan ✠, fly! behold the great and mighty God approaches, the God who wresteth the prey from the strong." This ceremony is based on the action of Our Lord, when curing the deaf and dumb man, and shows that the Church desires her children to have their ears ever open to hear the Word of God, and never be deaf to it, under the influence of the evil one.

The priest then interrogates the one to be baptized, by name. "N., dost thou renounce Satan?" And he answers, if an adult, or the sponsor answers for him, if a child: "I do renounce him." "And all his works?" Again the answer is: "I do renounce them." "And all his pomps?" Again the reply comes: "I do renounce them." These promises are required because, in Baptism, the obligations are reciprocal. Man engages to renounce the devil, his works and pomps, and God engages to give eternal life to all those who faithfully keep these promises.

By them the Christian renounces the devil and his partisans; the maxims, pride, and vanity of the world; and sin in all its forms. He believes in Jesus Christ, enrolls himself in His service, submits to the mysteries He has revealed, desires to follow His doctrine and example, to belong to the body of His disciples and soldiers, and to take Him and no other for his Master. It is a pious custom often, in after life, to renew these promises, in order to reanimate our faith and courage.

After this, the priest dips his thumb in the oil of the Catechumens, and anoints the person on the breast and between the shoulders, in the form of the cross saying: "I anoint thee ✠ with

the oil of salvation, in Christ Jesus ✠ our Lord, that thou mayest have life everlasting." This, as explained by St. Cyril of Jerusalem, is emblematic of the grace which enables Christians to meet the toils and combats of a spiritual life, and which sweetens the yoke of Jesus Christ which the Catechumen assumes.

The priest then reverses his stole from violet to white, and proceeds: "N., dost thou believe in God the Father Almighty, Creator of heaven and earth?" The person or his sponsor answers: "I do believe." "Dost thou believe in Jesus Christ, His only Son, our Lord, who was born, and suffered?" "I do believe." "Dost thou believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting?" "I do believe." "N., wilt thou be baptized?" The person or sponsor replies, "I will."

Sponsors should always know this ceremony, and make the responses plainly and distinctly.

Then the god-father or god-mother, or both, hold or touch the person to be baptized, and the priest takes the baptismal water in a small vessel, and pours it thrice on the head of the person to be baptized, in the form of a cross, and at the same time says: "N., I baptize thee, in the name of the Father ✠, and of the Son ✠, and of the Holy ✠ Ghost."

Then he anoints him on the top of the head with holy chrism, saying: "May God Almighty, the Father of our Lord Jesus Christ, who hath regenerated thee by water and the Holy Ghost, and who hath given unto thee remission of all thy sins, Himself anoint thee with the chrism of salvation ✠, in the name of Jesus Christ our Lord, unto life everlasting."

He next lays a white linen cloth on the head of the child, instead of the white linen garment anciently worn for a week by the newly baptized, and says: "N., receive this white garment and see thou carry it without stain before the tribunal of our Lord Jesus Christ, that thou mayest have eternal life." Then he gives the baptized or the sponsor a lighted candle, saying: "N., receive this burning light, and keep thy baptism blameless: observe the commandments of God, that, when the Lord shall come

to the nuptials, thou mayest meet Him, together with all the saints in the heavenly court, and have eternal life, and live forever and ever. Amen." Then he dismisses the new Christian: "N., go in peace, and the Lord be with thee."

The unction of the head signifies that we are, in a certain sense, what St. Peter calls us: "a kingly priesthood, a holy nation" (1 St. Peter ii. 9). Kings and priests are anointed, and we are, by our union with Jesus Christ, made, in a certain sense, partakers of His priesthood and royalty. We are kings, also, by the empire of grace, by which we reign over our passions, and by our right to heaven, where we shall reign with Christ forever. We are, too, by this unction, consecrated to God as His temples.

The burning taper given to the newly baptized is to teach him that he should walk by the light of faith, and that, by the lustre of his virtues, and the ardor of his charity, he should be a burning and shining light to mankind.

The ceremonies of Baptism are very ancient. Tertullian, St Basil, St. Cyril, St. Augustine explained them centuries ago; and the Church retains them as they came down from primitive times They tell, in unmistakable terms, her belief in the doctrine of original sin, and in the terrible power which that sin gave the devil over the human race. It looks to Jesus Christ alone to deliver us from that bondage, and to support us in our weakness during the struggle which is to last during life with the three great enemies of salvation then renounced, the World, the Flesh, and the Devil, enemies that will not relinquish their claim, nor cease seeking to regain by every means the empire they lose in Baptism.

What parent meditating on all this can not but feel more deeply the responsibility of bringing up that child, or promise in heart to do all that is possible to ward off from it all temptation, and try by prayer, instruction, counsel, and good example, to fit that child for the struggle with the enemies of its salvation?

What parent, conscious of all these perils, can deliberately deprive a child of a sound Catholic education, or expose it to influences where its faith will be weakened, false impressions received, shame perhaps of the true faith gradually instilled, so that the

child, when the danger is greatest, is without the helps supplied by the Sacraments and the Holy Sacrifice, and perishes?

At baptism, besides those who administer the Sacrament, god fathers and god-mothers are also required. They present to the church the person to be baptized, and are witnesses of his baptism; they also answer in his name, when the person to be baptized is a child. They are strictly bound to exercise a constant vigilance over their spiritual children, and carefully to instruct them in the maxims of a Christian life. Only Catholics should be admitted as sponsors.

THE SACRAMENT OF CONFIRMATION.

Confirmation, though having a most intimate connection with baptism, is yet an entirely different sacrament. For, in baptism, the Christian is enlisted into the service, in confirmation he is equipped for battle; at the baptismal font the Holy Ghost imparts the plenitude of innocence, in confirmation the perfection of grace; in baptism we are regenerated to life, after baptism we are fortified for the combat; in baptism we are cleansed, in confirmation we are strengthened; regeneration saves by its own efficacy those who receive baptism in peace, confirmation arms and prepares for the conflict.

At the time when the fire of the passions is about to be enkindled in the heart, and the mind is sufficiently capable of knowing God, He becomes the ruling spirit of the youth, pervading all the faculties of the soul in its now restless and expanded state. But dangers multiply as youth advances; a stranger cast without experience upon the perilous ways of the world, he has need of additional helps. At this crisis religion does not forget her child; she has her reinforcements in reserve. Confirmation will support his trembling steps, like the staff in the hands of the traveler, or like those sceptres which passed from race to race among the royal families of antiquity. All the morality of life is implied in the Sacrament of Confirmation, because, "whoever

has the courage to confess God will necessarily practice virtue, as the commission of crime is nothing but the denial of the Creator."(1)

There was never such need of supernatural strength as there is in our days. Look at the young people entering the world, and what Christian parent will not shrink with dread from the dangers to which her children are to be exposed. Religion is derided and made light of; the religion of the Son of God, illustrated by the lives of all who are holy, great, noble, learned, and sublime in history, is treated as an idle tale; every effort is made to weaken the faith of the Catholic youth—to make it, in fact, ashamed of its Church, when that Church, even to those who deny its claims, is so grand and incomprehensible as to inspire them with awe.

Where, then, is the Catholic parent to seek supernatural strength for that child to meet its terrible antagonists? The Church answers: In the Sacrament of Confirmation. Confirmation is a Sacrament of the New Law, instituted by our Lord Jesus Christ; it communicates the Holy Ghost to those already baptized, to strengthen them in their faith and make them perfect Christians. The outward sign of this Sacrament is the imposition of the bishop's hands, the anointing with chrism, and the form of prayer used by him. The inward grace is the giving of the Holy Ghost. In the primitive times this was manifested by miraculous gifts, but, as St. Augustine says: "Temporal and sensible miracles do not now attest that the Holy Ghost is given by the imposition of hands, as he was formerly given to confirm incipient faith, and extend the rising Church. For who now expects that those on whom hands are imposed, that they may receive the Holy Ghost, should suddenly begin to speak with tongues? But divine charity is understood to be invisibly and secretly inspired into their hearts by the bond of peace; so that they can say: 'The charity of God is poured out into our hearts by the Holy Ghost, who is given us.'"(2)

Confirmation has all the character of a Sacrament, and as such it is recognized by the uniform, universal, and constant tradition

(1) Chateaubriand. (2) Lib. 3, De Baptism., contra Donat ch. 16.

of the Church.(1) It was denied in the sixteenth century because the Gospels do not record the particular occasion wherein Christ commissioned His apostles to communicate the Holy Ghost by the imposition of hands. But the Gospels nowhere assume to detail the conversation of our Lord with His apostles during the period after His resurrection, when He instructed them in regard to the kingdom of God. Certain it is that they, confirmed by receiving the Holy Ghost at Pentecost, could not of themselves have instituted a rite to convey the Holy Ghost, and had they done so, no miraculous powers would have attended such an unauthorized act. The miracles that accompanied confirmation proved their authority from their Divine Master to administer the Sacrament. It was a Sacrament reserved to the apostles and the bishops instituted by them. This is clear from the first confirmation recorded in the Acts of the Apostles. When the martyrdom of St. Stephen scattered the Church at Jerusalem, St. Philip the deacon rivalled his martyred colleague by the zeal wherewith he announced Jesus Christ crucified to the inhabitants of Samaria. Heaven gave its solemn sanction to the preaching of its herald. The palsied and the lame by his interposition recovered the use of their limbs; at his command demons fled from the bodies which they harassed; other prodigies manifested his divine commission, and Samaria embraced the Gospel. The holy deacon administered the Sacrament of Baptism to the converted multitudes. But something more was needed. Deacon he was, and could baptize; but Confirmation was needed, and this required one of the apostles. Messengers were sent to Jerusalem, and St. Peter and St. John set out to confirm the Samaritans. This at once implies a customary act, and shows that it had been the custom that the apostles confirmed those who had been baptized, and must have done so in many cases at Jerusalem. "When they (the apostles) were come, they prayed for them (the newly baptized Samaritans), that they might receive the Holy Ghost For He was not yet come upon any one of them; but they were only baptized in the name of the Lord Jesus. Then they laid

(1) Tertullian De Bapt., ch. 7. Eusebius, Ecclesiastical History, Book VI., ch. 43. St. Cyprian, Ep. 7. Optatus, St. Pacian, St. Jerome, St. Augustine, St. Cyril of Alex.

their hands upon them, and they received the Holy Ghost" (Acts viii. 17). We have also recorded a Confirmation by St. Paul at Ephesus. Some disciples of St. John the Baptist heard the preaching of St. Paul and embraced the faith. "They were baptized in the name of the Lord Jesus; and when Paul had imposed hands on them, the Holy Ghost came upon them, and they spoke with tongues and prophesied" (Acts xix. 5, 6). St. Paul indeed, in his Epistle to the Hebrews (vi. 2), classes as more perfect things, mysteries of which to discourse, the doctrine of Baptism and the Imposition of Hands.

To receive this Sacrament one must be baptized. It was at one time customary to confirm immediately after baptism; now, in the Western Church, the Sacrament is deferred till the person has attained the age of reason, that it may be received with greater fruit after proper instruction, and that the young Christian may have some idea of his dangers, and of the necessity of this great supernatural help, feeling already the temptations which are to beset his path in life. The Sacrament is to be received in a state of grace, and the person to be confirmed should know the principal mysteries of faith.

Absolutely speaking, one may be saved without Confirmation; but in view of the temptations and dangers, there would be every probability against it. It is certainly a sin to neglect to receive it, or, what is worse, to despise it, because this is a disobedience to God's will, who instituted the Sacrament; and to deprive ourselves voluntarily of so powerful an aid to salvation can not but displease the Almighty. The greater the temptations or persecutions of the times to all Catholics, or to any one in particular, the greater becomes the necessity for receiving it.

When the bishop comes to give confirmation in a church, all not confirmed, who are of sufficient age, should prepare by a good confession, and by attending the instructions always given, or by instruction at home from suitable books. On the day appointed they should come fasting, according to the general usage of the Church, although this is not of such imperative necessity as in the case of Communion.

The bishop, turning toward those who are to be confirmed

with his hands joined before his breast, says: "May the Holy Ghost come down upon you, and the power of the Most High keep you from all sin. Amen." Then, making the sign of the cross, he says: "Our help is in the name of the Lord, who made heaven and earth. O Lord! hear my prayer: and let my cry come unto Thee. The Lord be with you;" to which is responded "And with thy spirit."

Then extending his hands toward those who are to be confirmed, which the ancients called the Imposition of Hands, he addresses this solemn prayer to the eternal Father, begging of Him, through Jesus Christ His Son, that He would send down His Holy Spirit, with all His gifts, into their souls.

"O Almighty, everlasting God, who hast vouchsafed to regenerate these Thy servants by water and the Holy Ghost, and who hast given them the remission of their sins; send forth upon them the seven-fold Holy Spirit, the Paraclete from heaven. Amen. The spirit of wisdom and of understanding. Amen. The spirit of counsel and of fortitude. Amen. The spirit of knowledge and of piety. Amen. Replenish them with the spirit of Thy fear, and sign them with the sign of the ✠ cross of Christ, in Thy mercy, unto life everlasting, through the same Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee, in the unity of the same Holy Spirit, one God, world without end. Amen."

Then the bishop takes the name of each person that is to be confirmed, which may either be the same he had in baptism, or the name of any saint whom he chooses for his patron. He makes the sign of the cross on the forehead of each with the holy chrism, or consecrated oil, saying: "N., I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation, in the name of ✠ the Father, and of ✠ the Son, and of the Holy ✠ Ghost. Amen."

Then he gives the person confirmed a little blow on the cheek, saying, *Pax tecum, Peace be with thee;* to signify that henceforth he is to be ready, like a true soldier of Jesus Christ, to suffer patiently all kinds of affronts and injuries for his faith and for the cause of his Lord; and to comfort himself, that the true peace of God which "surpasseth all understanding" (Phil. iv. 7), will

ever be with him in all his conflicts and sufferings for so good a cause.

The chrism with which the Sacrament of Confirmation is administered in the Catholic Church, is a compound of oil of olives and balm or balsam, solemnly consecrated by the bishop on Maundy-Thursday, kept with great veneration in the Church, and made use of only in the consecration of such things as are in a particular manner set aside for the service of God, and dedicated and sanctified to him. Thus we consecrate with this holy unction bishops, churches, altars, and chalices; and whatsoever is once anointed with this sacred chrism, is in such a manner looked upon as set apart for God, that it must not, on any account, be perverted or turned to profane uses; it would be no less a crime than a sacrilege to violate or profane any such thing that has been thus sanctified. Hence Christians are to understand that by this unction of the holy chrism, which they receive in their Confirmation, they are also solemnly dedicated and consecrated to God, to be His temples forever; that this outward unction is the visible sign of an inward unction and sanctification of their souls by the Holy Ghost; that the mysterious compound of oil and balm, denotes the properties, graces, and effects of this Holy Spirit in their souls. For the oil represents the fullness of the grace received; both because, as oil, when dropped upon anything, spreads itself upon it, and insinuates itself into all its parts, so the grace of this Holy Sacrament penetrates into the soul and diffuses itself throughout all her powers; and also because oil, being a smooth, mild substance, it represents that spirit of mildness and patience under the cross, which is one principal effect of Confirmation. At the same time, as the balm has a particular property of preserving bodies after death from putrefaction, it fitly represents the fortifying grace received in Confirmation, by which our souls are preserved from the corruption of sin after our sins have been destroyed by baptism.

After all have been confirmed, the bishop washes his hands, and, in the meantime, the following anthem is said or sung:

"Confirm, O God, that which Thou hast wrought in us from Thy holy temple, which is in Jerusalem. Glory be to the Father and

to the Son, and to the Holy Ghost: as it was in the beginning, is now, and ever shall be, world without end. Amen."

Then the bishop, repeating this anthem, turns to the altar and says: "Show us, O Lord, Thy mercy:" to which is responded, "And grant us Thy salvation." "O Lord, hear my prayer:" "And let my cry come unto Thee." "The Lord be with you:" to which in the name of the people they respond, "And with thy spirit." Then he proceeds: "Let us pray. O God, who gavest the Holy Ghost to Thy apostles, and hast been pleased to ordain that, by them and by their successors, He should be given to the rest of the faithful; mercifully look down upon what we, Thy poor servants, have done, and grant that the hearts of these Thy faithful, whose foreheads we have anointed with Thy sacred chrism, and signed with the sign of the holy cross, may, by the same Holy Ghost coming down into them, and by His vouchsafing to dwell in them, be made the temple of His glory. Who, with the Father and the same Holy Ghost, livest and reignest God, world without end. Amen.

Then the bishop gives his benediction to all present in these words: "Behold, thus shall every man be blessed, who feareth the Lord. May the Lord bless you out of Sion, that you may see the good things of Jerusalem all the days of your life; and that you may live with Him for all eternity. Amen."

Confirmation produces striking effects in the soul. The grace of the Holy Spirit strengthens us against all exterior as well as interior temptations. Moreover, the character, which, like that of Baptism, is impressed on the soul, is one which can not be effaced.

The exterior temptations against which we here receive divine strength, are persecutions, outrages, wrongs, affronts, and, generally, all that wicked men can force Christians to endure, in order to shake their faith, or seduce them from virtue. The interior temptations are all those motions of concupiscence which the devil foments in us by his suggestions, and the world by its malice and evil example. The Holy Ghost enables us to resist these temptations by augmenting and perfecting charity in us; and by His gifts of wisdom, understanding, counsel, fortitude, knowledge,

piety, and the fear of the Lord (Isaias xi. 2): Wisdom being a gift of the Holy Ghost that detaches us from this world, and gives us a taste and love only for the things of God. Understanding is a gift which enables us to comprehend justly the truths and mysteries of religion. Counsel enables us to choose what contributes mostly to the glory of God and our own salvation. Fortitude makes us surmount courageously all the obstacles and difficulties we meet in our way to heaven. Knowledge enables us to see the path in which we must walk, and all the snares and dangers to be avoided in the road to everlasting life. Piety is a gift which inclines us to serve God with facility and delight. The fear of the Lord fills us with respect mingled with love for our Creator, and makes us dread to offend Him.

Baptism made us children of God; in Confirmation we become soldiers of Jesus Christ.

THE SACRAMENT OF THE HOLY EUCHARIST.

THE BLESSED SACRAMENT.

Jesus, veiled in His own great mystery of love, offered by our priests, dwelling on our altars, feeding our souls—this is the sacred and venerable truth which we are now about to consider. Our Lord, who having loved His own, loved them to the end, to give them some admirable and divine pledge of this His love, aware that the hour was come when He should pass out of this world to the Father, by an effort of wisdom which transcends the order of nature, devised a means of being always present with His own. Having celebrated the feast of the Paschal Lamb with His disciples, that the figure might give way to the reality, the shadow to the substance, "Jesus took bread, and giving thanks to God, blessed and brake and gave to his disciples, and said: Take ye and eat; this is my body; this do for the commemoration of me. And taking the chalice, he said: This chalice is the New Testament in my blood."

As Catholic devotion, taking the dearest attribute to the Mother

of our Lord, couples with it the title she declared would be given her by all generations, and knows her best as "The Blessed Virgin," so Catholic devotion singles one of the Sacraments and loves to call it "The Blessed Sacrament."

All the Sacraments are blessed and blessing, but this is pre-eminently blessed. Others give grace, here is the source of grace; others consist of a sign or ceremony, this contains Him who gives all rites and ceremonies, all Sacraments, their power, and efficacy Jesus Christ, in His Body and Blood.

The doctrine of the Catholic Church, as to the Real Presence is that of the Greek, Armenian, Syriac, Chaldee, Coptic, Abyssinian, Malabar, and other Oriental Churches, none of which ever departed from this uniform standard of faith. The Reformers, as they called themselves, in the sixteenth century, first dared to reject this universally received dogma, based, as it is, on the plain words of Scripture.

The holy Council of Trent, in its Thirteenth Session, under the Sovereign Pontiff Julius III. (October 11, 1551), thus defines the Catholic doctrine:

"The sacred and holy, œcumenical and general Synod of Trent—lawfully assembled in the Holy Ghost, the same Legate and Nuncios of the Apostolic See presiding therein—although the end for which it assembled, not without the special guidance and governance of the Holy Ghost, was, that it might set forth the true and ancient doctrine touching faith and the Sacraments, and might apply a remedy to all heresies, and the other most grievous troubles with which the Church of God is now miserably agitated, and rent into many and various parts; yet even from the outset, this especially has been the object of its desires, that it might pluck up by the roots those laws of execrable errors and schisms wherewith the enemy hath, in these our calamitous days, oversown the doctrine of the faith, in the use and worship of the sacred and holy Eucharist, which our Saviour, notwithstanding, left in His Church as a symbol of that unity and charity with which He would fain have all Christians be mutually joined and united together. Wherefore this sacred and holy Synod, delivering here on this venerable and divine Sacrament of the Eucharist

that sound and genuine doctrine which the Catholic Church, instructed by our Lord Jesus Christ himself, and by His apostles and by the Holy Ghost, who, day by day, brings to her mind all truth (St. John xiv. 26; xvi. 13), has always retained and will preserve even to the end of the world, forbids all the faithful of Christ, to presume to believe, teach, or preach henceforth, concerning the Holy Eucharist, otherwise than as is explained and defined in this present decree.

"In the first place, the holy Synod teaches and openly and simply professes, that in the august Sacrament of the Holy Eucharist, after the consecration of the bread and wine, our Lord Jesus Christ, true God and man, is truly, really, and substantially contained under the species of those sensible things. For neither are these things mutually repugnant, that our Saviour himself always sitteth at the right hand of the Father in heaven, according to the natural mode of existing, and that, nevertheless, He be, in many other places, sacramentally present to us in His own substance, by a manner of existing, which, though we can scarcely express it in words, yet can we by the understanding illuminated by faith conceive, and we ought most firmly to believe, to be possible unto God; for thus all our forefathers, as many as were in the true Church of Christ, have most openly professed that our Redeemer instituted this so admirable Sacrament at the Last Supper, when, after the blessing of the bread and wine, He testified, in express and clear words, that He gave them His own very Body and Blood; words which—recorded by the Holy Evangelists, and afterwards repeated by St. Paul, whereas they carry with them that proper and most manifest meaning in which they were understood by the Fathers—it is, indeed, a crime the most unworthy, that they should be wrested by certain contentious and wicked men, to fictitious and imaginary tropes, whereby the verity of the flesh and blood of Christ is denied, contrary to the universal sense of the Church, which, as 'the pillar and ground of truth,' has detested as satanical these inventions devised by impious men; she recognising with a mind ever grateful and unforgetting this most excellent benefit of Christ. (1)

(1) Acts and Decrees of the Council of Trent, Sess. xiii., ch. i.

"Wherefore our Saviour, when about to depart out of this world to the Father, instituted this Sacrament, in which He poured forth, as it were, the riches of His divine love toward man, making a remembrance of His wonderful works (Ps. cx. 4); and He commanded us, in the participation thereof, to venerate His memory and to show forth His death until He come (1 Cor. xi. 26) to judge the world. And He would also that this Sacrament should be received as the spiritual food of souls, whereby may be fed and strengthened those who live with His life, who said: 'He that eateth me, the same also shall live by me' (John vi. 58); and as an antidote whereby we may be freed from daily faults, and be preserved from mortal sins. He would, furthermore, have it be a pledge of our glory to come, and everlasting happiness, and thus be a symbol of that one body whereof He is the Head, and to which He would fain have us members, be united by the closest bond of faith, hope, and charity, 'that we might all speak the same things, and there might be no schisms amongst us' (1 Cor. i. 10). (1)

"The most Holy Eucharist has, indeed, this in common with the rest of the Sacraments: that it is a symbol of a sacred thing, and is a visible form of an invisible grace. But there is found in the Eucharist this excellent and peculiar thing: that the other Sacraments have, then, first the power of sanctifying when one uses them, whereas, in the Eucharist, before being used, there is the Author himself of sanctity. For the Apostles had not as yet received the Eucharist from the hand of the Lord, when, nevertheless, Himself affirmed with truth that to be His own Body which He presented to them. And this faith has ever been in the Church of God, that, immediately after the consecration, the veritable Body of our Lord, and His veritable Blood, together with His soul and divinity, are under the species of bread and wine; but the Body, indeed, under the species of bread, and the Blood under the species of wine, by the force of the words; but the Body itself under the species of wine, and the Blood under the species of bread, and the soul under both, by the force of that natural connection and concomitancy whereby the parts of

(1) Acts and Decrees of the Council of Trent Sess. XIII. ch. ii.

Christ our Lord, 'who hath now risen from the dead to die no more' (1 Cor vi. 9), are united together; and the divinity, furthermore, on account of the admirable hypostatical union thereof with His body and soul. Wherefore, it is most true that as much is contained under either species as under both; for Christ, whole and entire, is under the species of bread, and under any part whatsoever of that species; likewise the whole (Christ) is under the species of wine, and under the parts thereof. (1)

"And because that Christ our Redeemer declared that which He offered under the species of bread to be truly His own Body, therefore has it ever been a firm belief in the Church of God—and this holy Synod doth now declare it anew—that by the consecration of the bread and of the wine, a conversion is made of the whole substance of the bread into the substance of the Body of Christ our Lord, and of the whole substance of the wine into the substance of His Blood; which conversion is, by the holy Catholic Church, suitably and properly called Transubstantiation. (2)

"Wherefore there is no room left for doubt that all the faithful of Christ may, according to the custom ever received in the Catholic Church, render in veneration the worship of latria, which is due to the true God, to this most holy Sacrament. For not, therefore, is it the less to be adored on this account, that it was instituted by Christ the Lord, in order to be received; for we believe that same God to be present therein, of whom the eternal Father, when introducing Him into the world, says: 'And let all the angels of God adore him' (Ps. xcvi. 7); whom the wise men, falling down, adored (Matt. ii. 11); who, in fine, as the Scripture testifies, was adored by the apostles in Galilee.

"The holy Synod declares, moreover, that very piously and religiously was this custom introduced into the Church, that this sublime and venerable Sacrament be, with special veneration and solemnity, celebrated every year, on a certain day, and that a festival; and that it be borne reverently and with honor in processions through the streets and public places. For it is most just that there be certain appointed holy days, whereon all Chris

(1) Ib., ch. iii. (2) Ib., ch. iv.

tians may, with special and unusual demonstrations, testify that their minds are grateful and mindful to their common Lord and Redeemer for a benefit so unspeakable and truly divine, whereby the victory and triumph of His death are represented; and so, indeed, did it behoove victorious truth to celebrate a triumph over falsehood and heresy, that thus her adversaries, at the sight of so much splendor, and in the midst of so great joy, of the universal Church, may either pine away (Ps. cxi. 10), weakened and broken, or, touched with shame and confounded, at length repent. (1)

"The custom of reserving the Holy Eucharist in the Tabernacle is so ancient that even the age of the Council of Nicæa (ch. xiii.) recognized that usage. Moreover, as to carrying the sacred Eucharist itself to the sick, and carefully reserving it for this purpose in churches, besides that it is exceedingly conformable to equity and reason, it is also found enjoined in numerous councils, (2) and is a very ancient observance of the Catholic Church Wherefore, this holy Synod ordains that this salutary and necessary custom is to be by all means retained. (3)

"If it is unbeseeming for any one to approach to any of the sacred functions unless he approach holily, assuredly the more the holiness and divinity of this heavenly Sacrament are understood by a Christian, the more diligently ought he to give heed that he approach not to receive it, but with great reverence and holiness, especially as we read in the apostle those words full of terror: 'He that eateth and drinketh unworthily, eateth and drinketh judgment to himself' (1 Cor. xi. 29). Wherefore, he who would communicate ought to recall to mind the precept of the apostle: 'Let a man prove himself' (1 Cor. xi. 28). Now ecclesiastical usage declares that necessary proof to be, that no one, conscious to himself of mortal sin, how contrite soever he may seem to himself, ought to approach to the sacred Eucharist without previous sacramental confession. This, the holy Synod

(1) Acts and Decrees of the Council of Trent, Sess. XIII., ch. vii.
(2) Council of Rheims, ch. ii. 10; Labbe, V., 1698; Council of Lateran under Innocent III., ch. xxvi.; Council of Ancyra, ch. vi.; Council of Agatha, ch. xv.
(3) Acts, etc., of Council of Trent, ch. vi.

hath decreed, is to be invariably observed by all Christians, even by those priests on whom it may be incumbent by their office to celebrate, provided the opportunity of a confessor do not fail them; but if, in an urgent necessity, a priest should celebrate without previous confession, let him confess as soon as possible. (1)

"Now, as to the use of this Holy Sacrament, our Fathers (2) have rightly and wisely distinguished three ways of receiving it. For they have taught that some receive it sacramentally only, to wit, sinners; others, spiritually only, those, to wit, who, eating in desire that heavenly bread which is set before them, are, by a lively faith 'which worketh by charity' (Gal. v. 6), made sensible of the fruit and usefulness thereof; whereas the third class receive it both sacramentally and spiritually—and these are they who so prove and prepare themselves beforehand as to approach to this divine table 'clothed with the wedding garment' (Matt. xxii. 11, 12). Now, as to the reception of the Sacrament, it was always the custom, in the Church of God, that laymen should receive the communion from priests; but that priests, when celebrating should communicate themselves; which custom, as coming down from an apostolical tradition, ought, with justice and reason, to be retained. And, finally, this holy Synod, with true fatherly affection, admonishes, exhorts, begs, and beseeches, through the bowels of the mercy of our God, that all and each of those who bear the Christian name would now, at length, agree and be of one mind in this sign of unity, in this bond of charity, in this symbol of concord; and that, mindful of the so great majesty and the so exceeding love of our Lord Jesus Christ, who gave His own beloved soul as the price of our salvation, and gave us His own flesh to eat, they would believe and venerate these sacred mysteries of His Body and Blood with such constancy and firmness of faith, with such devotion of soul, with such piety and worship, as to be able frequently to receive that supersubstantial bread, and that it may be to them truly the life of the soul, and the perpetual health of their mind; that, being invigorated by the

(1) Acts, etc., Council of Trent, Sess. XIII., ch. vii.
(2) St. Augustine against the Donatists; St. Prosper in the Book of Sentences

strength thereof, they may, after the journeying of this miserable pilgrimage, be able to arrive at their heavenly country, there to eat, without any veil, that same bread of angels which they now eat under the sacred veils."

This doctrine is clear and explicit, supported by Holy Writ and the uniform, unwavering testimony of tradition in all the Churches of the East and West. The Reformers did not at first dare to assail so well-known a truth; and, in their endeavors to set at naught the plain words of Scripture, no two of them agreed.

Our Lord instituted the Holy Eucharist at the Last Supper; but He had previously announced the great mystery, and made it a test, as it were, of fidelity to Him.

He had multiplied the loaves and fishes in the desert, and the people followed Him in throngs; but He sought to raise their minds to spiritual things. "Labor not for the meat which perisheth, but for that which endureth unto life everlasting, which the Son of man will give you." Even then they did not understand that He was to give them a food of an order they knew not They asked a sign, and He brought them back again to the same subject: "Amen, amen, I say to you: Moses gave you not bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is that which cometh down from heaven, and giveth life to the world." "They said, therefore, unto him: Lord, give us always this bread. And Jesus said to them: I am the bread of life: he that cometh to me, shall not hunger; and he that believeth in me, shall not thirst." . . . . "The Jews, therefore, murmured at him, because he had said: I am the living bread which came down from heaven." "Jesus therefore answered, and said to them: Murmur not among yourselves;" and, after declaring His mission from the Father, He repeated the declaration: "I am the bread of life. Your fathers did eat manna in the desert, and are dead. This is the bread which cometh down from heaven; that, if any man eat of it, he may not die. I am the living bread, which came down from heaven. If any man eat of this bread, he shall live forever: and the bread that I will give, is my flesh for the life of the world The Jews, therefore, strove among themselves, saying: How can

this man give us his flesh to eat? Then Jesus said to them Amen, amen, I say unto you: except you eat the flesh of the Son of man and drink his blood, you shall not have life in you. He that eateth my flesh, and drinketh my blood, hath everlasting life; and I will raise him up in the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him As the living Father hath sent me, and I live by the Father; so he that eateth me, the same also shall live by me. This is the bread which came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread shall live forever. These things he said, teaching in the synagogue, in Capharnaum."

Words could not be more stronger, or more clearly and distinctly stated and repeated. The manna eaten by the Israelites was but a figure of Him. That was eaten and gave a temporal life. His flesh and blood were to be eaten and drunk to give eternal life. This eating was to make a union between Him and the believer, so that the believer should live by Him as He lived by the Father. Seven times does He repeat the expression, "Eat me," "Eat my flesh," "Eat of this bread," and "This bread is my flesh." The Jews, as their murmurs showed, so understood it; but, instead of explaining or modifying His language, our Lord made it stronger and more emphatic; nor was it only the mass of the Jews who had often criticised His doctrine, and refused to follow Him, who were shocked; many of those who had hitherto listened to Him with eagerness, and had believed in Him, began to waver in their faith. "Many, therefore, of his disciples, hearing of it, said: This saying is hard, and who can hear it? But Jesus, knowing in himself that his disciples murmured at this, said to them. Doth this scandalize you? If then you shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth: the flesh profiteth nothing: the words that I have spoken to you are spirit and life. But there are some of you that believe not.'

He made it, in fact, a test of faith. This doctrine was vital—the spirit and life; the spirit quickening his whole teaching

"For Jesus knew from the beginning who they were that did not believe, and who he was that would betray him. And he said: Therefore did I say to you that no man can come to me, unless it be given him by my Father. After this many of his disciples went back, and walked no more with him."

He not only made no effort to recall them; but, as it were, sought to apply the test again.

"Then Jesus said to the twelve: Will you also go away? And Simon Peter answered him: Lord, to whom shall we go? thou hast the words of eternal life. And we have believed, and have known that thou art the Christ the Son of God. Jesus answered them: Have I not chosen you twelve; and one of you is a devil? Now he meant Judas Iscariot, the son of Simon: for this same was about to betray him; whereas he was one of the twelve."

The inference is irresistible that, although St. Peter spoke from his heart and answered for the belief of his brethren, yet that Judas did not believe, but remained hypocritically from sordid motives. And this whole discourse is at once linked with the scene at the Last Supper, where our Lord pointed out His betrayer, who sealed His destruction there by an unworthy communion (St. John vi. 27–72).

The institution of the Holy Eucharist, shadowed forth in the discourse at Capharnaum, is thus recorded by St. Matthew: "And whilst they were at supper, Jesus took bread, and blessed, and broke, and gave to his disciples, and said: Take ye and eat: This is my Body. And taking the chalice, he gave thanks; and gave to them, saying: Drink ye all of this. For this is my Blood of the New Testament, which shall be shed for many unto remissions of sins" (St. Matt. xxvi. 26–28).

St. Mark uses almost the same language: "And whilst they were eating, Jesus took bread, and blessing, broke, and gave to them, and said: Take ye, this is my Body. And having taken the chalice, giving thanks, he gave to them; and they all drank of it. And he said to them: This is my Blood of the New Testament, which shall be shed for many" (St. Mark xvi. 22–23)

St. Luke records it: "And taking bread, he gave thanks, and brake, and gave to them, saying: This is my Body which is

given for you: do this for a commemoration of me. In like manner the chalice also, after he had supped, saying: This is the chalice, the New Testament in my Blood, which shall be shed for you" (St. Luke xxii. 19, 20).

St. Paul, taught by our Lord himself, writes thus to the Corinthians: "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said: Take ye and eat: this is my Body which shall be delivered for you: this do for the commemoration of me. In like manner also the chalice, after he had supped, saying: This chalice is the New Testament in my Blood: this do ye, as often as ye shall drink, for the commemoration of me. For as often as you shall eat this bread and drink this chalice, you shall shew the death of the Lord until he come. Therefore, whosoever shall eat this bread or drink the chalice of the Lord unworthily, shall be guilty of the Body and of the Blood of the Lord. But let a man prove himself: and so let him eat of that bread, and drink of that chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Body of the Lord" (1 Cor. xi. 23–29).

The twelve apostles had assembled with our Lord to eat the Paschal Lamb, a type and figure of Him who was called by St. John the Baptist, "The Lamb of God," and by St. John the Evangelist, "The Lamb slain from the foundation of the world." The promise at Capharnaum is here fulfilled. He had promised to give His body to be eaten, and His blood to be drunk; and He here gives them under the form of bread and wine, saying: "This is my Body; this is my Blood."

Those who insist on taking the Bible without note or comment endeavor to explain these words to mean the very opposite of what they read—to put such a construction on them as would have satisfied the Jews at Capharnaum, and made them all His followers. Catholics take the words of Jesus Christ as they are plainly and distinctly given: so the Church has ever bid them take the words; and when, in these later centuries, sect after sect calls on them to reject the words in their plain and evident

meaning they answer firmly, with Saint Peter, turning to our Blessed Lord himself, who promised to abide forever with His Church, and they ask Him: "Lord, to whom shall we go? Thou hast the words of eternal life."

Catholics have, in favor of the real presence of Jesus Christ in the Holy Eucharist, the plain words of our Lord himself, as recorded by St. Matthew, St. Mark, St. Luke, and St. Paul; they have the unanimous consent of all Christian Churches of the East and West, as against those who, in the sixteenth century, revolted from the Latin Church, and, with Luther, maintained that the Body and Blood were really present, and the bread and wine also; or, with Calvin, that they were present in a spiritual manner only, but that the bread and wine remained bread and wine, or, with Zuingle, whose idea is now that of the mass of Protestants, that there is no presence at all—that it is all figurative. While they have been thus discordant, unsupported by the words of Scripture or the teaching of the Churches which introduced the faith, the Catholic, bowing to the teaching of the divine Founder of his faith, takes His words in simple faith, believing that He is God, and that He who created the world out of nothing who changed water into wine, could easily do all that His words imply.

The Holy Eucharist, as the Council of Trent notes, differs from the other Sacraments in its permanent character, in its existence apart from the act of imparting to the faithful.

The bread and wine are consecrated in the Holy Sacrifice of the Mass. This Sacrifice is the peculiar act of Divine Worship in the Church. The Holy Eucharist, consecrated in the Mass, is either then, or at other times, given to the faithful as a Sacrament.

We shall consider first the Sacrifice of the Mass.

THE HOLY SACRIFICE OF THE MASS.

Sacrifice consists in the oblation or offering of some sensible thing made to God, by a priest or lawful minister, to acknowledge, by the destruction or other change of the thing offered, the sovereign power of God, and His absolute dominion over all

creatures, and to render Him the homage due to His supreme majesty.

The public worship of God must be some distinctive act, peculiar to God alone, and instituted by God Himself.

Amid the errors and false ideas introduced among men in the sixteenth century, none has been more pernicious or fatal than that which overthrew the true notion of worship. Now, among the deluded followers of those various systems, public worship is generally confined to preaching. The instruction of the people in true religious knowledge is good, but it is not the worship of God. Prayer is not distinctive of public worship. They would fail to tell what was the essential element of public worship, as distinguished from prayer or preaching.

The Catholic has no such confusion of ideas. The great act of the public worship of God is, and always has been, sacrifice. All nations have recognized this. A victim was immolated, and consumed by fire or by the believers. Europe, Asia, Africa, and America show this belief to have been universal among men. Under the patriarchs, and under the Mosaic law, sacrifices were offered; and, under Moses, minute regulations were given in regard to them, and to the priesthood, who alone were empowered to offer them. These sacrifices were, in themselves, inefficient as becoming adoration of God; they could not, in themselves, wash away sin, or reconcile man to God. They were but types and figures, deriving all their efficacy from the Sacrifice of the Messias, who was one day to come and offer Himself for the salvation of the world. The victims offered, representing man doomed to death by sin, were substitutes for that great victim. The Paschal Lamb, a sacrifice not offered in the temple, but in each house, also foretokened the same victim—the Lamb of God.

God zealously maintained public worship as a debt due to Him from man. It is a debt which man must pay as God wishes, and man can not of himself fix the manner or form. Under the Old Law, sacrifice was offered only before the ark of the covenant, in the tabernacle, and after its erection, in the temple. The Samaritans did, indeed, erect another temple on Mount Garizim; but though they offered the sacrifices appointed by the law, and even

had fallen priests of the house of Aaron to offer them, all their sacrifices were rejected by God. When the Samaritan woman referred the matter to our Saviour, He answered distinctly: "Salvation is with the Jews." All that the Samaritans did availed not to salvation.

Divine worship must be instituted by God—offered when, and where, and by whom God institutes. Any human will or private judgment is excluded.

Under the New Law we must look for the same conditions There must certainly be a sacrifice as the public worship of God it must be of divine institution. It must be connected with the Sacrifice of our Lord on the Cross, and be more than a mere type, as the Jewish sacrifices were; for the New Testament is superior to the Old.

The Sacrifice of the Mass is an offering made to God of the Body and Blood of Jesus Christ, under the sensible appearance of bread and wine, by Jesus Christ Himself, our invisible High Priest, and that, through the ministry of the priests of His Church, lawfully consecrated and empowered by Him for that office; in which offering the bread and wine are, by the almighty power of God, really and substantially changed into the Body and Blood of Christ, and by the separate consecration of the two different species of bread and wine, the death of Jesus Christ is mystically represented.

The Sacrifice of the Mass is the Sacrifice of Calvary—not repeated, for Jesus Christ dieth now no more; but shown forth until He comes. Time is, as it were, annihilated. Jesus Christ, as High-Priest, offers His Body and Blood to His Eternal Father as a sacrifice of adoration, homage, thanksgiving, and also of atonement and impetration.

This idea of the Eucharistic Sacrifice is plainly expressed, from the days of the apostles. St. Paul, and, soon after, St. Ignatius Bishop of Antioch, speak of the Christian altar (1 Cor. ix. 13; St. Ignatius ad Philippenses). St. Justin Martyr, in his dialogue with Tryphon, designates the Eucharist a sacrifice, and observes that it was of this sacrifice of the Christians, which is offered up in every place, that Malachias prophesied. St. Irenæus and Ter

tullian, in the same second century, also speak of it as a sacrifice and each succeeding age increases the number of witnesses. A very ancient Irish treatise on the Mass, supposed to be coeval with the introduction of Christianity, says: "Another division of that pledge which has been left with the Church to comfort her, is the Body of Christ and His Blood, which are offered upon the altars of the Christians—the Body, even, which was born of Mary, the Immaculate Virgin, ... and sits upon the right hand of the Father in heaven. . . . . It is that Body, the same as it is in this great glory, which the righteous consume off God's table, that is, the holy altar."(1)

The form of the Mass, in word and rite, is worthy of the awful conception of this Sacrifice. It is the most ancient document of Christendom; and though schism rent from Catholic unity many of the Eastern Churches, the Mass has been maintained in all, different in language and vestments, but so uniform in the idea and essential parts, that the most ignorant at once recognizes it.

The central point of the Mass is the consecration of the bread and wine. This is the Sacrifice. The Communion of the priest and people consummates the Sacrifice.

THE PLACE OF THE SACRIFICE.

THE ALTAR. The Mass, according to the institution of the Church, must be offered upon an altar. All the liturgies recognize this, and from the days of the apostle the term was used. 'For the first three centuries, the altar was more generally though not always, of wood; this is evident from a variety of testimonies. Tradition has handed down the altar in the form of a wooden table, upon which St. Peter, as it is said, was accustomed to offer up the Eucharistic Sacrifice of the Mass, in the house of the patrician Pudens, at Rome, where it is still preserved with much respect in the church of St. Pudentiana. St. Athanasius, St Optatus of Milevi, and St. Augustine, also notice altars of wood in speaking of the ravages of the

(1) See the whole extract in O'Curry's Lectures on the Manuscript Materials of Ancient Irish History, p. 377.

Arians. (1) From the earliest times, however, it is certain that it was customary to celebrate Mass in the catacombs, upon the tombs of the apostles and martyrs, not only at Rome, but in every other portion of the Church of Christ. The slab of marble which covered the sepulchre, was made to serve as the altar table, and the low-browed arched recess that spanned it merely left sufficient space for the priest to perform the sacred Eucharistic mysteries. When the altar, as occasion happened, was not the tomb of a martyr, it was sometimes of an oblong cubic figure, and, for almost fourteen centuries, it has been a universal custom to have that part of the altar on which the Eucharist is consecrated, of stone or marble."

When the Christians were at last enabled to practice their religion openly, churches were erected as temples for divine worship, and in these the altar was placed directly over the tomb of the martyr in the catacombs. Where this could not be done, some portion of the relics of a saint was invariably enclosed in it, and this usage prevails to the present day, the altar stone on which the chalice is placed having relics in it. "Not only did this custom call to the remembrance of the faithful, the brethren whose souls are described by St. John as reposing under the mystic altar of heaven (Apoc. vi. 9), but it furnished them with an admonition of their duty to lay down their lives like the martyrs, if required, in the profession of the faith of Him who was crucified for their redemption."

THE SANCTUARY. The part of the church where the altar is, is the sanctuary, which is cut off from the rest of the church by a railing or screen; the latter, in the Greek Church, still hides the priest during much of the Mass. In the West it was gradually made more open, often in the form of the beautiful rood-screens, and finally became a mere railing.

THE NAVE, or main body of the church, is for the use of the faithful.

THE ADORNMENT AND SERVICE OF THE ALTAR. The table of the altar is covered with a linen cloth. As early as the year 370.

(1) St. Athanasius, Epist. ad solit. vitam agentes; St. Optatus, contra Parmen. Lib vi.; St. Augustine, Ep. i. ad Bonif.

St. Optatus, of Milevi, mentions this practice as one everywhere observed; and the Sacramentary of St. Gelasius has a form for blessing the linen cloths set apart for this use. For more than a thousand years a custom has prevailed universally, throughout the Latin Church, of having the altar at all times overspread with this altar-cloth. Over this, at the celebration of the Mass, is laid a second species of altar-cloth, called the corporal; this was originally large enough to cover the whole altar, but is now reduced so that it covers only the part immediately before the priest.

"No sooner did the Christian religion behold the erection, for her service, of those sumptuous edifices which Constantine reared throughout his empire, than her altars became the principal object of devotion and ornament. (1) The altar was overshadowed by a canopy resting on four pillars, and surmounted by a cross. In this dome-like structure hung a silver vessel, often in the form of a dove, in which the Blessed Sacrament was kept. In time this vessel took its present shape, that of the cup of the manna, on Jewish coins, and received the name of the canopy, ciborium, though its proper term is PYX; while the canopy in which it is kept became the tabernacle, an ornamental repository rising from the rear of the altar table, directly before the priest. In Italy the tabernacle is called by the old name, ciborio.

"The early Christians used lamps to give splendor to the sacred institution, as we see in Acts XX. 7, 8, and also for light; when they were forced to offer their sacred rites in the catacombs, amid the gloom of those subterranean recesses, they required light; but, as oil was not so easily carried, they first introduced candles made of WAX, which the world soon borrowed from the Church After peace was acquired, these candles and lamps were still retained to shed splendor and brilliancy around; and, by the use of perfumed oil and WAX, a sweet fragrance was diffused through the church The use of candles is retained to this day as a symbol of joy, a type of faith, and of the good example which we should give—a figure used by our Lord himself—and also to remind us of those heroic early Christians who first introduced

(1) Rock's Hierurgia, 788

them. On our modern altars there are by rule six candles, three on each side of the tabernacle. These should properly be of wax, and all the blessings of candles in the Church service, on Candlemas day and Holy Saturday, refer to the material as the product of bees. Flowers and vases were not forgotten by the ancient Christians, in the decoration of their churches, and were used especially on their altars. St. Jerome praises Nepotian for his zeal in bestowing these floral decorations on churches.

"All antiquity show the reverence paid to the altar. This did not consist only in the language used; it was manifested in other ways. From time immemorial, Latins, Greeks, and Orientals have been accustomed to bow to the altar on entering the church. From this respect felt towards the altar, as the shrine of our Lord in the Blessed Sacrament, the church became an asylum. As at the temple of Jerusalem a laver stood in the court, a vase of blessed or holy water stood at the entrance of the Christian church, and each one entering signed himself with it, with the sign of the cross, to mark the purity of heart and conscience that should characterize all who entered there."

The Chalice and Paten. For the celebration of the Mass, the priest has a chalice, now generally of silver or gold, or plated with those metals, and a paten, a plate of the same material. These are solemnly blessed and anointed for the use of the altar, and are kept and handled with the greatest reverence, as we have seen in the ordination service.

The Host. Our Divine Redeemer, in instituting the Holy Eucharist, used unleavened cakes. This is a fact concerning which no doubt can be entertained for a moment, as the Evangelists all concur that it was the first day of the azymes, or unleavened bread. Hence, the Latin Church has, from time immemorial, employed unleavened bread for the Host. This is made thin and circular, and bears upon it either the figure of Christ or the initials I. H. S. The Maronites and Armenians also use unleavened bread, though the Greek Church has come to use leavened. The expression in the Apocalypse: "To him that overcometh, I will give the hidden manna, and I will give him a white counter and, in the counter, a new name written" (Apoc. ii. 17), is a

beautiful allusion to the Host used in the Mass. Indeed, the Catholic doctrine of the Eucharist can alone give sense and meaning to this passage.

THE FORM OF THE MASS.

The form of the Mass is known as the Liturgy, and this term is used by Saint Luke in Acts xiii. 2, where our English translation has: "And, as they were *ministering* to the Lord, and fasting." Erasmus translates it "sacrificing," the evident allusion being to the sacrifice of the Mass, the custom of offering which fasting has now become a rule.

"In the absence of history, both religion and decorum would prevent our supposing, even for an instant, that the Apostles did not observe any certain rites in offering up the Eucharistic Sacrifice. Undoubtedly, they were unanimous in agreeing with Saint Paul, who admonished the Corinthians to "Let all things be done decently and in order." St. John, in the Apocalypse (i. 10–13, iv. 2–4, v. 1–12, vi. 9, 10, viii. 3, 4), gives an idea of the Mass as offered. We behold an assembly presided over by a venerable pontiff, seated on a throne, and encircled by twenty-four ancients or priests. The white robe, the garment reaching to the feet, together with the golden girdle, are enumerated as sacerdotal vestments; the harps, the canticles, and a choir, gave the aid of music to the solemn rite; of the instruments employed in sacrifice, an altar, golden candlesticks, a golden censor with its fire and smoking incense, and the sealed book, are specifically mentioned. There is present a lamb, as it were slain, hence a victim, standing as a priest; yet to him divine honors and supreme adoration are exhibited by every creature in heaven and on earth." (1) He is, therefore, at once, Priest, Victim, and God.

In the earliest ages of the Church, St. Irenæus, in the year 167, remarks: "Either St. John, in order to shadow forth the glory and the splendor of the adoration which all the choirs of angels and saints are continually exhibiting to God within His sanctuary of heaven, must have used an imagery and language descriptive of the ceremonial practiced by the Christians of his time, in

(1) Rock's Hierurgia, pp. 263-5.

their assemblies on the Lord's day; or else the liturgy of the Holy Sacrifice, or the Mass, must have been modelled according to the vision of that favorite disciple of our Lord." (1)

In either case, the Liturgy or Mass bears deeply impressed upon it the type of apostolical institution.

We can scarcely doubt that our Lord, directing them to offer the Holy Sacrifice, in the words recorded by the Evangelists, gave the definite form after His resurrection. No one who reads the Jewish rite for offering the Paschal Lamb, even as now practiced, with the additions and changes caused in eighteen centuries, can fail to see that the Mass was drawn up by one to whom that rite was familiar. There are resemblances so striking, that it is impossible that the Mass could have assumed its present form long after the Christians became distinct from the Jews. The chant of the Preface is said to be one used in the service of the temple; its form is found in the Paschal service. The existence of a definite form seems indicated in St. Paul's charge to St. Timothy: "Hold the form of sound words, which thou hast heard of me, in faith, and in the love which is in Christ Jesus" (2 Tim. i. 13). (2)

St. Justin Martyr, about the year 150, has left us an interesting description in the first of his apologies addressed to the Emperors Antoninus Pius and Marcus Aurelius. "To him who presides over the brethren is presented bread and a cup of water and wine, which he, taking, gives praise and glory to the Father, through the name of the Son and of the Holy Ghost, and returns thanks, in many prayers, that such gifts have been vouchsafed to us. These offices being duly performed, the whole assembly in acclamation answers, 'Amen;' then the ministers, whom we call deacons, give to each one present, to partake of the blessed bread, and the wine and water, and take some to the sick. This food we call the Eucharist, of which they alone are allowed to partake who believe the doctrines taught us to be true, and have been washed by baptism for the remission of sins, and unto regeneration. Nor do we take these gifts as common bread and com

(1) Ib., p. 266, citing St. Irenæus adversus Hær. Lib iv., c. xvii., xviii.
(2) Form of Service for the Two First Nights of the Feast of Passover. New York 869, p. 28

mon drink; but in the same manner as our Saviour, Jesus Christ, incarnate by the word of God for our salvation, took flesh and blood, so we have been taught that the food wherewith, by change, our blood and flesh are nourished, being blessed by the prayer of His word, becomes the flesh and blood of that very incarnate Jesus." (1)

The Mass was said, in the East, in Syriac, Chaldaic, Armenian, and Coptic; and, through most of the Roman Empire, in Greek; and, in the West, in time, universally in Latin. These languages have been retained. Latin became a general language, and the modern tongues are undergoing such constant changes, that the Church wisely adheres to the Latin, which all of any education can understand, and those who have not acquired a knowledge of the language, by means of their prayer-books and custom, readily distinguish and follow. Where other languages have been tried, they soon became obsolete, and were gladly abandoned for the more general language, Latin.

The Mass, as preserved in the oldest Sacramentaries of Gelasius and St. Gregory the Great, in the Bobbio Missal, in the ancient Irish treatise on the Mass, is identical in its main features with that now universally used in the Church.

The High Mass is preceded by a ceremony, which has its counterpart in the aspersions of the Mosaic law. This is the sprinkling of the congregation with blessed or holy water. The priest comes out in alb, and intones an anthem from the fiftieth Psalm: "Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed;" though, in the Paschal season, another anthem from the forty-seventh chapter of the prophet Ezechiel is substituted, beginning: "I saw water flowing from the right side of the temple." The priest then descends the aisle, sprinkling the congregation. When he returns to the foot of the altar, he repeats several versicles, and concludes with this prayer: "Hear us, O Holy Lord, Almighty Father Eternal God, and vouchsafe to send Thy holy angel from heaven, to guard, cherish, protect visit, and defend all who are assembled in this place. Through Jesus Christ, our Lord. R. Amen."

(1) St. Justin, Apologia 1; Hagæ Comitum, 749, pp. 82, 83.

The priest then returns to the sacristy, and assuming the chasuble, (1) the sacrificial robe, he enters the sanctuary, preceded by at least a clerk; he carries in his hand the chalice, covered with the paten, on which lies a host, the whole concealed beneath the veil, which corresponds to the color of the chasuble.

High Mass is the Liturgy celebrated by the priest or bishop, with some solemn ceremonies omitted in Low Mass. Where the officiant is attended by a deacon and subdeacon, it is called a Solemn High Mass, and Pontifical, if a bishop officiates. In these Masses the responses are chanted by the choir, which also sings the Gloria in Excelsis and the Nicene Creed. In a Low Mass the responses are made by an acolyte or clerk.

After placing the chalice on the altar, and opening the missal, the priest makes the sign of the cross, and begins the first part of the Mass, called the Mass of the Catechumens.

✠ In the name of the Father, and of the Son, and of the Holy Ghost. An antiphon, from the forty-second Psalm, "I will go in to the altar of God." R. "To God who giveth joy to my youth," is followed by the whole of that psalm, said responsively, and closed, as psalms almost universally are, with the doxology. Then the antiphon is repeated, and the versicle, "Our help is in the name of the Lord," is responded to, "Who made heaven and earth."

Then, bowing his head, the priest repeats the general confession: "I confess to Almighty God," etc., acknowledging his sins before heaven and earth, and striking his breast in sign of contrition, beseeching all the blessed in heaven and his brethren on earth to pray to the Lord our God for him.

The response is solemn: "May Almighty God be merciful unto thee, and, forgiving thee thy sins, bring thee to everlasting life. Amen."

The acolytes then make the same confession, and the priest responds. After the Amen, he pronounces the priestly form. "May the Almighty and merciful Lord grant us ✠ pardon, absolution, and remission of our sins."

Then follow versicles and responses of Scriptural origin, closing

(1) For explanations of vestments, see Holy Orders.

with a versicle that occurs constantly in the Church service "The Lord be with you," a blessing which includes all others, to which the people always reply, "And with Thy spirit," to show that the divine aid and presence we seek is rather for our soul and its good, than for the body and material prosperity.

Then the priest, joining his hands, says: "Let us pray," and ascends the steps to the altar, reciting another prayer to be cleansed from sin, so as to approach with pure mind to the holy of holies. Our Lord, who praised the publican in the temple, confessing his sins and striking his breast, surely instituted this.

He bows down and kisses the altar, praying to God to forgive his sins through the merits of the saints whose relics are there.

In High Masses the priest blesses incense and incenses the altar, renewing the daily rite of the priests of the Old Law, offering incense to the Lord.

A short prayer, called the Introit, generally a passage from Scripture, follows. So far, the words have been Latin, except the response, Amen, from the Hebrew. The third of the languages set upon the cross follows. "Kyrie eleïson, Christe eleïson, Kyrie eleïson," are thrice repeated, meaning, in Greek (*Κυριε ελεησον, Χριστε ελεησον*), "Lord, have mercy, Christ, have mercy," and being an appeal to the Father, Son, and Holy Ghost for forgiveness. This has been thus far the sole burthen of the prayers—a prolonged cry for mercy and pardon.

Then hope fills the heart, and as though like the world which had groaned for four thousand years under the yoke of sin, he hears the chant of the angels, the priest stands before the altar with extended arms, and intones that canticle begun by the angels: "Glory be to God on high!" It is the most magnificent hymn of praise, and contains, perhaps, the sublimest thought that ever was conceived, thanking God—not for His benefits to man, creation, redemption, the promise of heaven, but thanking Him for His own glory, man forgetting self to think only of God and His attributes. Yet, even amid this joy, the cry for mercy wells up, as if not the holiest joy could cause man to forget his misery.

Then follow the Collects of the day, prayers which, for con

ciseness of form, richness of expression, and depth of meaning have never been equalled. Familiar to many Protestants, as translated in the Book of Common Prayer, these Collects have been greatly admired to this day, and the attempts to imitate them have always shown the weakness of the origin of the innovators. After the Collects, the priest reads a part of Scripture taken from the Epistles, Acts, or Apocalypse, or from the sapiential or prophetic books of the Old Testament, and, on some occasions, from others. After responding, "Thanks be to God," at the close of the Epistle, the clerk or acolyte goes up to the altar, and takes the missal, which has hitherto been on the right side of the altar, descends to the foot of the steps, kneels, and takes it up to the left or Gospel side, as if to show that the light of faith, rejected by the Jews, had been carried to the Gentiles. Then the people rise, while the priest, after the "Munda cor meum," a prayer that his heart and his lips may be cleansed, so that he may worthily announce the Gospel, goes to the Gospel side, and, making the sign of the cross on his forehead, lips, and breast, reads the Gospel of the day—a selection from one of the four Evangelists. And, out of respect, the faithful always rise in any service when a part of the Gospels is read.

The selections of the portions for the Epistles and Gospels of the year, now in use in the Church, is very ancient, and was based on the custom of the Jews. The present selections are said to have been arranged by St. Jerome, about the year 876, at the request of Pope Damascus.

Between these selections from Holy Writ are said the Gradual, Tract, and sometimes a hymn, called a Prose or Sequence. (1) In Solemn Masses the priest again incenses the missal and altar, and the deacon, after receiving the priest's blessing, chants the Gospel at the Gospel side, an acolyte standing with lighted candles on either side of the subdeacon, who holds the book of the Gospels.

The priest closes the Gospel, saying: "May our sins be blotted out by the words of the Gospel;" to which the acolyte responds

(1) There are four: "Victimæ Paschali," at Easter; "Veni Sancte Spiritus," at Pentecost; "Lauda Sion," at Corpus Christi; and the celebrated "Dies Iræ," at All Souls

"Praise be to Thee, O Christ." In Solemn Masses, the deacon carries the book to the priest, who kisses it, and is incensed by the deacon. After this the celebrant, standing before the middle of the altar, recites the Nicene Creed, an ancient profession of faith, as adopted by the Councils of Nice and Constantinople, during which priest and people stand, but kneel at the words: "And He was made man." The Creed closes with the beautiful "The Lord be with you." As long as the Discipline of the Secret was enforced, this was the period at which the Catechumens were dismissed from the assembly, terminating the Mass of the Catechumens—the word mass, missa, coming from *dimissio*. All who were not baptized, and all penitents, except those who had been really pardoned, were prohibited from attending the rest of the Sacrifice. (1)

The Mass of the Faithful begins with the Offertory, a selection of Scripture, varying with the day. At Low Mass, the priest here unveils the chalice, and unfolds the corporal, the deacon and subdeacon assisting at High Mass; then, taking the paten with the host, the priest elevates it with both hands, saying this prayer, in which he anticipates the great action, and offers the host, not as it is, but as it is to become:

"Accept, O Holy Father, almighty and eternal God, this unspotted host, which I, Thy unworthy servant, offer unto Thee, my living and true God, for my innumerable sins, offences, and negligences, and for all here present; as, also, for all faithful Christians, both living and dead; that it may avail both me and them to life everlasting."

Laying the host on the corporal, the priest, or, in High Masses, the deacon and subdeacon, pour wine and a little water into the chalice, and, making the sign of the cross over it, he prays that we may become partakers of Christ's redemption, as He vouchsafed to become partaker of our human nature. Then he offers the chalice solemnly to God, in this impressive prayer: "We offer

(1) The Discipline of the Secret, which is of Apostolic origin, enacted that the faithful, in general, should conceal the Creed, the Sacraments, and the Holy Sacrifice of the Mass, from all knowledge of the uninitiated; and the priesthood were required to convey the substance and formularies of the Liturgy, by word of mouth. They were prohibited from writing them. Emanuel a Schelstrate, De Disciplina Arcani, Rome, 1685

unto Thee, O Lord, the Chalice of Salvation, beseeching Thy clemency, that it may ascend before Thy divine Majesty, as a sweet odor, for our salvation, and that of the whole world." Then follow prayers, beseeching God to look favorably upon the Sacrifice to be offered to Him; and, in High Masses, the offerings and the altar are here incensed. Proceeding next to the Epistle side of the altar, the priest washes the tips of his fingers, reciting the beautiful twenty-fifth Psalm, beginning with the sixth verse.

Renewing the offering once more, he turns to the people and says: "Brethren, pray that my and your Sacrifice may be acceptable to God the Father"—that the faithful may not consider themselves mere spectators, but may remember that it is their Sacrifice also. They reply in this sense: "May the Lord receive the Sacrifice from thy hands, to the praise and glory of His name; to our benefit, also, and that of all His holy Church." A varying prayer with the day is then recited in a low tone, whence it is called Secret. Raising his voice at the close, he pronounces these words: "World without end," followed by his usual salutation: "The Lord be with you." As the most solemn part of the Mass is now rapidly approaching, he again calls on the people to collect their thoughts by the words: "Lift up your hearts." The clerk replies for the people: "We have lifted them to the Lord. Let us give thanks to our Lord God." "It is meet and just," reply the people.

Then the priest intones, with a peculiar chant, the Preface, a prayer of most ancient form, varying slightly in some of the Masses, but always ending: "Holy, holy, holy, Lord God of Sabaoth! heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest."

This solemn part of the Liturgy is the same in the Latin and Oriental rites, and is especially described in the ancient document, the Apostolical Constitutions. The bell is rung at its close, to call attention again to the solemn act about to be performed.

The Canon of the Mass then begins, and closes with the Pater Noster. It opens with a prayer to God to accept and bless this

holy, unspotted Sacrifice, which is offered for the holy Catholic Church, its peace, its preservation, unity, and good government; for the Pope and all who profess the Catholic faith. The priest prays then secretly for any for whom he specially offers the Sacrifice, and continues in these words, which indicate the share the people should take in the Sacrifice: "Be mindful, also, of all here present, whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee, this Sacrifice of praise for themselves, their families, and friends—for the redemption of their souls, for the health and salvation they hope for—and who pay their vows to Thee, the eternal, living, and true God." Then, to illustrate the Communion of Saints, it is said to be offered: Communicating with and honoring the Blessed Virgin and many illustrious saints of various ages, "by whose merits and prayers, grant," the priest asks of God, "that we may be always defended by the help of Thy protection." Then, after renewing the oblation, he proceeds to rehearse the institution of the Blessed Sacrament, and consecrates the host, using the words of Christ. Then a hush, more eloquent than words, a silence of awe, falls upon the church; the music ceases; all kneel in silent adoration. "To excite his own devotion, let each one occupy his mind with the real, though shrouded, presence of Jesus, now throned upon the altar, around which cherubim and seraphim are kneeling lowly down in worship." Nor should he forget that this is really the Sacrifice; Jesus Christ stands here as high-priest, offering His Body and Blood for our sins, and we should offer it through Him to the Eternal Father, that we may venture to approach in spirit the throne of His awful Majesty. Then we offer it to render to God all the adoration, homage, awe, veneration, and worship that are His due; to thank Him for His infinite attributes; to thank Him for the glory bestowed on His Divine Son, and for all that Jesus Christ suffered for love of us; to thank Him for the glory of the sacred humanity, and all the graces and glory bestowed on His Blessed Mother and all the Saints; for all the graces bestowed on mankind, especially on ourselves, who are so often ungrateful, and to beg new graces, and, above all, the grace of final perseverance for ourselves and all dear to us. Then the

priest consecrates the wine, again using the words of Jesus Christ and again all bow in silent prayer.

This is a moment in a Catholic church which never fails to impress deeply every religious heart, no matter how prejudice may have biased it against the true faith. To many it has come as a revelation of what worship really is.

Again, the priest offers this "Pure Victim, this holy Victim, this unspotted Victim, the holy Bread of Life everlasting, and Chalice of perpetual salvation." He prays that God who vouchsafed to look on the sacrifices of Abel, Abraham, and Melchisedech will look on this holy Sacrifice and unspotted Victim—the Divine Lamb; and he prays that God would command it to be carried by the hands of His holy Angel to His altar on high, in the sight of His divine Majesty; and that all who shall receive this most sacred Body and Blood may be filled with every heavenly grace and blessing.

Then follows a special prayer for the dead, soliciting for them a place of refreshment, light, and peace. Then he prays for all present, that God would associate them in His glory with the illustrious saints who are named in the diptych, "not in consideration of our merit, but of thy own gratuitous mercy. Through Christ our Lord, through whom, O Lord, thou dost always create, sanctify, quicken, bless, and give us all these good things. Through Him, and with Him, and in Him, is to Thee, God the Father Almighty, in the Union of the Holy Ghost, all honor and glory."

Then the Our Father is solemnly chanted by the priest; the clerk saying the last petition, which the priest takes up, asking that we may be delivered from all evils of soul and body. He then prepares to complete the Sacrifice by partaking of the Victim offered, and wishing the people peace, saying: "The peace of the Lord be ever with you." He breaks the host, and, putting a small part in the chalice, pronounces the following prayer: "May this mixture and consecration of the Body and Blood of our Lord Jesus Christ be to us, who receive it, effectual to life everlasting." Then, recalling the Paschal Lamb, and the epithet based on it, he says, striking his heart: "Lamb of God, who

takest away the sins of the world, have mercy on us!" This he repeats thrice, substituting the last time the petition, "Give us peace!"

Extending this prayer for peace, he prepares for his Communion, praying by virtue thereof to be delivered from all his iniquities, and to be made to adhere to the commandments of God, and never to be separated from him. And, confessing his unworthiness, he asks that his Communion may not turn to his condemnation, but may be a safeguard and remedy of soul and body. Then taking the Host in his hands, he says: "I will take the bread of heaven, and call upon the name of the Lord;" and, striking his breast, he says, almost in the words of the Centurion (St. Matt. viii. 8), "Lord, I am not worthy that thou should enter under my roof; but only say the word, and my soul shall be healed."

Then, reverently taking both parts of the Sacred Host in his right hand, and signing with it the sign of the cross upon himself, he says: "May the body of our Lord Jesus Christ preserve my soul unto life everlasting;" and then receives the Holy Communion. After a short meditation on the stupendous mystery, he uncovers the chalice, adores the Sacred Blood, and, gathering on the paten any fragments of the host, puts them in the chalice, and, taking it in his hands, he recites the 13th verse of the 115th Psalm, and receives the Precious Blood, saying: "The Blood of our Lord Jesus Christ preserve my soul unto life everlasting."

The acolytes then ascend to the Epistle side of the altar, and wine is poured into the chalice, which the priest then drinks, with an appointed prayer. A second ablution is also made, in which the wine is poured over the tips of the fingers which have touched the sacred species.

If any of the faithful are to communicate, they approach the railing at the priest's Communion, and the acolytes then kneeling at the side of the steps, say the Confiteor. The priest, turning, pronounces the Misereatur and Indulgentiam, and opening the tabernacle, takes out the pyx or ciborium, and, descending to the altar-rail, gives Communion to each one, saying: "May the body of our Lord Jesus Christ preserve thy soul to life everlasting."

After the ablutions, the acolytes restore the missal to the Epistle side, and the priest reads the Communion, and the Post Communion, which vary from day to day. Then, after the usual salutation, he says, still turned toward the people: "Go, it is the dismissal," or, on some occasions: "Let us bless the Lord." Then, bowing before the altar, he prays that the Sacrifice which he, though unworthy, has offered, may be acceptable to the Holy Trinity, and be a propitiation for himself and for all in whose behalf he offered it.

Then, looking up to heaven, he invokes the blessing of Almighty God—Father, Son, and Holy Ghost—upon them. The Mass concludes by the opening portion of the Gospel of St. John, recited at the Gospel side; though, if the Gospel of the day has been displaced by any feast in the earlier part of the Mass, it is now recited. At its close, the acolyte responds: "Thanks be to God." The priest, taking the chalice, paten, and veil, descends from the altar, and re-enters the sacristy.

Such is the grand Christian Liturgy, the Mass; addressed entirely to God Himself; Scriptural and sublime in all its parts; a form in which man is nothing, presumes nothing, recognizes his sinfulness, and appeals constantly for God's mercy. No man-made creed ever devised a liturgy so overpowering, so worthy of the Creator, so fitted to man's wants.

When carrying out the Communion of Saints, Masses offered for the soul of the departed Christian, either lying in the church before God's altar, or resting in his silent grave, the vestments are black; the opening Psalm, the Gloria in Excelsis are omitted. The Agnus Dei concludes with the words, "Give them rest," and the prayer for peace is not said, nor is a blessing given, while, before the Gospel, the mournful sequence, Dies Iræ, thrills every heart. The Jewish sacrifices for the dead and the Kaddisch have inspired this form; and as the Kaddisch was offered on the seventh and thirty-first day, and the yearly anniversary, so the Church has her week's mind, her month's mind, and her anniversary Masses for her children.

THE HOLY EUCHARIST AS A SACRAMENT.

There are three classes of communicants: some receive the Sacrament only; such are those sinners who dread not to approach the holy mysteries with polluted lips and depraved hearts, who, as the apostle says: "Eat and drink unworthily." They indeed eat and drink judgment to themselves. Others are said to receive the Holy Eucharist in spirit only: they are those who inflamed with a lively faith that worketh by charity, participate in desire of this celestial food, from which they receive, if not the entire, at least a very considerable fruit. Lastly, there are some who receive the Holy Eucharist both spiritually and sacramentally: those who, according to the advice of the apostle, having first proved themselves, approach this divine banquet, adorned with the nuptial garment, and derive from it, in a greater or less degree, superabundant graces which are contained in this Sacrament.

When the faithful believer wishes to receive the Blessed Sacrament, he prepares, by proving himself, cleansing his conscience by the Sacrament of Penance. On the morning of Communion he proceeds, fasting from midnight, to the church, in becoming attire, and, when the bell rings at the priest's Communion, goes up to the railing, which becomes the Holy Table; gloves are removed, and the cloth is raised to prevent any particle from dropping. By special and fervent prayers he excites in his heart contrition and detestation for sin, faith in the real presence of Him whom he is soon to receive, an earnest desire to be united with his Lord.

Then, recalling the warning of our Lord, that we can not have life everlasting unless we, in this Sacrament, eat His sacred flesh and blood, and His promise to abide with those who worthily receive it, the faithful Christian, dispelling the fear that such a favor inspires, receives his Lord.

"The moment of Communion," says a pious writer, "is different from any other moment of our lives. Then we may truly exclaim: My God and my all! When we communicate, God himself is present in our little hearts, as our friend and spouse. Nothing

can be more intimate than the union that then takes place between the Creator and His creature. It is more like the Incarnation of the eternal Son of God in the womb of the Blessed Virgin than anything else. The same Son of God, the Holy One that was born of the spotless Virgin, comes into our hearts in the Sacred Host. Think of all that is most beautiful and most precious in the world, of all the riches of the whole universe, of all the glory of heaven, and you have, as yet, but a faint idea of the wealth of a soul that has received Holy Communion. Such a soul possesses not only earth and heaven, but the Lord and Maker of heaven and earth. It is a mystery which almost baffles thought." (1)

We can, therefore, easily understand why all manuals of devotion urge, what the slightest reflection would teach all, that some time should be spent, after receiving Holy Communion, in thanking God for such a gift; in adoring the Saviour, whom we have received; in expressing sorrow for our sins, which caused Him such suffering, and are, in themselves, so base and ungrateful and in imploring, for ourselves and all others, grace to be faithful to Him to the end.

The Holy Communion is given to the sick. A rule of the Church requires that all should receive it at Easter; and those who neglect to do so, forfeit their membership in the Church. In Catholic countries, the parish priest, after Easter, goes in a procession to the houses of his sick parishioners, to give them the Communion which they are unable to go up to the temple to receive. When the last illness stretches the Catholic on his bed of death, the Holy Communion is again brought to him as a Viaticum, or provision for a journey.

Whenever the Blessed Sacrament is brought to the house, respect for the Divine Guest requires that the sick-room should be made as clean and proper as possible. It may be as poor as the stable in which He chose to be born, but it can be made clean A table should be made ready, covered with a clean linen cloth, and on it, two lighted candles, a crucifix, and holy water. None but those actually necessary to assist the sick should remain

(1) Muller, The Blessed Eucharist, p. 109.

The room becomes, for the moment, a chapel. All who feel this will endeavor to make it so, by neatness, silence, and devout attendance. The priest, coming to give holy Viaticum, enters, saying: "Peace be to this house," to which the reply is: "And to all who dwell therein." Then, laying the corporal on the table, he places the Blessed Sacrament upon it, when he and all present kneel and adore Jesus Christ present in the Sacrament of His Love. He then sprinkles the room with holy water, and, after the Confiteor, recited by the sick person, or one in his name, the priest says the Misereatur, etc., and, taking the Blessed Sacrament, elevates it before the dying Christian, saying: "Behold the Lamb of God!" Then repeating the Domine non sum dignus, he gives the Communion to the dying, saying: "Receive, brother, the Viaticum of our Lord Jesus Christ, that He may preserve thee from the malignant enemy, and bring thee to life everlasting. Amen." Then he washes his fingers in silence, and recites a prayer, beseeching God that the Communion may be, to the sick man, an eternal remedy, both of soul and body. He then blesses the sick man with the host, if any particles remain, or with his hand, and departs, reciting psalms adapted to the service.

The Holy Eucharist was instituted on the Thursday before our Lord's death. This is known in the churches as Maundy-Thursday. As it falls amid the sorrows of Holy week, amid the contemplation of the Passion of Jesus Christ, it can not be celebrated with the joy inspired by so great a favor and blessing conferred on mankind. To commemorate this fully, the feast of Corpus Christi, or of the Body of our Lord, was instituted. It arose in Northern Europe, chiefly by the exertions of Saint Juliana; and was celebrated as a feast in 1247, by Robert, Bishop of Liege, in Belgium. Pope Urban IV., in 1264, commanded its celebration throughout the Church, and Clement V., at the Council of Vienne, 1311, fixed the feast on the Thursday after Trinity Sunday. It has ever since been one of the most solemn and impressive holidays of the Church, the Blessed Sacrament being borne in procession through the streets, followed by the different religious orders and confraternities, and thousands of the pious, while men of the highest rank deem it an honor to support the canopy held

over the Ostensorium. The streets are lined with greens and festive arches, and, in some places, as at Genzano, in Italy, the route is strewn with flowers arranged to form a magnificent carpet. Faith and devotion reach their highest point, and we can well understand how, once, a Protestant lady in France, seeing it, said to an incurable Catholic friend: "Why can I not believe, like you? But if I did, I should not stay here, as you do. I would drag myself on my knees after my Lord, as the woman did in the Gospel." Faith was roused in the Catholic lady's heart; she did actually drag herself after the Blessed Sacrament, and was healed. (1)

When the Blessed Sacrament is borne in procession, or exposed for veneration, it is placed in a sacred vessel called the Ostensorium, or Monstrance, in which the Sacred Host is covered with a circular glass, and encircled by rays. This is used every Sunday, at the Benediction of the Blessed Sacrament, a service that generally follows Vespers, and in which Christ, in this invention of His love, blesses, in the priest's hand, the faithful who come to honor Him, and seek His grace and benediction.

"What shall we say of the two-fold wonders—the Sacrifice of the Mass, and the Sacrament of Communion? There the Precious Blood puts on the vesture of omnipresence, and it becomes it well. Multiplied by how many hundreds of thousands of times, is it not dwelling, whole, living, and glorified, in the hosts reserved within the tabernacles of the world? Into how many thousand human hearts does it not descend daily, whole, living, and glorified, in the glory of the dread reality of Communion? Into how many thousand chalices does it not empty itself, from out the Sacred Heart in heaven, every day? The very whirling of the earth, as it makes day and night by turning to or from the sun, ministers to the longings of the Precious Blood. It is bewildering to think of the countless graces of expiation which flow daily from the Sacrifice, or the countless graces of union which flow

(1) This lady was Anne de Lafosse, and the cure, which took place on Corpus Christi, 1725, led to much discussion, and, consequently, to the strictest examination. See an account in Muller's Holy Sacrifice of the Mass, p. 101; and in Feller, Dictionnaire Historique title Lafosse (Anne Charlier).

daily from the Sacrament. In the heart of the Andes, vast interwoven and mutually-enfolding mountains cover themselves with gigantic forests. The condor, as he wheels above, looks down upon an ocean of impenetrable foliage, without a rent, or break, or insight into the green abyss. So does the Precious Blood, in Mass and Communion, mantle the whole Church with tropical exuberances of grace, as they appear, hiding the natural features of the ground with the ample folds of their verdant overgrowth The tinklings of the Mass-bell, like new creative words, change the whole aspect of the unconscious world." (1)

THE SACRAMENT OF PENANCE.

Sin is the terrible scourge of man. Our evils, physical and moral, all spring from this one fountain. Yielding to it, man sighs to be delivered from it, hopeless and helpless in himself to rise from out its slough. In the old law, man sought, in the sacrifices of the law, types of the one only Atoning Sacrifice of Calvary—remission of sin through that Precious Blood, to be shed in a future still veiled from his eyes. Sacrifices were offered for the sins of the whole people, and each one, guilty even of inadvertent transgressions—venial sins—made his public offering through the priest. Yet there was no remission, really, in the blood of goats and calves. The prophets foretold that, under the reign of the Messias, there should be a fountain ever open for the washing of the sinner.

Penance may be considered as a virtue or as a sacrament. As a virtue, it was always necessary, even before our Saviour taught His Gospel and instituted the Holy Sacrament. Penance, as a virtue, is a gift of God which makes us deplore and hate the sins we have committed, with a firm purpose to amend, and make satisfaction for the sins committed. Penance, as a sacrament, becomes necessary as often as we may have sinned after Baptism. For those who fall into sin after Baptism, say the

(1) Faber.

Fathers of Trent, the Sacrament of Penance is as necessary to salvation, as is Baptism for those who have not been already baptized. For, as he who suffered shipwreck has no hope of safety, unless perchance he seize on some plank from the wreck; so he that suffers the shipwreck of Baptismal innocence, unless he cling to the saving plank of Penance, may abandon all hope of salvation.

Jesus Christ claimed, as man, the power to forgive sins; He claimed the right to delegate that power. His enemies were shocked at His claim. On one occasion they said in themselves, what the enemies of the Church often say openly, and even cite against her, as though Christ's enemies spoke the truth, and He, truth itself, had erred—they said within themselves: "Who can forgive sins but God alone?" But our Lord revealed their hidden thought, and condemned it, saying: "Why do you think evil in your hearts?" "That you may know that the Son of man hath power on earth to forgive sins"—He paused, as though words were too weak an argument, and, turning from His enemies and their objections, He bade the sick man arise, take up his bed, and walk. (1)

Nothing can be clearer, more striking, more absolute. He asserted His power to forgive sins as man. It was denied; and He at once wrought a miracle to show that His words, potent to effect a bodily cure, were as potent to effect the spiritual cure. He exercised His power again and again; (2) and though His enemies murmured, He not only maintained the power, but conferred it on His apostles. To Peter, as the prince and primate of the apostles, He gave the full power: "And I will give to thee the keys of the kingdom of heaven: and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven." (3) The same grant, substantially, was extended to all the apostles, when our Lord said to them: "Amen, I say to you, whatsoever you shall bind upon earth shall be bound also in heaven, and whatsoever you shall loose upon earth shall be loosed

(1) Compare St. Matt. ix. 3–6 St. Mark ii. 6–11; St. Luke v. 20–25.
(2) St Luke vii. 48, 49. (3) St. Matt. xvi. 19.

also in heaven." (1) Then, after His resurrection, He breathed on all the apostles, and said to them: "Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." (2)

Such are the clear and unmistakable words in which the Sacrament of Penance is declared in the Scriptures, and it can not be questioned without siding against Christ with His enemies, or so commenting His words as to make them the very contrary of what they are as they stand.

The doctrine of the Church, as to the Sacrament of Penance, is thus declared by the Council of Trent: "So great, in these our days, is the multitude of various errors relative to this Sacrament, that it will be of no small public utility to have given thereof a more exact and full definition, wherein all errors having been, under the protection of the Holy Ghost, pointed out and extirpated, Catholic truth may be made clear and resplendent, which Catholic truth this holy Synod now sets before all Christians to be perpetually received.

"If such in all the regenerate were their gratitude toward God as that they constantly preserved the justice received in Baptism by His bounty and grace, there would not have been need for another Sacrament, besides that of Baptism itself, to be instituted for the remission of sins. But because God, rich in mercy, knows our frame (Ps. cii. 14), He hath bestowed a remedy of life even on those who may, after Baptism, have delivered themselves up to the servitude of sin and the power of the devil—the Sacrament, to wit, of Penance, by which the benefit of the death of Christ is applied to those who have fallen after Baptism. Penitence was, indeed, at all times necessary, in order to attain to grace and justice, for all men who had defiled themselves by any mortal sin, even for those who begged to be washed by the Sacrament of Baptism, that so, their perverseness renounced and amended, they might, with a hatred of sin and a godly sorrow of mind, detest so great an offence of God. Wherefore the prophet says: 'Be converted, and do penance for all your iniquities, and iniquity shall not be your ruin' (Ezech. xviii. 30). The Lord

(1) St. Matt. xviii. 18. (2) St. John xx. 22, 23.

also said: 'Except you do penance, you shall all likewise perish (Luke xiii. 5). And Peter, the prince of the apostles, recommending penitence to sinners who were about to be initiated by Baptism, said: 'Do penance, and be baptized every one of you.' Nevertheless, neither before the coming of Christ was penitence a Sacrament, nor is it such since His coming, to any previously to Baptism. But the Lord then principally instituted the Sacrament of Penance, when being raised from the dead, He breathed upon His disciples, saying: 'Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained' (John xx. 23). By which action so signal, and words so clear, the consent of all the Fathers has ever understood that the power of forgiving and retaining sins was communicated to the apostles and their lawful successors, for the reconciling of the faithful who have fallen after Baptism. And the Catholic Church, with great reason, repudiated and condemned as heretics the Novatians, who, of old, obstinately denied that power of forgiving. Wherefore, this holy Synod, approving of and receiving as most true this meaning of those words of our Lord, condemns the fanciful interpretation of those who, in opposition to the institution of this Sacrament, falsely wrest those words to the power of preaching the word of God, and of announcing the Gospel of Christ." (1)

"For the rest, this Sacrament is clearly seen to be different from Baptism in many respects; for, besides that it is very widely different indeed in matter and form, which constitute the essence of a Sacrament, it is beyond doubt certain that the minister of Baptism need not be a judge, seeing that the Church exercises judgment on no one who has not entered therein through the gate of Baptism. 'For what have I,' saith the apostle, 'to do to judge them that are without?' (1 Cor. v. 12). It is otherwise with those who are of the household of the faith, whom Christ our Lord has once, by the laver of Baptism, made the members of His own Body; for such, if they should afterwards have defiled themselves by any crime, he would no longer have them cleansed

(1) Acts and Decrees of the Council of Trent, Session XIV., under Pope Julius III Nov. 5, 1551, Ch. I.

by a repetition of Baptism—that being nowise lawful in the Catholic Church—but be placed as criminals before this tribunal, that by the sentence of the priests they might be freed, not once, but as often as, being penitent, they should flee thereunto, from the sins they have committed. Furthermore, one is the fruit of Baptism, and another that of Penance. For by Baptism putting on Christ, we are made therein entirely a new creature, obtaining a full and entire remission of all sins; unto which newness and entireness, however, we are noways able to arrive by the Sacrament of Penance, without many tears and great labors on our parts, the divine justice demanding this; so that Penance has justly been called, by the Holy Fathers, a laborious kind of Baptism. (1) And this Sacrament of Penance is, for those who have fallen after Baptism, necessary unto salvation, as Baptism itself is for those who have not as yet been regenerated." (2)

"The holy Synod doth furthermore teach, that the form of the Sacrament of Penance, wherein its force principally consists, is placed in those words of the minister, "I absolve thee," etc., to which words, indeed, certain prayers are, according to the custom of the holy Church, laudably joined, which, nevertheless, by no means regard the essence of that form, neither are they necessary for the administration of the Sacrament itself. But the acts of the penitent himself, to-wit: contrition, confession, and satisfaction, are, as it were, the matter of this Sacrament; which acts, inasmuch as they are, by God's institution, required in the penitent for the integrity of this Sacrament, and for the full and perfect remission of sins, are for this reason called the parts of Penance. But the thing signified indeed, and the effect of this Sacrament, as far as regards its force and efficacy, is reconciliation with God, which sometimes, in persons who are pious, and who receive the Sacrament with devotion, is wont to be followed by peace and serenity of conscience, with exceeding consolation of spirit. The holy Synod, whilst delivering these things touching the parts and the effect of this Sacrament, condemns, at the same

(1) St. Gregory Nazianzen, Or. 39. St. John Damascenus, Lib. IV., De Fide, ch. x.
(2) Acts of the Council of Trent, Sess. XIV., ch. ii.

time, the opinions of those who contend that the terrors which agitate the conscience and faith are the parts of Penance." (1)

"Contrition, which holds the first place amongst the aforesaid acts of the penitent, is a sorrow of mind, and a detestation for sin committed, with the purpose of not sinning for the future. This movement of contrition was at all times necessary for obtaining the pardon of sins; and, in one who has fallen after Baptism, it then at length prepares for the remission of sins, when it is united with confidence in the divine mercy, and with the desire of performing the other things which are required for rightly receiving this Sacrament. Wherefore the holy Synod declares that this contrition contains not only a cessation from sin, and the purpose and the beginning of a new life, but also a hatred of the old, agreeably to that saying: 'Cast away from you all your iniquities, wherein you have transgressed, and make to yourselves a new heart and a new spirit' (Ezech. xviii. 31). And assuredly he who has considered those cries of the saints: 'To thee only have I sinned, and have done evil before thee' (Ps. l. 6); 'I have labored in my groaning, every night I will wash my bed' (Ps. vi. 7); 'I will recount to thee all my years, in the bitterness of my soul' (Is. xxxviii. 15), and others of this kind, will easily understand that they flowed from a certain vehement hatred of their past life, and from an exceeding detestation of sins. The Synod teaches, moreover, that, although it sometimes happens that this contrition is perfect through charity, and reconciles man with God before this Sacrament be actually received, the said reconciliation, nevertheless, is not to be ascribed to that contrition, independently of the desire of the Sacrament, which is included therein. And as to that imperfect contrition, which is called attrition, because it is commonly conceived either from the consideration of the turpitude of sin, or from the fear of hell and of punishment, it declares that if, with the hope of pardon, it exclude the wish to sin, it not only does not make a man a hypocrite and a greater sinner, but that it is even a gift of God, and an impulse of the Holy Ghost—who does not, indeed, as yet dwell in the penitent, but only moves him, whereby the penitent, being

(1) Ib., ch. iii.

assisted, prepares a way for himself unto justice. And although this (attrition) can not of itself, without the Sacrament of Penance, conduct the sinner to justification, yet does it dispose him to obtain the grace of God in the Sacrament of Penance. For smitten profitably with this fear, the Ninevites, at the preaching of Jonas, did fearful penance, and obtained mercy from the Lord. Wherefore, falsely do some calumniate Catholic writers, as if they had maintained that the Sacrament of Penance confers grace without any good motion on the part of those who receive it—a thing which the Church of God never taught or thought; and falsely, also, do they assert that contrition is extorted and forced—not free and voluntary." (1)

"From the institution of the Sacrament of Penance, as already explained, the Universal Church has always understood that the entire confession of sins was also instituted by the Lord, and is, of divine right, necessary for all who have fallen after Baptism; because that our Lord Jesus Christ, when about to ascend from earth to heaven, left priests his own vicars, as presidents and judges, unto whom all the mortal crimes into which the faithful of Christ may have fallen should be carried, in order that, in accordance with the power of the keys, they may pronounce the sentence of forgiveness or retention of sins. For it is manifest that priests could not have exercised this judgment without knowledge of the cause; neither, indeed, could they have observed equity in enjoining punishments, if the said faithful should have declared their sins in general only, and not, rather, specifically, and one by one. Whence it is gathered that all the mortal sins, of which, after a diligent examination of themselves, they are conscious, must needs be, by penitents, enumerated in confession, even though those sins be most hidden, and committed only against the last two precepts of the decalogue—sins which sometimes wound the soul more grievously, and more dangerous than those which are committed outwardly. For, venial sins, whereby we are not excluded from the grace of God, and into which we fall more frequently, although they be rightly and profitably, and without any presumption, declared in confession, as the cus

(1) Ch. iv.

tom of pious persons demonstrates, yet may they be omitted without guilt, and be expiated by many other remedies. But, whereas all mortal sins, even those of thought, render men children of wrath (Eph. ii. 3), and enemies of God, it is necessary to seek also for the pardon of them all from God, with an open and modest confession. Wherefore, while the faithful of Christ are faithful to confess all the sins which occur to their memory, they, without doubt, lay them all bare before the mercy of God to be pardoned; whereas they who act otherwise, and knowingly keep back certain sins, such set nothing before the divine bounty to be forgiven through the priest; for, if the sick be ashamed to show his wound to the physician, his medical art cures not that which it knows not of. We gather, furthermore, that those circumstances which change the species of the sin are also to be explained in confession, because that, without them, the sins themselves are neither entirely set forth by the penitents, nor are they known clearly to the judges; and it can not be that they can estimate rightly the grievousness of the crimes, and impose on the penitents the punishment which ought to be inflicted on account of them. Whence, it is unreasonable to teach that these circumstances have been invented by idle men; or that one circumstance only is to be confessed, to wit, that one has sinned against a brother. But is also impious to assert that confession enjoined to be made in this manner, is impossible, or to call it a slaughter-house of consciences; for it is certain that, in the Church, nothing else is required of penitents, but that, after each has examined himself diligently, and searched all the folds and recesses of his conscience, he confess those sins by which he shall remember that he has mortally offended his Lord and God; whilst the other sins, which do not occur to him after diligent thought, are understood to be included as a whole, in that same confession; for which sins we confidently say, with the prophet 'From my secret sins cleanse me, O Lord' (Ps. xviii. 13). Now, the very difficulty of a confession like this, and the shame of making known one's sins, might indeed seem a grievous thing, were it not alleviated by the many and great advantages and consolations which are most assuredly bestowed by absolution

upon all who worthily approach to this Sacrament. For the rest, as to the manner of confessing secretly to a priest alone, although Christ has not forbidden that a priest may—in punishment of his sins, and for his own humiliation, as well for an example to others as for the edification of the Church that has been scandalized—confess his sins publicly, nevertheless this is not commanded by a divine precept; neither would it be very prudent to enjoin, by any human law, that sins, especially such as are secret, should be made known by a public confession. Wherefore, whereas the secret sacramental confession which was in use from the beginning in holy Church, and is still also in use has always been commended by the most holy and the most ancient Fathers, with a great and unanimous consent, the vain calumny of those is manifestly refuted, who are not ashamed to teach that confession is alien from the divine command, and is a human invention, and that it took its rise from the Fathers assembled in the Council of Lateran; for the Church did not, through the Council of Lateran, ordain that the faithful of Christ should confess—a thing which it knew to be necessary, and to be instituted of divine right—but that the precept of confession should be complied with at least once a year, by all and each, when they have attained to years of discretion. Whence, throughout the whole Church, the salutary custom is, to the great benefit of the souls of the faithful, now observed, of confessing at that most sacred and most acceptable time of Lent—a custom which this holy Synod most highly approves of and embraces, as pious and worthy of being retained."

"But, as regards the minister of this Sacrament, the holy Synod declares all these doctrines to be false and utterly alien from the truth of the Gospel, which perniciously extend the ministry of the keys to any others soever besides bishops and priests; imagining, contrary to the institution of this Sacrament, that those words of our Lord, 'Whatsoever you shall bind upon earth, shall be bound also in heaven, and whatsoever you shall loose upon earth, shall be loosed also in heaven' (Matt. xviii. 18), and, 'Whose sins ye shall forgive, they are forgiven them, and whose sins you shall retain, they are retained' (John xx. 23), were in such wise

addressed to all the faithful of Christ, indifferently and indiscriminately, as that every one has the power of forgiving sins—public sins, to wit, by rebuke, provided he that is rebuked shall acquiesce; and secret sins, by a voluntary confession made to any individual whatsoever. It also teaches that even priests who are in mortal sin, exercise, through the virtue of the Holy Ghost which was bestowed in ordination, the office of forgiving sins, as the ministers of Christ; and that the sentiment of those is erroneous who contend that this power exists not in bad priests. But, although the absolution of the priest is the dispensation of another's bounty, yet it is not a bare ministry only, whether of announcing the Gospel, or of declaring that sins are forgiven, but is after the manner of a judicial act, whereby sentence is pronounced by the priest as by a judge; and therefore the penitent ought not so to confide in his own personal faith, as to think that—even though there be no contrition on his part, or no intention on the part of the priest of acting seriously and absolving truly—he is, nevertheless, truly and in God's sight absolved, on account of his faith alone. For neither would faith without penance bestow any remission of sins, nor would he be otherwise than most careless of his own salvation, who, knowing that a priest but absolved him in jest, should not carefully seek for another who would act in earnest."

"Finally, as regards satisfaction—which, as it is, of all the parts of Penance, that which has been at all times recommended to the Christian people by our fathers, so it is the one especially which, in our age, is, under the loftiest pretext of piety, impugned by those who have 'an appearance of godliness, but have denied the power thereof' (2 Tim. iii. 5)—the holy Synod declares that it is wholly false and alien from the word of God, that the guilt is never forgiven by the Lord without the whole punishment also being therewith pardoned; for clear and illustrious examples are found in the Sacred Writings, whereby, besides by divine tradition, this error is refuted in the plainest manner possible. And, truly, the nature of divine justice seems to demand that they who, through ignorance, have sinned before Baptism, be received into grace in one manner; and in another, those who, after having

been freed from the servitude of sin and of the devil, and after having received the gift of the Holy Ghost, have not feared, knowing, 'to violate the temple of God' (1 Cor. iii. 17), and 'to grieve the Holy Spirit' (Ephes. iv. 30). And it beseems the divine clemency, that sins be not in such wise pardoned us, without any satisfaction, as that, taking occasion therefrom, thinking sins less grievous, we, offering, as it were, an insult and an 'outrage to the Holy Ghost' (Heb. x. 29), should fall into more grievous sins, 'treasuring up wrath against the day of wrath' (Rom. ii. 4). For, doubtless, these satisfactory punishments greatly recall from sin, and check, as it were, with a bridle, and make penitents more cautious and watchful for the future. They are also remedies for the remains of sin, and, by acts of the opposite virtues, they remove the habits acquired by evil living. Neither, indeed, was there ever in the Church of God any way accounted surer to turn aside the impending chastisement of the Lord than that men should, with true sorrow of mind, practice these works of penitence. Add to these things that, whilst we thus, by making satisfaction, suffer for our sins, we are made conformable to Jesus Christ, who satisfied for our sins, from whom all our sufficiency is (2 Cor. iii. 5); having also, thereby, a most sure pledge that 'If we suffer with him, we shall also be glorified with him' (Rom. viii. 17). But neither is this satisfaction which we discharge for our sins so our own as not to be through Jesus Christ; for we, who can do nothing of ourselves, as of ourselves, can do all things, He co-operating who strengthens us. Thus, man has not wherein to glory, but all our glorying is in Christ, in whom we live, in whom we merit, in whom we satisfy, 'bringing forth fruits worthy of penance' (Matt. iii. 8), which from Him have their efficacy, by Him are offered to the Father, and through Him are accepted by the Father. Therefore the priests of the Lord ought, as far as the Spirit and prudence shall suggest, to enjoin salutary and suitable satisfaction, according to the quality of the crimes and the ability of the penitent, lest, if haply they connive at sins, and deal too indulgently with penitents, by enjoining certain very light works for very grievous crimes, they be made partakers of other men's sins. But let them have in

view that the satisfaction which they impose be not only for the preservation of a new life and a medicine of infirmity, but also for the avenging and punishment of past sins; for the ancient Fathers likewise both believe and teach that the keys of the priests were given not to loose only, but also to bind; but not, therefore, did they imagine that the Sacrament of Penance is a tribunal of wrath or of punishments, even as no Catholic ever thought that, by this kind of satisfaction on our part, the efficacy of the merit and of the satisfaction of our Lord Jesus Christ is either obscured or in any way lessened, which, when the innovators seek to understand, they in such wise maintain a new life to be the best penance, as to take away the entire efficacy and use of satisfaction." (1)

"The Synod teaches, furthermore, that so great is the liberality of the divine munificence, that we are able, through Jesus Christ, to make satisfaction to God the Father, not only by punishments voluntarily undertaken of ourselves for the punishment of sin, or by those imposed at the discretion of the priest, according to the measure of our delinquency, but also, which is a very great proof of love, by the temporal scourges inflicted of God, and borne patiently by us." (2)

"The Sacrament of Penance is the sole means through which sins committed after Baptism are forgiven; but, in case of necessity, this Sacrament may, like Baptism, be supplied by the earnest desire of the sinner to receive it, accompanied by perfect contrition. The fixed resolution to receive these Sacraments produces their effects on those who can not otherwise receive them, so that it is still through those Sacraments that sins are forgiven." (3)

Such has been the perpetual tradition of the Church.

Three conditions are necessary on the part of the penitent to receive the effects of this Sacrament, namely, contrition of heart, confession of mouth, and satisfaction of works. Contrition, literally understood, means the breaking into small parts of some harder substance, and is here used metaphorically, to signify that our hearts, hardened by pride, are subdued and reduced by

(1) Council of Trent, Acts and Dec. Sess. XIV., ch. viii.
(2) Ib. ch. ix. (3) Ib., Sess. VI., ch. xiv.

penance. To excite contrition and make confession requires a knowledge of the state of our soul before God. This knowledge can result only from a careful examination of our conscience, and, as human frailty too often blinds us to the real enormity of our transgressions, we need a supernatural light. Prayer, earnest and humble, for light to see clearly the offenses we have committed, is therefore the first step; and then, when we have examined carefully our life by the commandments of God and His Church, and all the duties that our state of life imposes, we must again have recourse to prayer. It is not enough to see our sins; we need to excite contrition for them. This is a special grace of God, and must be earnestly sought. On it the whole will depend. This contrition is a sorrow of the soul for sins committed, a detestation of them, and a resolution to sin no more. This sorrow must be interior, proceeding from the bottom of the soul and not from the lips. It must be supernatural, excited by faith and by the motion of the Holy Spirit—not the result of any merely natural motive, such as the shame, punishment, or loss it may bring upon a man in this life. It must be grief for sin, because it is offensive to God, and deprives us of heaven and condemns to hell. Our sorrow must be sovereign; we must be more troubled for having offended God than we would be for the loss of what is most dear to us in this world; we must, influenced by this sorrow, prefer God to all things, and be disposed to sacrifice all, even life itself, rather than offend Him. It must be universal, extending to all our sins—not retaining an attachment to any.

In fine, it ought to be effectual and constant, such as may show a change and amendment of life. A surprise, a strong and violent temptation, together with human frailty, may possibly overcome a penitent sinner, and change his will and affections, which before were sincere; but if from confession to confession he relapses into the same mortal sins, scarce ever resisting his temptations or avoiding the occasions of his sins, he has great reason to fear that he was not before truly penitent.

Perfect contrition is a sorrow for sin, proceeding solely from charity, by which we love God above all things. It reconciles man to God, in virtue of his desire to receive the Sacrament of

Penance, even before he has received it. Attrition is a sorrow for sin, based on the consideration of its deformity, the evils it inflicts, and the punishment it entails. It is excited by the Holy Ghost, who, however, does not yet inhabit our hearts.

When the Christian has, by prayer, sought light from on high, and, to the best of his ability, examined his conscience, and is prepared to confess the number and character of his mortal sins, and has obtained by prayer and meditation contrition, or at least attrition, for his sins, he is ready to receive the Sacrament of Penance—to approach the tribunal where the priest sits as a judge.

The other Sacraments are administered with a certain pomp and solemnity of ritual. The Sacrament of Penance, which enters so largely into the plan of redemption, and is the great means of salvation, is almost strikingly devoid of all external rite. The priest, in his stole, is seated in the confessional. The penitent kneels beside him, and repeats the Confiteor, the general confession of the Church. Stating the period which his confession is to cover, the time when he last approached the Sacraments, he humbly, fully, lays open to the spiritual physician and judge the wounds of his soul—the offenses of which he arraigns himself, as he will one day be arraigned before the tribunal of God. Then from the lips of God's minister come the words of counsel—the questions, if needed, to test the depth and firmness of the contrition and amendment. The case is fully before the judge. He is now to exercise the discretionary power vested in him by Jesus Christ, the judge of the living and the dead: he is to bind or to loose. If the case is one that requires time to attest the sincerity of the contrition, or any act is to be done—if it be a case reserved to a higher tribunal, he binds it for the present. If, on the other hand, the penitent manifests the necessary dispositions, and no obstacle exists, the judge, in his tribunal, announces that he will loose him from his sins. He assigns the satisfactory works to be done—works which take the name of the Sacrament. Then the penitent renews his act of contrition. He is at the foot of the cross with Magdalene; the Precious Blood which ransomed a lost world is about to descend upon him; he is about to be washed white in the Blood of the Lamb. Grati-

tude, love, shame of past rebellions, all combine to give his sorrow the supernatural elements of perfect contrition. While from his heart rises the sincere act of heaven-inspired contrition, the judge proceeds to confer the Sacrament. After the "Misereatur" and "Indulgentiam," the concluding parts of the Confiteor, he says: "May our Lord Jesus Christ absolve thee; and I, by His authority, absolve thee from every bond of excommunication and interdict so far as I can, and thou needest. Then I absolve thee from thy sins in the name of the Father ✠, and of the Son, and of the Holy Ghost. Amen.

"May the passion of our Lord Jesus Christ, the merits of the Blessed Virgin Mary, and of all the Saints, whatsoever good thou mayest have done or evil undergone, avail thee for the remission of sins, increase of grace, and reward of eternal life. Amen."

Then the penitent retires. The power of remitting sin, given by our Lord to His apostles as founders of the Church, has been exercised. The weight of sin has been lifted off. The ordinances required by Christ's institution for partaking in the fruits of His precious Blood have been accomplished, so far as human frailty permits. Why is it not sufficient to confess to God alone, and pronounce yourself your own absolution? Because God has not so instituted it. He is the Lord. He gives His graces and favors on His own conditions, and it is for us to accept them with gratitude and love. Naaman rebelled at the ceremony required for his cure of leprosy. Were not the rivers of Damascus better than all the waters of Jordan? Yet God had connected his cure with his bathing in Jordan; and for us to be cleansed from the leprosy of sin He has instituted the Sacrament of Penance. Pride may rebel, but reason counsels obedience. Sin, like leprosy, is a terrible burden that makes life insupportable, and no humiliation can be too great a price for the cure.

The satisfaction to be made to God for our sins, the penance imposed by the confessor, is enjoined that Christians may do something to satisfy God for their sins; for the satisfaction of Christ does not relieve us from the obligation of penitential works, nor does it render our satisfaction useless or unnecessary

it is not enough that Christ has satisfied: His satisfaction must be applied to our souls.

All antiquity attests that the Church, from the earliest period imposed penance, public or private, as the sins were public or secret. Of the public penitents, there were four classes: the Weepers, who were not allowed to enter the church, but knelt at the door, begging the prayers of the faithful; the Listeners, who were allowed to enter in order to hear the instructions given to the faithful; the Prostrates, who were allowed to hear the Mass as far as the Gospel, when they prostrated themselves, and, after prayers were recited over them, departed, as unworthy to be present at the Canon; the Assisters, who were absolved, but had not yet completed their prescribed penance and been admitted to Communion again.

Where our neighbor's goods or good name has been taken, restitution is necessary, before the guilt is forgiven. It is more easy to restore the property unjustly acquired; but to restore a good name is almost impossible. Yet the penitent must do what he can to restore the good name he has tarnished.

Connected with the doctrine of satisfaction is that of indulgence. An indulgence is not remission of sins—that is to be sought in the tribunal of Penance; it is not the forgiveness of future sins—no such power has ever been claimed by the Church, or dreamed of. The very idea is repugnant to Scripture, to reason. An indulgence is the remission of the whole or part of the temporal punishment which is due to the justice of God after the sin and eternal punishment are remitted. It always presupposes that the sin and eternal punishment are remitted. But, besides the eternal punishment, there is a temporal punishment attached to sin, and this remains even when the sin is forgiven. Of this we have many examples. Our Lord, by His death on the cross, redeemed the world; but death, and the other temporal punishments of Adam's sin, remain. Even when this redemption is, by the Sacrament of Baptism, brought to the individual soul, and all sin washed away, still the baptized remains subject to death, sickness, concupiscence. God, at the intercession of Moses, pardoned the children of Israel for their sin in adoring the golden calf, yet

in punishment of that sin, he condemned them to wander for forty years in the wilderness. When David repented of his grievous sins, God pardoned him, but condemned him, in punishment and satisfaction, to endure the most humiliating family afflictions.

Nor is this temporal punishment limited to this life. Where it is not fully undergone in life, the soul in purgatory suffers till God's justice is satisfied. This has been at all times the doctrine of the Jews, who hold it to this day. Indeed, they believe that only four persons ever died so pure as to go direct to Abraham's bosom, or the limbo of the Fathers. The Christian Church, from the beginning, has believed and taught the same, and Catholic and Oriental Christians alike pray for the dead. It was only in the deep ignorance of the fifteenth century that men were found to deny this acknowledged truth, and the practices it entails. Rejected at first through ignorance, it is still rejected through pride.

The Jewish practice of prayer for the dead, still in use among them, is alluded to in the second book of Machabees, where some of the Jewish soldiers, who fell in battle, were found to have kept some idolatrous objects captured from the enemy. To obtain their release from punishment, Judas sent money to Jerusalem to have sacrifices offered, and the sacred penman adds: "It is a holy and a wholesome thought to pray for the dead, that they may be loosed from their sins" (2 Mac. xii. 43). St. Paul, in his second epistle to Timothy (i. 16, 18), prays for Onesiphorus, "that the Lord grant he may find mercy on that day;" and that that disciple was dead is evident from the last chapter, where St. Paul salutes the family, omitting mention of its head. St. Matthew (xii. 32) and St. Paul (1 Cor. iii. 15) show that sins are forgiven in the world to come through purging by fire. By the first epistle of St. Peter (iii. 19), we see that our Saviour, after His death, preached to spirits that were in prison on account of their incredulity in the days of Noe, "the preacher of justice" (2 Peter ii. 5), not evidently the just in Abraham's bosom, or the reprobate in hell, whose sins drew down the chastisement of the deluge, but those who led good lives, but did not believe the

preaching of Noe, and regarded his menaces with incredulity. So, too, the creatures under the earth, mentioned in the Apocalypse (v. 13) as blessing the Lamb, are certainly not the damned, and can only be the souls in Purgatory.

The doctrine of Purgatory, as taught by the Church, is that after this life there is a middle state of suffering, to which the souls of those are condemned for a time, who, though dying in the state of grace and in friendship with God, yet have not fully satisfied the Divine justice for the debt of temporal punishment due for their smaller sins, or for their more grievous sins, whose guilt has been pardoned in the Sacrament of Penance, or who die under the guilt of smaller sins or imperfections.

With this doctrine of the Church in regard to the temporal punishment of sin understood, it is easy to explain indulgences, which have reference, as the old canonical penance had, to this temporal punishment. That the power of the Church extends to it is clear from the widely comprehensive promise in Matt. xviii. 18 and xix. 19: "Whatsoever you shall bind," etc.

The pardon granted by St. Paul to the Corinthian was a remission of temporal punishment (2 Cor. ii.) At the intercession of martyrs, on their way to execution, bishops frequently granted an indulgence to penitents, as Tertullian (Ad Martyr., c. I.) and Cyprian (Ep. 9, 10, 13) assure us. The indulgences, in their present form, refer to the canonical penances of the early Church. An indulgence of seven years, one year, etc., is a remission of that length of canonical penance in the primitive usage, and a remission of so much temporal punishment as corresponds thereto.

A plenary indulgence is a complete remission of canonical penance. Of the plenary indulgences, the greatest is the Jubilee, granted by the Pope every twenty-five years to all who visit the four principal churches of Rome. It was at first granted every century, then every fifty years, but Pope Paul II. reduced it to twenty-five years. It is called a Jubilee in memory of the holy year among the Jews (Levit. xxv.) To enable the faithful in all parts of the world to benefit by the bounty of the Church, the indulgence can be gained in all dioceses by visits to churches appointed by the bishop, in conformity with the bull issued by the Pope

Such is the Sacrament of Penance. Speaking of it, Faber says. "What is absolution? It is the authentic dripping of the Precious Blood upon the head of the repentant sinner. It is God's patience grown so patient as to be magnificent. It is almost, but not quite, the limit of the outstretching of the eternal arms of mercy. In it human acts reach to one of their highest heights. They are lifted up to merit salvation by the merits of the Precious Blood. Human sorrow is consecrated and made divine by the touch and the anointing of the sorrow of Jesus; and that unction was only to touch us with the flowing of His Blood from His gracious wounds. Without shedding of Blood there was to be no remission. Millions of souls are at large in heaven this day, who without absolution would have been in hell. . . . . Hearts have to be softened, habits weakened, dispositions changed, occasions deserted, new tastes infused, entanglements untied. The Precious Blood has to put forth more of its strength here than in Baptism; because it has to overcome more inveteracy and resistance.'

THE SACRAMENT OF EXTREME UNCTION.

Although the enemy of mankind always goes about like a roaring lion, seeking whom he may devour; yet he redoubles all his force and all his art when we come to our last moments, knowing that if he can gain us then, we will be his forever, but if he loses us then, he loses us forever. Hence St. Cyril of Alexandria writes: "What terror, what trembling, what a combat attends a soul going out of the body! Since in that dreadful hour a multitude of wicked spirits will then be present to you, laying open to you all the sins you have committed in your life." St. Hilarion, when he came to die, was oppressed with such fear and horror of death that, to encourage his soul, he said: "Go forth, my soul, why dost thou fear? Thou hast now served the Lord almost these seventy years, and art thou afraid to die?" Now, if the saints themselves have been thus terrified at the hour of death, what

may sinners expect? But, in the sight of the tomb, silent vestibule of another world, Christianity displays all its sublimity. If most of the ancient religions consecrated the ashes of the dead none ever thought of preparing the soul for that unknown country from whose bourne no traveler returns.

"Come and witness the most interesting spectacle that earth can exhibit! Come and see the faithful citizen expire! He has ceased to be a citizen of this world; he no longer belongs to his native country; all ties between him and society are broken. For him the measures of time have closed, and he has already begun to date from the great era of eternity. A priest, seated by his dying couch, administers consolation. This minister of God cheers the expiring Christian with the bright prospect of immortality, and that sublime scene, which all antiquity exhibited but once, in the last moments of its most eminent philosopher, is daily renewed on the humble pallet of the humblest Christian who passes away from earth.

"The decisive moment has come. A Sacrament opened to this just man the gates of the world; a Sacrament is about to close them. Religion rocked him in the cradle of life, and now her sweet songs and maternal hand will lull him to sleep in the cradle of death. She prepares the baptism of this second birth but, mark! she employs no water; she anoints him with oil, emblem of celestial incorruptibility. The liberating Sacrament gradually loosens the Christian's bonds; his soul, nearly disenthralled from the body, is almost visible in his countenance. His ears catch, even now, the strains of the seraphim; he is already struggling to speed his flight to those heavenly regions where Hope, the daughter of Virtue and of Death, invites him. Meanwhile, the Angel of Peace, descending toward the just man, touches his weary eyes with her golden wand, and sweetly closes them to the light of this world. He expires; yet, long after he is no more, his friends keep silent watch beside his couch, under the impression that he but slumbers, so gently did this Christian pass away." (1)

The Jewish Church guardian of revealed truth, surrounded

(1) Chateaubriand.

the death-bed of her children with prayers and rites which are retained to this day, and in which we behold the origin of many of the forms of prayer for the dying used by the Church; but Jesus, who is called the Christ, or the Anointed, instituted in the Church, His Spouse, a Sacrament of Unction, the last of those which the Christian was to receive, to apply, by a new invention of His love, the merits of His Precious Blood to the soul in its last struggle with the enemies of its salvation, and enable it to triumph, and go forth to receive its crown.

The Council of Trent thus defines the Catholic doctrine in regard to this Sacrament: "It hath also seemed good to this holy Synod to subjoin the following, on the Sacrament of Extreme Unction, which, by the Fathers, was regarded as being the completion, not only of penance, but also of the whole Christian life, which ought to be a perpetual penance. First, therefore, as regards its institution, it declares and teaches that our most gracious Redeemer—who would have His servants, at all times, provided with salutary remedies against all the weapons of all their enemies—as, in the other Sacraments, He prepared the greatest aids whereby, during life, Christians may preserve themselves whole, from every more grievous spiritual evil, so did He guard the close of life by the Sacrament of Extreme Unction, as with a most firm defense. For though our adversary seeks and seizes opportunities, all our life long, to be able in any way to devour our souls, yet is there no time wherein he strains more vehemently all the powers of his craft to ruin us utterly, and, if he can possibly, to make us fall even from trust in the mercy of God, than when he perceives the end of our life to be at hand.

"Now, this Sacred Unction of the sick was instituted by Christ our Lord, as truly and properly a Sacrament of the New Law, insinuated indeed in Mark, but recommended and promulgated to the faithful by James the Apostle, and brother of our Lord. Is any man,' he saith, 'sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of our Lord, and the prayer of faith shall save the sick man, and the Lord shall raise him up, and if he be in sins, they shall be forgiven him' (St. James v 14 15)

in which words, as the Church has learned from apostolical tradition, received from hand to hand, he teaches the matter, the form the proper minister, and the effect of this salutary Sacrament For the Church has understood the matter thereof to be oil blessed by a bishop. For the Unction very aptly represents the grace of the Holy Ghost, with which the soul of the sick person is invisibly anointed; and, furthermore, that those words: 'By this Unction,' etc., are the form. (1)

"Moreover, the thing signified, and the effects of this Sacrament, are explained in those words: 'And the prayer of faith shall save the sick man, and the Lord shall raise him up; and if he be in sins, they shall be forgiven him.' For the thing here signified is the grace of the Holy Ghost, whose anointing cleanses away sins, if there be any still to be expiated, as also the remains of sins; and raises up and strengthens the soul of the sick person, by exciting in him a great confidence in the divine mercy; whereby the sick, being supported, bears more easily the inconveniences and pains of his sickness, and more readily resists the temptations of the devil who lies in wait for his heel (Gen. iii. 15); and, at times, attains bodily health, when expedient for the welfare of his soul. (2)

"And now, as to prescribing who ought to receive, and who to administer this Sacrament, this also was not obscurely delivered in the words above cited. For it is there also shown, that the proper ministers of this Sacrament are the presbyters of the Church; by which name are to be understood, in that place, not the elders by age, or the foremost in dignity amongst the people, but either bishops, or priests by bishops rightly ordained, by the imposition of the hands of the priesthood (1 Tim. iv. 14). It is also declared that this Unction is to be applied to the sick, but to those especially who lie in such danger as to seem to be about to depart this life; whence also it is called the Sacrament of the departing. And if the sick should, after receiving this Unction, recover, they may again be aided by the succor of this Sacrament, when they fall into another like danger of death. Wherefore,

1) Acts of the Council of Trent. Sess. XIV., of Extreme Unction, ch. i.
2) Acts of the Council of Trent. Sess. XIV., of Extreme Unction, ch. ii.

they are on no account to be hearkened to, who, against so manifest and so clear a sentence of the apostle James, teach either that this Unction is a human figment, or is a rite received from the Fathers, which neither has a command from God, nor a promise of grace; nor those who assert that it has already ceased, as though it were only to be referred to the grace of healing in the Primitive Church; nor those who say that the rite and usage which the holy Roman Church observes in the administration of this Sacrament is repugnant to the sentiment of the apostle James, and that it is therefore to be changed into some other; nor, finally, those who affirm that this Extreme Unction may, without sin, be contemned by the faithful— for all those things are most manifestly at variance with the perspicuous words of so great an apostle. Neither, assuredly, does the Roman Church, the mother and mistress of all other churches, observe aught in administering this Unction—as regards those things which constitute the substance of this Sacrament—but what blessed James has prescribed. Nor, indeed, can there be contempt of so great a Sacrament, without a heinous sin and an injury to the Holy Ghost himself." (1)

The matter of this Sacrament consists of oil of olives, consecrated by episcopal hands. This matter is significative of the efficacy of this Sacrament. Oil is very efficacious in soothing bodily pain, and this Sacrament soothes and alleviates the pain and anguish of the soul. Oil also contributes to restore health and spirits; serves to give light, and refreshes fatigue; these effects are expressive of those produced through the Divine power on the sick, by this Sacrament.

When the priest enters the sick-room, he says: "Peace be to this house;" to which the faithful answer: "And to all who dwell therein." Then placing the holy oil on the table, the priest, vested in a surplice and violet stole, offers the sick man a crucifix to kiss, and then sprinkles the chamber and by-standers with holy water. Then he begins. "Our help is in the name of the Lord." Response: "Who made heaven and earth." "The Lord be with you." "And with your spirit." Then follows a prayer, a sing

(1) Ib., ch. iii.

everlasting felicity, divine prosperity, serene gladness, fruitful charity, perpetual health, and all other blessings on the house, and all that dwell therein. Before proceeding to confer the Sacrament, he admonishes the by-standers to pray for the sick person, and while they are reciting some appropriate prayer, he says: "In the name of the Father, and of the Son, and of the Holy Ghost, may all the power of the devil be extinguished in thee by the imposition of our hands, and by the invocation of all the holy angels, archangels, patriarchs, prophets, apostles, martyrs, confessors, virgins, and all the saints. Amen." Then, dipping his thumb in the holy oil, he anoints the sick man, in the form of a cross, on the eyes, ears, nostrils, mouth, hands, and feet, saying at each anointing an appropriate prayer. That at the anointing of the eyes is as follows: "Through the holy Unction, and through the most tender mercy, may the Lord pardon thee whatever sins thou hast committed by seeing." It varies in the others by hearing, smelling, taste, and speech, touch and walking.

Then, after the Kyrie eleison, and Our Father, and some versicles with their responses, he prays as follows: "Lord God Almighty, who hast spoken by Thine apostle James, saying, 'Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick man, and the Lord shall raise him up, and if he be in sins, they shall be forgiven him,' cure, we beseech Thee, O our Redeemer, by the grace of the Holy Spirit, the languors of this sick man; heal his wounds, and forgive his sins; drive out from him all pains of body and mind, and mercifully restore to him full health, inwardly and outwardly, that, being recovered by the help of Thy mercy, he may return to his former duties." "Look down, O Lord, we beseech Thee, upon Thy servant, fainting in the infirmity of his body, and refresh the soul which Thou hast created, that, being amended by chastisements, he may feel himself saved by Thy medicine." "O holy Lord, Father Almighty, Eternal God, who, by pouring the grace of Thy blessing upon sick bodies, dost preserve by Thy manifold goodness the work of Thy hands, graciously draw near at the invocation of Thy name, that

delivering Thy servant from sickness, and bestowing health upon him, Thou mayest raise him up by Thy right hand, strengthen him by Thy might, defend him by Thy power, and restore him to Thy holy Church, with all desired prosperity. Through Christ our Lord. Amen." He then exhorts the sick man to the virtues most necessary in his state—to faith and hope.

"As baptism can justify the child whose reason has not dawned, so Extreme Unction can deal with the relics of sin in a sinner who lies insensible."

"Extreme Unction," says Faber, "like the oil of the Grecian wrestlers, anoints us for our mortal struggle. Whatever relics of sin there may be in us, the powers of darkness will fasten upon them. But the grace of this Sacrament searches them out, with a mysterious penetration, and puts them to a supernatural death. The best name for its grace is the grace of health; and so, if God does not will that it should impart health to our bodies, it turns its exotic medicinal virtues upon the soul. Other Sacraments liken our lives to the life of Jesus. This likens our deaths to the death of Jesus. It diffuses itself over our souls, strewn with the work of a whole life, and gathers up the fragments which other Sacraments have left untouched. It cleanses them with a last cleansing. It arranges them with neatness and order for the coming of our Lord. It puts them in their right posture and attitude for being most safely judged. Must not its graces be very peculiar, and yet, also, very magnificent? Throughout the world there is a whole population dying daily. A section of the world is always on its death-bed and in its agony. How prodigal, then must the Precious Blood be of its magnificent peculiarities in this pathetic Sacrament!"

COMMENDATION OF THE DEPARTING SOUL.

The Church does not, even with the Sacrament of Extreme Unction, and the Holy Communion as Viaticum, cease her motherly care for her dying children. When the last supreme moment approaches, she comes again to aid him in his agony with one of her most solemn and consoling rites, the Commendation of the Departing Soul—not a new Sacrament, indeed, but one of her most impressive Sacramentals.

The priest, in his surplice and purple stole, enters with the salutation: "Peace to this house, and all who dwell therein." Then he sprinkles the sick man, his beds, and those around, with holy water, saying the usual Asperges. He next gives a crucifix to the dying Christian to kiss, arousing in him the hope of eternal salvation, and keeps that holy representation before him, that, looking upon it, his faith may not fail. Then a candle is lighted, and the priest, kneeling, recites the short Litany of the Dying, calling upon the Blessed Virgin; the holy angels and archangels, the choir of the just; the holy patriarchs and prophets; the apostles and evangelists; the martyrs, bishops, confessors, monks, and hermits; the holy virgins and widows—all the saints of God, to pray and intercede for him who is now in the last struggle. "Be merciful unto him, spare him, O Lord," he prays; and he begs God to deliver him from wrath, from the danger of death, from an evil death, from the pains of hell, and the power of the devil, appealing to our Lord by His incarnation, passion, and death.

When the person enters into his agony, the priest utters this prayer, one of the most thrilling in the whole service, where the minister of God, standing, as it were, on the verge of this world and the next, bids the creature of God, whom the Church has guided through life, cross the boundary:

"Depart, Christian soul, out of this world, in the name of God, the Father Almighty, who created thee: in the name of Jesus Christ, Son of the Living God, who suffered for thee: in the name of the Holy Ghost, who sanctified thee: in the name of the angels, archangels, thrones and dominations, cherubim and seraphim: in the name of the patriarchs and prophets, of the holy apostles and evangelists, of the holy martyrs and confessors, of the holy monks and hermits, of the holy virgins, and of all the saints of God. Let thy place be this day in peace, and thy abode in holy Sion, through Christ our Lord. Amen."

"God of mercy, God of goodness! O God, who, according to the multitude of Thy mercies, forgivest the sins of such as repent

and graciously remittest the guilt of their past offenses, mercifully regard this thy servant N., and grant him a full discharge from all his sins, who most earnestly begs it of Thee. Remove, O merciful Father whatever is corrupt in him through human frailty, or by the snares of the enemy; make him a true member of the Church, and let him partake of the fruit of Thy redemption. Have compassion, Lord, on his tears, and admit him to the reconciliation with Thee, who has no hope but in Thee, through Christ our Lord. Amen."

"I recommend thee, dear brother, to Almighty God, and leave thee to His mercy, whose creature thou art; that, having paid the common debt, by surrendering thy soul, thou mayest return to thy Maker, who formed thee out of the earth."

Then all the blessed are invited to welcome him, and God is implored to deliver him from hell, as He has so often delivered His servants from trials and afflictions. These sentiments are in a manner repeated in the prayer:

"We commend to Thee, O Lord, the soul of this Thy servant, and beseech Thee, Jesus Christ, Redeemer of the world, that as in mercy to him Thou becamest man, so now Thou wouldst vouchsafe to admit him into the number of the blessed. Remember, O Lord, he is Thy creature, not made by strange gods, but by Thee, the only true and living God; for there is no other God but Thee, none that can work Thy wonders. Let his soul find comfort in Thy sight, and remember not his former sins, nor any of those excesses which he has fallen into, through the violence of passion and corruption. For although he has sinned, he hath retained a true faith in Thee, Father, Son, and Holy Ghost; he has had zeal for Thy honor, and faithfully adored Thee, his God and Creator of all things. Remember not, O Lord, we beseech Thee, the sins and ignorance of his youth; but, according to Thy great mercy, be mindful of him in Thy eternal glory. Let the heavens be open to him, and the angels rejoice with him. Receive, O Lord, Thy servant into Thy kingdom. Let the archangel, St. Michael, the chief of the heavenly host, conduct him. Let the holy angels of God meet him, and bring him into the city of the heavenly Jerusalem. May blessed Peter, the apostle

to whom were given the keys of the kingdom of heaven, receive him. May holy Paul, the apostle, who was a vessel of election, help him. May St. John, the beloved disciple, to whom God revealed the secrets of heaven, intercede for him. May all the holy apostles, to whom was given the power of binding and loosing, pray for him. May all the saints and elect of God, who in this world have suffered torments for the name of Christ, pray for him. That, being delivered from this body of corruption, he may be admitted into the kingdom of heaven, through the assistance and merits of our Lord Jesus Christ, who liveth and reigneth with the Father and the Holy Ghost, world without end."

As the last moment approaches, all present should be the more instant in prayer. And the dying Christian should pronounce, or, if his strength will not permit, the priest should pronounce for him, aloud and clearly: "Jesus! Jesus! Jesus!" that that name, the only name given to men whereby they shall be saved, may be the last he hears and utters. Other suitable thoughts should be suggested, in such words as these: "Into Thy hands, O Lord, I commend my spirit." "O Lord Jesus Christ, receive my soul." "Holy Mary, pray for me." "Mary, Mother of Grace, Mother of Mercy, protect me from the enemy, and receive me in the hour of death."

When, amid these holy thoughts, the soul has left the body lifeless, pale, and cold, the prayers of the Church follow it before the dread tribunal. "Meet him, ye saints of God; meet him, ye angels of the Lord, receiving his soul, offering it in the sight of the Most High. May Christ, who called thee, receive thee, and may angels lead thee to Abraham's bosom. Eternal rest give unto him, O Lord, and let perpetual light shine upon him;" and the ejaculatory prayers close with this: "We commend to Thee, O Lord, the soul of Thy servant, that, dead to the world, he may live to Thee; and do Thou cleanse away by the pardon of Thy most merciful pity, the sins he has committed through the frailty of human conversation."

Such is the death-bed of the Catholic, and such the means which the Church adopts to rob it of its terrors, to fill him with contrition and holy hope.

THE SEVEN SACRAMENTS.

THE MINISTERS AND MINISTRY OF THE SACRAMENTS—THE SACRAMENT OF HOLY ORDERS.

From an attentive consideration of the nature of the other Sacraments, we shall find little difficulty in perceiving that so dependent are they all on that of Orders, that without its intervention some could not exist, or be administered, whilst others should be stripped of the religious rites and solemn ceremonies, and of that exterior respect which should accompany their administration. Let us for a moment dwell on the exalted dignity and transcendent excellence of this Sacrament. Priests and bishops are, as it were, the interpreters and heralds of God, commissioned in His name to teach mankind the law of God, and the precepts of a Christian life—they are the representatives of God upon earth. Impossible, therefore, to conceive a more exalted dignity or functions more sacred. Justly, therefore, are they called not only angels, but gods, holding, as they do, the place and power and authority of God on earth. But the priesthood, at all times an elevated office, transcends in the New Law all others in dignity. The power of consecrating and offering the body and blood of our Lord, and of remitting sins, with which the priesthood of the New Law is invested, is such as can not be comprehended by the human mind, still less is it equalled by, or assimilated to, anything on earth. Again, as Christ was sent by the Father, the apostles and disciples by Christ, even so are priests invested with the same power, and sent for the perfecting of the saints, for the work of the ministry, and the edification of the body of Christ.

There must necessarily be in the Church a priesthood and a sacrifice. The sacrifice is the offering of the Lamb without spot. The priesthood was not to be, like that of old, limited to one family or even one nation. The covenant with Abraham narrowing down in lapse of time, by the exclusion of branch after branch in successive generations, till at last the sacerdotal powers vested in Aaron and his descendants, was, in the wider range of the New Covenant, again extended to all the nations of the earth—to all

the tribes and tongues and peoples. This incomparable dignity of handling the mysteries of the New Law was not, however, to be taken up at the caprice or fancy of any one. "Neither doth any man take the honor to himself," says St. Paul, "but he that is called by God as Aaron was." (1) The priesthood under the New Law was to be one of individual vocation. God chooses out His own from among men: it is not for men to select and, as it were, impose upon God those who are to minister at His altar. The powers flow down from Christ, as high-priest, to all in the various degrees. He said, pointedly, to His apostles: "You have not elected me, but I have selected you." (2)

In this Sacrament of Orders, as in all, and even more pre-eminently, is "Jesus Christ yesterday, and to-day, and forever." St. Paul defines the royal and eternal priesthood of Jesus Christ in clear and distinct terms: "Having, therefore, a great high-priest, that hath passed into the heavens, Jesus, the Son of God: let us hold fast our confession. For we have not a high-priest, who can not have compassion on our infirmities; but one tempted in all things such as we are, without sin. . . . . For every high-priest taken from among men is ordained for men, in the things that appertain to God, that he may offer up gifts and sacrifices for sins: who can have compassion on them that are ignorant, and that err: because he himself also is compassed with infirmity: and therefore he ought, as for the people, so also for himself, to offer for sins. Neither doth any man take the honor to himself, but he that is called by God as Aaron was. So also Christ did not glorify himself, that he might be made a high-priest: but he that said unto him: Thou art my Son, this day I have begotten thee." (3) As He saith also in another place: "Thou art a priest forever, according to the order of Melchisedech," (4) "who, in the days of his flesh with a strong cry and tears, offering up prayers and supplications to him that was able to save him from death, was heard for his reverence. And whereas he was indeed the Son of God, he learned obedience by the things which he suffered, and being consummated, he became, to all that obey him,

(1) Hebrews v. 4. (2) St. John xv. 16.
(3) Psalm ii. 7. (4) Psalm cix. 4.

the cause of eternal salvation, called by God a high-priest, according to the order of Melchisedech, of whom we have much to say, and hard to be intelligibly uttered." (1)

But this, for that he continueth forever, hath an everlasting priesthood, whereby he is able also to save forever them that come to God by him: always living to make intercession for us. For it is fitting that we should have such a high-priest, holy, innocent, undefiled, separated from sinners, and made higher than the heavens, who needed not daily, as the priests (of Aaron's line) to offer sacrifices, first for his own sins, and then for the people's; for this he did once in offering himself." (2) "We have such a high-priest, who is set on the right hand of the throne of majesty in the heavens, a minister of the holies and of the true tabernacle, which the Lord hath pitched and not man. For every high-priest is appointed to offer gifts and sacrifices: wherefore it is necessary that he also should have something to offer." (3)

Such were the words of St. Paul, arguing with the Jews to show that the Aaronic priesthood and sacrifices had accomplished the purpose for which they were created by divine institution, and explaining the high-priesthood of Jesus Christ, and through Him of the ministry and sacrifice to be offered under the law of grace.

The power conferred by Almighty God on His Church and her ministers is two-fold, namely, of Orders and Jurisdiction. The power of Orders has reference to the body of our Lord Jesus Christ in the Holy Eucharist, that of jurisdiction to His mystical body, the Church; for to this latter belong the government of His spiritual kingdom on earth, and the direction of the faithful in the way of salvation. In the power of Orders is included not only that of consecrating the Holy Eucharist, but also of preparing the soul for its worthy reception, and whatever else has reference to the Sacred Mysteries.

This power far transcends that which was given to those who under the law of nature exercised a special superintendence over sacred things. The age anterior to the written law must have had its priesthood, a priesthood invested with spiritual power

(1) Hebrews iv. 14, 15; v. 1–11. (2) Hebrews vii. 23–27. (3) Hebrews viii. 1–3

that it had a law can not be questioned; and so intimately interwoven are these two things with one another, that take away one you of necessity remove the other. As, then, prompted by the ictate of the instinctive feelings of his nature, man recognizes he worship of God as a duty, it follows as a necessary conse quence that under every form of government, some persons must been constituted the official guardians of sacred things, the legitimate ministers of the divine worship; and of such persons the power might, in a certain sense, be called spiritual.

With this power the priesthood of the Old Law was also invested; but although superior in dignity to that exercised under the law of nature, it was far inferior to the spiritual power enjoyed under the Gospel dispensation. The power with which the Christian priesthood is clothed, is a heavenly power, raised above that of angels; it has its source, not in the Levitical priesthood, but in Christ the Lord, who was a priest, not according to Aaron, but according to the order of Melchisedech. He it is who, endowed with supreme authority to grant pardon and grace, has bequeath ed this power to His Church, a power limited, however, in its extent, and attached to the Sacraments. To exercise this power, therefore, ministers are appointed and solemnly consecrated, and this solemn consecration is denominated "Ordination," or the "Sacrament of Orders."

To imagine that the mysteries of God were not committed for their dispensation to men selected, called by God as Aaron was, endowed with special graces of state by a sacramental outward rite, which would be at once an evidence to the people and a type of the grace conferred, is impossible.

Let us open the sacred record. That Jesus Christ called twelve men, whom He made princes of the Church of which He often spoke, all admit; that He gave a special name to one of these, and, calling him a rock, declared that on that rock He would build His Church, is recorded by inspired writers. (1) This di rect vocation was preceded, on our Saviour's part, by a night of prayer; and with the dignity of apostles was conferred, not only power to preach and to teach, but also the gift of miracles, ex

(1) Matt. iv. 18; x. 2; Mark iii. 13; Luke vi. 12; Matt. xvi. 18.

tending to the cure of diseases of all kinds, and the power to ex pel evil spirits. (1) At the last supper He bestowed upon them the power to administer the Holy Eucharist, which He there in stituted, saying to them, and not to the body of the disciples "Do this for a commemoration of me.'—"This do ye, as often as ye shall drink, for the commemoration of me." (2) Subsequent to His resurrection, after declaring that all power was given to Him in heaven and on earth, He breathed on them, and said to them: "Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained. (3) Going, therefore, teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and behold, I am with you all days, even to the consummation of the world."

Here are all that characterize those sublime mysteries, the Sacraments. A power is conferred that God alone can bestow, and the miracles given as a proof of that unseen power bestowed, and the universality of the power bestowed on His Sacred Humanity by the Godhead is invoked as a preface to the institution of the fullness of the Sacrament of Order. He breathed on them; He gave the Chalice as outward signs; He gave the power to teach and to preach; power to baptize, to consecrate and administer His Sacred Body and Blood; power to forgive sins.

The Holy Council of Trent, in its twenty-third session, celebrated under Pope Pius IV., on the fifteenth day of July, 1563, uses this language, which distinctly embodies the doctrine of the Catholic Church in regard to the Sacrament of Order:

"Sacrifice and priesthood are, by the ordinance of God, in such wise conjoined, as that both have existed in every law. Whereas, therefore, in the New Testament, the Catholic Church has received, from the institution of Christ, the holy, visible sacrifice of the Eucharist, it must needs also be confessed, that there is, in that Church, a new, visible, and external priesthood, into which

(1) Matt. x. 1–8 Mark iii. 14; Luke vi. 12.
(2) Matt. xxvi. 26–29; Mark xiv. 22–25; Luke xxii. 17–20; 1 Cor. xxiii. 25
(3) John xx. 22, 23; Matt. xxviii. 18–20.

the old has been translated. And the Sacred Scriptures show, and the tradition of the Catholic Church has always taught, that this priesthood was instituted by the same Lord, our Saviour and that, to the apostles, and their successors in the priesthood, was the power delivered of consecrating, offering, and administering His Body and Blood, as also of forgiving and of retaining sins.

"And whereas the ministry of so holy a priesthood is a divine thing, to the end that it might be exercised in a more worthy manner, and with greater veneration, it was suitable that, in the most well-ordered settlement of the Church, there should be several and diverse orders of ministers, to minister to the priesthood by virtue of their office—orders so distributed as that those already marked with the clerical tonsure should ascend through the lesser to the greater orders. For the Sacred Scriptures make open mention, not only of priests, but also of deacons; and teach, in words the most weighty, what things are especially to be attended to in the Ordination thereof; and, from the very beginning of the Church, the names of the following orders, and the ministrations proper to each one of them, are known to have been in use, to wit: those of Subdeacon, Acolyth, Exorcist, Lector and Doorkeeper; though these were not of equal rank, for the subdeaconship is classed amongst the greater orders by the Fathers and Sacred Councils, wherein, also, we very often read of the other inferior orders.

"Whereas, by the testimony of Scripture, by Apostolic tradition, and the unanimous consent of the Fathers, it is clear that grace is conferred by sacred ordination, which is performed by words and outward signs, no one ought to doubt that Order is truly and properly one of the Seven Sacraments of Holy Church. For the Apostle says: 'I admonish thee that thou stir up the grace of God, which is in thee by the imposition of my hands For God hath not given us the spirit of fear, but of power and love, and of sobriety.' (1)

"But, forasmuch as in the Sacrament of Order, so also in Baptism and Confirmation, a character is imprinted which can

(1) 2 Tim. i. 6–7.

neither be effaced nor taken away, the holy Synod, with reason condemns the opinion of those who assert that the priests of the New Testament have only a temporary power, and that those who have been once duly ordained can again become laymen, if they do not exercise the ministry of the Word of God. And if any one affirm that all Christians, indiscriminately, are priests of the New Testament, or that they are all mutually endowed with an equal spiritual power, he clearly does nothing but confound the ecclesiastical hierarchy, which is 'as an army set in array;' (1) as if, contrary to the doctrine of Blessed Paul, 'all' were 'apostles, all prophets, all evangelists, all pastors, all doctors.' (2) Wherefore, the Holy Synod declares that, besides the other ecclesiastical degrees, bishops, who have succeeded to the place of the Apostles, principally belong to this hierarchial order; that they are 'placed,' as the same apostle says, 'by the Holy Ghost, to rule the Church of God;' (3) that they are superior to priests; administer the Sacrament of Confirmation; ordain the ministers of the Church; and that they can perform very many other things—over which functions others of an inferior order have no power. Furthermore, the sacred and holy Synod teaches that, in the ordination of bishops, priests, and of the other orders, neither the consent, nor vocation, nor authority, whether of the people, or of any civil power or magistrate whatsoever, is required in such wise that, without this, the ordination is invalid; yea, rather, doth it decree that all those who, being only called and instituted by the people, or by the civil power and magistrate, ascend to the exercise of these ministrations, and those who, of their own rashness, assume them to themselves, are not ministers of the Church, but are to be looked upon as 'thieves and robbers, who have not entered by the door.' (4) These are the things which it hath seemed good to the Sacred Synod to teach the faithful of Christ, in general terms, touching the Sacrament of Order"

Holy Order is a Sacrament which gives grace and power to perform the public functions connected with the worship of God and the salvation of souls. Every Sacrament has its outward

(1) Cant. vi. 3.
(2) Ephes. vi. 11-12.
(3) Acts xx. 28.
(4) John x. 1.

sign, and its inward grace, and its appointed minister. The minister of this Sacrament is a bishop. Only the apostles and the bishops, their successors, are recorded in the inspired books of the New Law as conferring this Sacrament. The constant tradition of the Catholic Church is marked by its repeated condemnations of those who called this point in question. The sensible sign is the prayer of the bishop and the imposition of his hands. St. Luke, in the Acts, and St. Paul, in his Epistles to Timothy, mention the imposition of the bishop's hands as the essential sign in the ordination of priests and deacons. (1) The apostle of the Gentiles, and the tradition of the Church in all ages, connect special graces with the prayers and imposition of hands by the bishop on the Christian levite.

The effects of this Sacrament transcend human thought and human words. "In conferring the priesthood, the crowning of Holy Order as a Sacrament, the Church comes forth in the plenitude of her greatness. What earthly power shall presume to vie with that which Saint John Chrysostom rates above the dignity of angels? The angels, indeed, see their Lord face to face, but to them is not given, as to the priest, the control of His very Body. He vouchsafes, of His abundant condescension, to obey the bidding of His creatures; to descend at their word upon our altars; to contract Himself within the limits of space." By this Sacrament, too, man is invested with a power that seems a very attribute of omnipotence—the power of forgiving and retaining sin, which Jesus Christ paused in an argument to prove, by a miracle, that He possessed as man, and which, in the fullness of His power, he confided to His apostles.

This tremendous dignity of the priesthood is not lightly conferred. The Church surrounds the approach to the Sacrament of Order by a host of precautions. She seems to hesitate, to examine, to pray, at every step of the long preparation. There must be a vocation from God. "We should always distrust a vocation which springs from our parents or ourselves, no matter how good our intentions may seem to be." (2) Of any motive like ambition, or avarice, we need not speak; the world itself would

(1) Acts vi. 6; 1 Tim. iv. 14, 22; 2 Tim. i. 6. (2) Saint Gregory on Vocation

condemn it. An enlightened spiritual guide, well instructed in the laws of the Church, having experience in the ways of God and full of prudent zeal, will best direct one who, believing himself called by God, seeks in prayer and humility to follow the divine will in his choice of a state. The vocation of the bishop, guided by special graces for the maintenance of the sacerdotal order, will rarely fail to be, to the pure of heart and mind, a clear and unmistakable guide. The urgings of parents to enter on the service are always liable to suspicion, and have often led to deplorable results; for though any parent may desire, with a holy desire, to behold his son called to a state so intimately connected with the worship, he is not an unbiased judge, and may be opposing the will of God.

A real vocation will generally be shown by a detachment from the world, its vanities, its all-absorbing pursuits, its stupefying love of comfort; by disinterestedness, charity; by zeal for the glory of God and the salvation of men; as well as by mental gifts—science and talents to serve the Church; a love of labor and study; a spirit of retirement; courage, determination, prudence, patience, chastity, humility, docility, and a love of prayer.

Yet, even when a person seems to have marks of a real vocation and the necessary dispositions, there may be difficulties to his entrance on the ecclesiastical state, in the provisions with which the Church, for the honor and dignity of God's worship, has environed the way to the priesthood. No one whose mind or reason is in any way affected; who is possessed or subject to epileptic fits, or any disease likely to affect the mind; no one maimed, or distorted, or so disfigured by birth or accident as to repel people, can be admitted. A candidate must be born in lawful wedlock, be a free person; in the Latin Church, unmarried; and the restriction even extends so far as to exclude one who has married twice or married a widow. No one who has shed human blood, or as a judge condemned men to death; no one whose life has been infamous or shameful; no one who has been an actor or public performer for the amusement of the world, can enter the sanctuary, except in such grave cases, as rarely occur, where the Church will exert its dispensing power to

remove any of the irregularities incurred by these, in view of particular circumstances.

The candidate should be called by God, be perfect in body and mind, without a stain in the eyes of his fellow-men. The vocation generally develops in the boy; the evident call is seen, directors guide him, a Catholic college becomes his home, and his delight is to minister in the sanctuary—to bear his part, like young Samuel, in the appointed work of God's ministers at the altar. It is soon seen that he loves "the beauty of God's house, and the dwelling-place of His glory"—that His altars are the home to which he would cling as the bird to her nest.

THE TONSURE.

When, at last, he is admitted to the Seminary devoted in an especial manner to the training of young levites for the sanctuary, he undergoes a sacred and holy rite—not a Sacrament or part of Order, but a Sacramental—a preparation for it. This is the Tonsure. It marks the entrance into the ecclesiastical state. The time when it is given is not determined, but is rarely given before the age of fourteen. (1) The Tonsure, or shaving of the head, was, under the Mosaic law, a mark of a vow, as we see in the Acts of the Apostles. (2) As a preparation to the Sacrament of Order, it is said to have been instituted by St. Peter, and is coeval with the establishment of the Church. The practice of wearing it is as old as the time of Pope Gregory, who lived early in the sixth century. By some it is considered to represent the royal dignity of those thus exalted; by others it is viewed as a figure of the crown of thorns which encircled the head of our Lord, that, as His cross has become a symbol of honor, His thorny crown should also be one of dignity.

In its pious signification, this thought of the Divine Master will always be, to the ecclesiastic, a source of consolation and piety. In times when the Church was the acknowledged mistress of Christendom, the Tonsure was always worn—that is, the crown of the head was kept shaved—and this mark of the

(1) Council of Trent, Session xxiii., Ch. 4. (2) Acts xxi. 24.

ecclesiastical state exempted the wearer from civil jurisdiction marking the lines of the two concurrent powers.

"The office by which our holy mother consecrates the entrance into this state is short, but exquisitely sweet." The candidate for the Tonsure appears before the bishop in a cassock or soutane, the canonical habit of ecclesiastics, with a surplice on his arm, and a wax taper in his hand. "The psalms (1) chosen are those two beautiful ones, the fifteenth and twenty-third; and wondrously does each of them shroud, in that soft, graceful disguise, which the words of an earlier dispensation throw over the truths of a later, what may be called the sentiment of the peculiar occasion. The fifteenth psalm appears to be said in the person of the candidate; it immediately precedes the act of giving the Tonsure, and embodies a prayer for help, and a pledge of fidelity. 'Preserve me, O Lord, for I have put my trust in thee! I have said to thee, thou art my God, for thou hast no need of my goods.' The key-note of this psalm, as used by the Church, is found in a verse toward its close: 'The Lord is the portion of my inheritance and of my chalice: it is thou that wilt restore my inheritance to me.'" These loving words the candidate repeats at the dictation of the bishop; for, like the Sacrament of Order itself, the Tonsure is given only by the bishop. And, while the candidate repeats them, the bishop cuts away some of the hair on the crown of the head, in the form of a cross. After a short prayer by the ordinary, that he, the hair of whose head, through divine love, has been laid aside, may remain always in the love of God, and without spot forever, the choir begins the antiphon of the following psalm, in which the Church, now speaking in her own person, pronounces her words of maternal benediction upon the child whom she has thus adopted into her closer embraces, and reminds him into what kind of privilege she has elected him. "The earth is the Lord's, and the fulness thereof: the world, and all they that dwell therein. For he hath founded it upon the seas: and hath prepared it upon the rivers. Who shall ascend into the mountain of the Lord? or who shall stand in his holy place? The innocent in hands, and the clean of heart, who

(1) Dublin Review

hath not taken his soul in vain. . . . . He shall receive a blessing from the Lord, and mercy from God, his Saviour." These last are the words selected as an antiphon. Then it goes on to characterize the state: "This is the generation of them that seek him, of them that seek the face of Jacob." Nor is the concluding portion of that triumphant psalm less appropriate: "There the angels, in parted companies, like two sides of a choir, discourse with one another in notes of jubilation, upon the entrance of the King of Glory within the heavenly portals." As the chant of the psalm dies away, the bishop proceeds to invest the candidate with the garment of his state—the surplice, which, though at times allowed to those ministering in the sanctuary, is properly the robe of the ecclesiastics only.

The bishop confers it with these words: "May the Lord clothe thee in the new man, who is created according to God in justice and the sanctity of truth."

The soutane worn by him shows that he has renounced the world; the taper is an offering to Jesus Christ, and the tonsured person testifies by this offering that he desires to be consumed as this taper, in the service of God.

The cutting of his hair reminds him that he must be detached from this world, and divested of all superfluity; the words which he repeats are a protestation before Christ and His Church, that in spirit, he takes God for his inheritance, and that he ardently desires to consecrate his whole life to his Lord and Saviour in the ecclesiastical state.

The white surplice, being clerical, reminds him that he is now enrolled as an ecclesiastic; and its pure white is an emblem of the innocence and virtue in which he is obliged to live. The ecclesiastic, thus enrolled, prepares, by study and prayer, for the reception of the first steps in the Sacrament of Holy Order.

The conferring of the tonsure is not regarded as an Order, but rather as a preparation for such. Nor does the reception of any of the four minor orders prevent one from remaining in secular life. The order of subdeaconship, the first of the major orders received, binds the recipient to the life and obligations of the ecclesiastical state. To be ordained lawfully one must have due age and knowledge, must be of good life, and have the signs of a call or vocation from God.

MINOR ORDERS.

OSTIARIUS, OR DOORKEEPER—LECTOR, OR READER—EXORCIST—ACOLYTE.

Understood in the strict sense, the word "order" means th disposition of superior and subordinate parts, which, when united, present a combination so harmonious as to stand in mutual and accordant relations. Comprising, then, as the ministry does, many gradations and various functions, and disposed, as all these gradations and functions are, with the greatest regularity, this Sacrament is very appropriately called "the Sacrament of Orders." The first steps toward Holy Orders are known as Minor Orders These have not been the same in all parts of Christendom; the Oriental Church recognizing only two, while in the Latin Church these Minor or Preparatory Orders have from time immemorial been four in number. It has not been expressly defined that these Minor Orders constitute part of the Sacrament, the full and complete conferring of which is attained in the priesthood. "It is certain, however, that in one sense all the seven orders are sacramental, as making up one Sacrament, the Sacrament of Order, represented in the priesthood to which they all conspire."

"These Minor Orders in the Latin Church are the Ostiarius (doorkeeper), Lector or reader, Exorcist, and Acolyte. They are called Minor, to distinguish them from the Major or Holy Orders, by which the ecclesiastic approaches the altar more nearly, and is, in a manner, irrevocably consecrated to the Church. By the receiving of Minor Orders a return to secular life is not absolutely precluded, and no vow of celibacy is implied or made; though the Church, conferring them after long examination, presumes in the ordained a deliberate intention of persevering in the service of the sanctuary.

"The office of the Ostiary, or doorkeeper, is to open and shut the doors of the church, to guard the sanctuary from irreverent intrusion. The symbol of his function is the keys of the church, by which he is to admit the worthy and exclude the unworthy; that is, all who are not Christians, and all Christians who have

forfeited their right to enter by taking part in any heresy or schism, who are excommunicated, denounced, or interdicted. It is also his duty to prevent all from entering the sanctuary of the church who are not necessary for the divine service; to prevent females from entering the choir assigned to the clergy; to prevent noise, speaking, or other irreverence in the church; to keep all the furniture, linens, and ornaments of the altar and church in becoming and proper condition; and, finally, to ring the church bell at the proper periods. The virtues peculiar to his order are zeal, exactness, diligence, firmness, and propriety of general conduct."

Such are the duties as laid down in the Roman Pontifical, and in early times they were discharged by this ordained cleric, assigned especially to them, though some of them are no longer observed, and others discharged by laymen.

"The Lector, or reader, is ordained to read aloud or sing in the church the lessons from the Old Testament, and the writings of the Holy Fathers, which constitute a part of the office of the Church. The portion of Scripture was formerly read by the Lector, and then explained by the priest; but when a bishop officiated, the lesson of Scripture was read by a deacon. The instruction of children and the young, in the prayers and in the Christian doctrine, was also an important and holy duty of the Lectors. To fit them for this duty they were to love the Scriptures, read them with care, meditate on them, and be replenished with the truths they contain. Pupils of the clergy, they were to make a special duty of the doctrines of the Church, and learn to impart them in a manner suited to the intelligence of the young. But as human instruction avails little without God's grace, and to impress early on him this truth, so essential to his future ministry among the flock at large, the Lector was enjoined to pray fervently for the little children committed to his care.

The young ecclesiastic, having passed through the grade of Ostiarius and Lector, was next promoted to the Order of Exorcist. The relation of the Exorist to the priest is derived from his office of releasing the possessed, and thus qualifying them for the reception of the Holy Communion, from which it is the great

object of the evil spirits to debar them. And here, again, we are recalled to the early ages of Christianity, when the accursed agency of evil spirits was most evident. Practically, the work of the Exorcist in this department is now merged in that of the higher orders—in the priesthood and diaconate, to which is attached the office of baptizing. It was also the duty of the Exorcist to prepare the salt and water for the priest, who blesses them; and, bearing this holy water, to accompany the bishop or priest when they exorcise; and also to bear the holy water vase in the aspersion of the Church. The Exorcist is called upon to lead a life of purity of heart and prayer, and be both humble and mortified.

"As we ascend in the scale, the bearing of these Minor Orders on the priesthood becomes still more evident. The Acolyte, who comes next to the Exorcist, and who stands at the head of the Minor Orders, immediately below the subdeacon, obtains at his ordination the right of handling instruments and vessels which are used in the holy sacrifice, although not those which come in immediate contact with the Blessed Sacrament.

"He receives the candlestick which bears the light of Christ, and the cruets which contain the wine and water before consecration; but these are delivered to him empty, to imply that it devolves upon him to fill them. It is the duty of the Acolyte to light the candles and lamps of the church; to bear these lights during mass and the divine office on solemn occasions. At certain times he is also required to bear the censer and incense; to prepare the fire and incense for use; to prepare the wine and water for the sacrifice, and to give them at the altar to the subdeacon, who ministers them, when filled, through the deacon, to the priest. It is, finally, the duty of the Acolyte to accompany the priest, deacon, and subdeacon at the altar, and to serve them, when such service is required. The faith and the charity of the Acolyte should shine as brilliantly as the lights which he bears, that the world may be edified with the lustre and sweet odor of his life."

These constitute the Minor Orders in the Latin Church. They are conferred by a bishop only.

THE MAJOR ORDERS.

THE SUBDIACONATE.

Subdeaconship, Deaconship, and Priesthood constitute the Major or Holy Orders, and are superior in dignity and power. The young levite, who has received the tonsure and then spent years in studying in some seminary especially set apart for the education of young clergymen, receives, when his fitness and vocation are thoroughly tested, the Minor Orders of the Ostiarius, Lector, Exorcist, and Acolyte; and essays, in catechizing and instructing the ignorant, his abilities in directing and guiding others. When the study of dogmatic Theology, or the doctrines of the Church, with the authorities on which they are based, moral Theology, or the vast subject of morals which is to guide him in the Confessional; Holy Scripture; the Canon Laws governing the Church; its rites and ceremonies, has been completed, he prepares to receive the Holy Orders, and binds himself irrevocably to the service of the Church.

"Marriage has never been permitted, either in the Latin or in

y of the Oriental Churches, to bishops, priests, deacons or subdeacons, after they were ordained; although, in the Oriental Churches, married men are ordained subdeacons, deacons, and priests. In the Latin Church, they can be ordained only when both man and wife promise solemnly to live separately the rest of their days after the ordination of the husband, and such ordinations are comparatively rare — the wife entering some religious community. In the Greek Church, a married priest can not be made a bishop unless he separates from his wife in this way. The Greek usage as to married priests is a relaxation of ancient discipline, introduced by what is called the Council in Trullo, held in the emperor's palace at Constantinople, in the sixth century. The Sovereign Pontiffs long opposed this innovation, but, when other matters of difference had been adjusted, yielded on this point for peace' sake, as it was not a matter pertaining to faith, and tolerate it in the Greek, Armenian, and other Oriental Churches which acknowledge the Pope. The Latin Church, however, maintains the an

cient discipline of the celibacy of the clergy, that her ecclesiastics may be more detached from the world—from the affairs, distractions, embarrassments, and cares which are inseparable from the married state—and that they may thus be enabled to give their whole heart and all their time and care to the service of God and the good of their neighbors, and be more pure to approach the altar of God and serve the Holy of Holies."

Subdeacons thus assume the duty of living in a state of celibacy; they also contract the obligation of reciting during their whole life the Divine Office for each day, as contained in the Breviary and Diurnal, the prayer-books of the clergy. This Divine Office is composed of psalms, hymns, and prayers, with lessons from the Old and New Testaments and from the Holy Fathers, and a short sketch of the life of the Saint honored on each day. This office is divided into portions corresponding with the ancient divisions of the day. They are called Matins, Lauds, Prime, Tierce, Sext, Nones, Vespers, and Complin.

"The candidate for Subdeacon's Orders should be learned, endowed with probity and the gift of continence. He must be at least in his twenty-second year, and have a title to some benefice or patrimony, unless he belongs to a religious order, or is ordained *sub titulo missionis*, for missionary labor in some country where the Catholic religion does not prevail.

"The duties of a Subdeacon are: to aid the deacon, and under him to serve in the functions of the ministry; to sing the Epistle in solemn masses; to pour the water into the wine in the chalice at the solemn mass; to take care of the holy vessels and linens used in the Holy Sacrifice; to wash the palls, purificatories, and corporals; to receive the offerings of the people; to carry the cross in processions; to hold the book of the Gospels while the deacon chants the Gospel of the day, and to present it to the bishop or priest who celebrates, to be kissed by him.

"The ordination is characterized by increased solemnity of rite. At the opening the candidate is reminded that he is still free, and, as he is on the point of surrendering his liberty, the Church urges him to reflect on the serious step he is about to take. She calls upon him to observe that the engagements he is about to

contract are final and irrevocable; and that they involve the sacrifice of the closest and most sacred of human ties. 'Thus far art thou free,' are her solemn words of admonition, 'and it is lawful for thee, at thy option, to pass to secular vows; but if thou dost assume this Order, thou canst no longer abandon thy purpose; but thou must perpetually serve God, serving whom is to be a king, and by His help it will behoove thee to preserve chastity. Therefore, while it is time, reflect.' What consequences to individuals and to the Church of God are wrapped up in that next step! What arts may not the enemy be expected to employ with the view of diverting that steady eye and causing that devoted heart to fail! But more powerful than all his crafty seductions is the memory of the words: 'Every one who leaveth house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall possess life everlasting.'"

"Angels, who have been witnesses of the conflict, are now heralds of the victory. The court of heaven has ratified the choice meanwhile the Church on earth is calling on all her glorified fellow-citizens of the heavenly Jerusalem to mingle their prayers with her own, that 'He who has begun a good work may carry it on to perfection.' Then, when those to be ordained come up, the archdeacon places them in order. The bishop kneels down and those to be ordained prostrate themselves on their faces on the ground. All others present in the sanctuary kneel, and chanters begin the Litany of the Saints, the choir answering. Just before the close of the petitions in the Litany, the bishop rises with his mitre on, and his crosier in his hand, and says impressively over those to be ordained, while they remain prostrate: 'That Thou wouldst vouchsafe to bless these chosen ones, we beseech Thee to hear us.' He repeats this prayer three times, saying in the second case 'sanctify,' and in the third 'consecrate.' The sacred vessels which are given to the Subdeacon to be touched are the chalice and paten empty, and the cruets filled. The cruets which had been delivered empty at the ordination of the acolyte are now redelivered without any form of words. In the words used in giving the chalice and paten, there is an exquisite touch of

reverence. When the symbols of the inferior orders were given their names were expressed at the time of the delivery. 'Receive the cruets,' 'Receive the candlestick,' etc. The names of the vessels, however which are to be consecrated by the sacramental presence are suppressed, as if through awe; and instead of any more definite specification, there are these words: 'See whereof the ministry is delivered unto you; therefore I admonish you, that you so demean yourself as to please God.'"

Chastity; the love of study; zeal for the house of God, the spirit of prayer; the love of penance and humility; a love for the Church; docility, and an entire submission to his bishop, with a deep respect for his superiors, the priests and deacons—these are the virtues which should mark the Subdeacon. (1)

The vestment assigned to him while ministering about the altar is the tunic. It should be longer, but not as ample as the dalmatic worn by deacons, but, in general, differs very little from it. The material and color are the same as that worn by the priest on the occasion. Under this vestment are worn the amice alb, and girdle. These were always worn by subdeacons; the tunic has been assigned to them at a comparatively late period.

At solemn high mass the Subdeacon, during a part of the ceremony, has his shoulders muffled with a species of scarf of an oblong shape, of the same material as the vestments, and known as the veil. In the primitive ages the number of those who received the Blessed Sacrament every Sunday was very great, and the paten from which the Sacramental species was distributed, was of such dimensions that convenience required it to be removed from the altar as soon as the oblation had been made. It was not brought back till the time arrived for giving communion to the people. Instead of laying the paten on a table, or carrying it to the sacristy, the Roman Ritual deemed it more decorous that it should be held by the Subdeacon. The custom of enveloping him in a veil while thus holding, was suggested by the Mosaic law which (2) prohibited the levites from touching the vessels of the sanctuary, under pain of death, until Aaron and his sons had wrapped them up. The greater reverence due the vessels used in

(1) Pouget, Institutiones Catholicæ. (2) Num. iv. 9-15.

the sacrifice of the New Law led the Church to prescribe that the Subdeacon should hold the paten with his veil. (1)

THE DIACONATE.

The priesthood is only more than the Diaconate in that it conveys that power over the real, and over the mystical power of Our Lord, to which the other Orders are, though in different degrees, but introductory and subservient. The deacon is the immediate assistant of the priest at the Holy Sacrifice. He has the plenitude of the lector's as well as of the acolyte's office; he can sing the holy Gospel. He acquires the power of preaching by the express permission of the bishop, as well as of baptizing. He also, in olden times, carried communion, in the species of bread, to the faithful who were absent from the Holy Sacrifice; he "assisted the bishop or priest in all solemn functions of the ministry; he informed the people when to kneel, fall prostrate, or move off in procession; he removed from the church the heathen, the excommunicated, those undergoing the canonical penance, and, at the proper time, the catechumens; he dismissed the people after the office; he was the officer of the bishop, his eye and his arm, in all that regarded exterior policy and the public service of the church, and acted as the almoner of the bishop in the distribution of the goods and alms of the church." In the Oriental Churches, where the laity receive communion under both kinds, the deacons bear the chalice to them. Moreover, unlike the subdeacon, he receives his commission by the imposition of hands and the conveyance of the Holy Spirit. Hence, the order is unquestionably sacramental, although this has not been defined as an article of faith.

The Acts of the Apostles record the institution of the first seven deacons, and one of this number became the protomartyr of the Church—a deacon winning the martyr's crown before priest, bishop, or apostle. Another was the instrument of the conversion of the eunuch of Queen Candace. And later, at Rome, Saint Lawrence the deacon won for the Diaconate a crown of glory.

(1) Rock's Hierurgia, 651–655.

Saint Paul exacts from deacons the same virtues as from bishops—chastity, rectitude, mortification, disinterestedness; they must be full of faith, charity, prudence, zeal, fervor, firmness, tenderness for the poor, humility, science—in a word, they were to be like the seven deacons, full of the Holy Ghost.

The ordination opens with the Benedictus. Then the Gloria in Excelsis follows, with the collects, one of them specially adapted to the occasion. When a newly ordained subdeacon has chanted the Epistle, the bishop sits down before the altar, wearing his mitre, and the candidates for the deaconship approach, in amice, alb, girdle, and maniple, with a stole in the left hand, a candle in the right hand, and a dalmatic on the left arm, and fall in a semicircle, on their knees, before the bishop. As in the previous order, the archdeacon asks their ordination: "Most reverend Father, our holy Mother, the Catholic Church, asks that thou ordain these subdeacons here present to the burthen of the Diaconate."

The bishop asks: "Dost thou know them to be worthy?" The archdeacon replies: "So far as human frailty permits us to know, I both know and attest that they are worthy of the burthen of this office."

The bishop answers: "Thanks be to God." Then, sitting down, he addresses the people, saying: "With the help of Almighty God and Our Saviour Jesus Christ, we choose these deacons here present to the Order of Deacon. If any one hath aught against them, let him, for God and for God's sake, come forth and speak; but let him be mindful of his condition." Then he addresses the candidates on the office to which they are to be raised likening it to that of the sons of Levi, ending with these words: "And you, O beloved sons, who receive your name by paternal inheritance, be ye taken away from carnal desires, from earthly concupiscences, that war against the soul. Be ye clear, clean, pure, chaste, as becometh the ministers of Christ and dispensers of the mysteries of God, that you may be worthily added to the number of the ecclesiastical degrees—that you may merit to be a lovely inheritance and tribe of the Lord. And because you are co-ministers and co-operators of the Body and Blood of the Lord

be ye strangers to all allurements of the flesh; as the Scripture saith, be ye cleansed, ye who bear the vessels of the Lord. Think of blessed Stephen, chosen by the apostles to this office through the merit of his eminent chastity. Take heed to expound the Gospel by living works, to those to whom you announce it with the lips, that it may be said of you: 'Blessed are the feet of them that preach the Gospel of peace, of them that bring glad tidings of good things!' Have your feet shod with the examples of the saints, in the preparation of the Gospel of peace. May the Lord grant you this by His grace."

Then the Litany is said, and, during it, the bishop blesses the prostrate candidates. Then the bishop addresses the clergy and people briefly, and, rising, prays to God to bless, sanctify, and confirm them. A preface like that of the mass is then said by him, adapted to the service, and ending in these words: "Look down propitiously, O Lord, on these Thy servants, whom we suppliantly dedicate to the office of deacon, to serve at Thy sacred altars. And we, indeed, as men ignorant of the divine sense and supreme reason, estimate as we can the life of these men. But things unknown to us escape Thee not, O Lord: things secret deceive Thee not. Thou knowest all secrets; Thou art the searcher of hearts. Thou canst weigh with heavenly judgment, wherewith Thou dost ever prevail, the life of these men; judge what is admitted, and grant what is to be done."

Then the bishop alone lays his hand on the head of each, not assisted by others, as is done in conferring the priesthood. With this imposition of hands he says to each: "Receive ye the Holy Ghost, for strength to resist the devil and his temptations." Then he prays: "Send down upon them, we beseech Thee, O Lord, whereby they may be strengthened, by the gift of Thy seven-fold grace, to discharge faithfully the work of Thy ministry. May the form of every virtue abound in them—modest authority, constant modesty, the purity of innocence, and the observance of spiritual discipline. May Thy commandment shine forth in their life, that the people may acquire holy imitation by the example of His chastity; and, bearing the testimony of a good conscience, may they persevere, firm and stable in Christ, and by worthy

steps deserve, from the inferior grades, to receive, by Thy grace the more excellent."

Then resuming his seat, he takes the stole from the hand of each, and lays it on his left shoulder, saying: "Receive ✠ the white stole from the hand of God; fulfill thy ministry; for God is powerful to increase His grace in thee." As he makes the sign of the cross, the attendants turn back the stole and bind the ends under the right arm. Then the bishop vests each one in the dalmatic as far as the shoulders, if only one is used, but vesting them completely if each has his own. While conferring this, he says: "May the Lord attire thee in the garment of salvation, and the vestment of joy, and ever surround thee with the dalmatic of justice in the name of the Lord." Then he gives to each the Book of the Gospels, which they touch with the right hand. "Receive the power of reading the Gospel in the Church of God, both for the living and the dead."

Then follow two prayers, one begging God to send down the spirit of His blessing upon them, the other more extended: "O Holy Lord! Father of faith, hope, and grace, and rewarder of good: who, in the heavenly and earthly ministries of angels, disposed on all sides, diffusest through all the elements, the effect of Thy will: vouchsafe to enlighten these, Thy servants, also with spiritual affection; that, unencumbered in Thy service, they may stand at Thy altars, pure ministers; and, purer by Thy indulgence, be worthy of the rank of those whom Thy apostles guided by the Holy Ghost, chose, to the number of seven, blessed Stephen being chief and head; and may they please Thee, endowed with all virtues wherewith it behooveth to serve Thee; through our Lord Jesus Christ."

Then one of the newly-ordained deacons chants the Gospel and the mass proceeds.

The special vestment of the deacon is the dalmatic. It is a long robe, open on each side, and differs from the priest's chasuble by having a species of wide sleeve, and, instead of being marked on the back with the cross, which superseded the senatorial *latus clavus*, is ornamented with two stripes, that were originally the *angustus clavus*, worn upon their garments by the less

dignified amongst the Roman people. This vestment came from Dalmatia, whence its name; but was a royal garment at Rome, having been worn in public by several of the Roman emperors. In the reign of Constantine the Great, Pope St. Sylvester allowed the deacons of the Roman Church to wear the dalmatic on certain occasions, instead of the colobium, the ancient deacon's vestment. Before the time of St. Gregory, its use became general in the Church. Its original color was white, and the stripes scarlet, but by the tenth century it was made of the same color as the priest's vestments of the day. (1)

THE PRIESTHOOD.

The Priesthood, as described in Scripture, is two-fold, internal and external. The internal Priesthood extends to all the faithful, particularly to the just. Through faith inflamed by charity, they offer spiritual sacrifices to God on the altar of their hearts. The Apocalypse says: "Christ hath washed us from our sins in His own blood, and hath made us priests." The external Priesthood does not extend indiscriminately to the great body of the faithful; it is appropriated to a certain class of persons, who, being invested with this august character and consecrated to God by the lawful imposition of hands, are devoted to some particular office in the ministry. It is of this external Priesthood that we here speak.

"The Priesthood is the crown of the Orders. In it the Sacrament of Holy Orders culminates. In conferring the Priesthood, the Church comes forth in the plenitude of her greatness. What earthly power shall presume to vie with that which Saint John Chrysostom rates above the dignity of angels? The angels, indeed, see their Lord face to face, but to them is not given, as to the priests, the control of his very Body. He vouchsafes, of His abundant condescension, to obey the bidding of His creatures; to descend at their word upon our altars; to contract Himself within the limits of space. He, the incomprehensible and infinite, to be handled by human hands, and to dispense Himself among His people! This is the climax of charity—the lowest depth of His

(1) Rock's Hierurgia.

humiliation. In the incarnation He veiled His Deity, but in the sacrifice to be offered by the hand of His minister even His humanity lies hid, as the hymn expresses it. And as if it were not enough to disrobe Himself of power and beauty, and all for love of us—as if it were a small thing to repose so meekly upon our altars, it is in this Sacrament, more than in any other part of His dispensation to mankind, that He sustains an almost ceaseless infliction of affront and blasphemy. The sufferings of the cross are perpetuated from age to age in the mystery which gives to men the proof and relish of its blessedness. But no! here is still a difference. When the cross was endured, no man stood with the Redeemer to comfort Him; none was there to sympathize with His sorrows, but blessed Mary, His Mother, and faithful John, His friend, and loving Magdalene, His disciple; and even they were debarred the privilege of ministering to Him, and soothing His griefs. It is not so in what He suffers now. The Blessed Sacrament, though it be the provocative of the keenest insults, is also the incentive to the tenderest affection that awe permits."

"The Church, full of this thought, would impress on us her sense of the majesty of those functions with which her priests are charged, by the character of the rite through which she conveys them. It is the longest of the ordination services, the most varied in its features, the most arresting in its tone, the most awful in its accompaniments."

The Ember days of Advent are especially set apart for this important rite—the conferring of this great Sacrament, exalting man to a privilege which human intelligence never could have ventured to conceive.

The bishop, attired in his robes and mitre, seated at the Epistle side of the altar, with chaplains holding the book and candle, reads the Tract and Prose of the Holy Ghost. Then the archdeacon summons, in a loud voice, the candidates for the Priesthood. They advance as named, clad in amice, alb, stole, and maniple, holding a folded chasuble over the left arm, and a candle and linen bands in the right hand. As they form in a circle around the bishop, the archdeacon, in the name of the

faithful, solicits their ordination, saying: "Most reverend Father, our holy Mother, the Catholic Church, asks that these deacons here present be ordained by thee to the burthen of the priesthood.' As in previous ordinations, he assures himself of their worthiness. Then he addresses the people, calling upon them to bring forward anything that may justly be deemed a bar to their exaltation to so high and so vital a dignity, on which the salvation of souls depend. As no voice rises to convict any of unworthiness, the bishop turns to those about to enter the Priesthood, and, in earnest words, warns them:

"Dearly beloved sons, about to be consecrated to the office of the Priesthood—endeavor to receive it worthily, and, when received, to fulfill it in a praiseworthy manner. For it behooveth the priest to offer sacrifice, to bless, to govern, preach, baptize. With deep fear, then, should you ascend to so great a degree, and care is to be taken that heavenly wisdom, pure morals, and a long practice of righteousness, commend those chosen for it. Hence, when the Lord commanded Moses to elect to his assistance seventy men out of all Israel, with whom he should communicate the gifts of the Holy Ghost, added: 'Whom thou knowest that they be elders of the people.' You, indeed, are signed with the seventy men and elders, if, keeping the decalogue of the law through the seven-fold spirit, you shall be upright and mature alike in knowledge and in work. Under the same mystery and the same figure, our Lord, in the New Testament, chose seventy-two, and sent them, two by two, before His face to preach, that He might teach both by word and deed, that they ought to be perfect ministers of His Church, by faith and work, or endowed with the virtue of the two-fold love, that is, of God and their neighbor. Such, therefore, study to be, that you may avail, by God's grace, to be chosen to the aid of Moses and the twelve apostles, to wit, of the Catholic bishops, who are duly prefigured by Moses and the apostles. By this wonderful variety the holy Church is surrounded, adorned, and ruled; inasmuch as, in her, men are consecrated to various orders; some bishops, some of inferior order, priests, deacons, and subdeacons; that, of many members of different dignity, the one body of Christ is formed. Therefore, dearly be

loved sons, whom the judgment of our brethren has chosen to be consecrated to assist us, preserve in your manners the integrity of a chaste and holy life. Mark what you do; imitate what you handle; that, celebrating the mystery of the Lord's death, you may endeavor to mortify your members from all vice and concupiscences. Let your doctrine be a spiritual medicine for God's people: may the odor of your life be the delight of Christ's Church; that, by preaching and example, you may edify the house, that is, the family of God; that neither we may deserve to be condemned by the Lord for advancing you, nor you for undertaking so great an office, but that we, rather, may merit reward. May He grant it to us by His grace!"

Then is the Litany chanted, to invoke not only the Holy Trinity to confirm the work, but all the angelic choirs and the blessed in heaven, to intercede at the throne of the Most High. Next all rise, and the candidates approach the bishop two by two. As they kneel, the successor of the apostles imposes both hands on the head of each in silence; and the attending priests, vested as for mass, do the same. Then while the bishop and the priests hold their hands extended over the new priests, he says: "Let us pray, dearest brethren, to God, the Father Almighty, that He will multiply His heavenly gifts in these His servants, whom He hath chosen to the ministry of the Priesthood; and that what they receive through His condescension they may accomplish by His aid."

Then is chanted a preface, recalling the Levitical ministry and Priesthood of Aaron, and the call of the seventy, and closing with the prayer: "Grant, we beseech Thee, Almighty Father, to these Thy servants, the dignity of the Priesthood; renew in their bowels the spirit of sanctity, that they may obtain from Thee, O God, the accepted gift of consequent merit, and insinuate a scrutiny of morality by the example of their conversation. May they be prudent co-operators of our order; may the form of all justice shine forth in them, that, giving hereafter a good account of the dispensing committed to them, they may attain the rewards of eternal bliss."

Then the bishop, seated, crosses the stole on the breast of each

one, saying: "Receive the yoke of the Lord, for my yoke is sweet, and my burthen light." Then he puts on each the chasuble, doubled to the shoulder, saying: "Receive the sacerdotal vestment, by which is understood charity; for God is powerful to increase in thee charity and a perfect work."

Again, in solemn prayer, he invokes the aid of the Almighty in the great act he is performing, exercising a mighty power, yet conscious of man's infirmity:

"O God! author of all sanctification, of whom is true consecration and full benediction, do Thou, O Lord, pour forth the gifts of Thy blessing on these Thy servants, whom we dedicate to the honor of the Priesthood, that they may prove themselves elders by the gravity of their actions and their unimpeachable life, trained in those instructions which Paul gave to Titus and Timothy; that, meditating night and day on Thy law, they may believe what they read; teach what they believe; imitate what they teach; display in themselves justice, constancy, mercy, fortitude, and all other virtues; preach them by example; confirm them by admonition; and keep the gift of their ministry pure and immaculate, and, for the service of Thy people, by immaculate blessing, transform bread and wine into the Body and Blood of Thy Son; and, by a pure conscience, true faith, and inviolable charity, rise again, full of the Holy Ghost, unto a perfect man, to the measure of the fullness of Christ, in the day of the just and eternal judgment of God."

Then the "Veni Creator" resounds, and the bishop anoints, with the oil of catechumens, the palm of each hand of the new priest, saying: "Vouchsafe, O Lord, to consecrate and sanctify these hands by this unction and our blessing," and, making the sign of the cross, "That whatever they bless may be blessed, and whatever they consecrate may be consecrated and sanctified, in the name of our Lord Jesus Christ."

Then he closes the hands of each one together, and an attendant binds them together with a linen cloth, reminding one of the moment recorded in the Acts of the Apostles, where in a figure the prophet Agabus bound his hands with Paul's girdle.

The new priests have been vested in the vestments of their

order, as Eleazar was in those of Aaron; the sacred vessels are next confided to them. The bishop hands to each, in succession, the chalice, containing wine and water, with the paten lying on it, holding a host. The meaning of this ceremony and its power is shown in the words uttered by the bishop: "Receive power to offer sacrifice to God and celebrate masses, both for the living and the dead, in the name of the Lord."

Then the mass proceeds, one of the newly-ordained saying the prayer *Munda cor meum*, and chanting the Gospel. At the offertory they offer to the bishop their lighted candles; and, as the mass goes on, they repeat the words of the bishop. This is a remnant, and a touching one, of the ancient discipline of the Church. Then, when the bishop celebrated, all the priests of the particular church celebrated with him, as a mark of their union with their immediate head, and to testify that the sacrifice is offered, not for the celebrant alone, but for all who assist. They receive the kiss of peace at the pax; and all communicate at the hands of the bishop.

At the close, they recite the Apostles' Creed, to make a solemn profession of that faith which they are to announce to the people, on the part of God and His Church. When they have thus proclaimed the faith, the bishop again imposes both hands on the head of each, saying, in the words of Jesus Christ: "Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." Then, as the fullness of the power is bestowed, the chasuble, hitherto folded up to the shoulder, is now let down, with the words: "May the Lord clothe thee with the stole of innocence."

Then, as discipline and order are essential to the government of the Church, he asks each one: "Dost thou promise reverence and obedience to me and my successors?" and, entering the ranks of the clergy of the diocese, the new priest promises fidelity in all that regards the ecclesiastical ministry.

To show that this sway is to be one of love, not of severity, the Christian bishop, holding the hands of each between his own, kisses him, saying "The peace of our Lord be ever with thee."

Such is the venerable, touching rite of ordination of a priest

in the holy Catholic Church, on which emperors, and kings, and parliaments, and reichstags, have felt themselves at liberty to lay their rude and sacrilegious hands.

"The whole rite is constructed upon a high and mysterious view of the sacerdotal dignity. It differs from the rite of ordaining to the inferior degrees, in the double, or rather triple, imposition of hands—that is to say: once, when the bishop imposes his hands in silence; then, when he extends his hands together with the priests who are present, saying at the same time an appointed prayer; and, lastly, in the bestowal of the power of the keys at the end; in the consecration of the hands; in the delivery of the sacred vessels, duly prepared for the holy sacrifice; in the investiture with the stole and chasuble; in the profession of faith; in the promise of canonical obedience; and in the act of concelebration with the bishop."

THE VESTMENTS OF THE PRIEST AT MASS.

The vestments in which the priest, deacon, and subdeacon are attired in their ordination are those worn by them in their respective parts at the celebration of mass.

The AMICE, the first of these, is a piece of fine linen, of an oblong square form, which is worn on the shoulders, and crossed over in front. It was formerly a hood, thrown back during service, and is still so used by the priests of some orders, as the Dominicans and Capuchins, and by the clergy of some particular churches in Europe. In putting it on, the priest places it first on his head, and alludes to this in his prayer: "Place upon my head, O Lord, the helmet of salvation, that I may be enabled to repel all the fiery darts of the wicked one." The Amice is like the ephod of the Jewish priest, and is not without its mystic signification in the use to which the Church applies it.

The ALB is an ample linen tunic, so called from the Latin word *ulba* (white). This ancient linen tunic, once the general garb, in the days of our Lord, is retained by the Church to the use of her priests, deacons, and subdeacons, when ministering at the altars. The lower part of the Alb was anciently ornamented with scarlet stripes, or fringed with gold. It is in use, not only in the Latin

but in the Greek, Syriac, Coptic, and other Oriental Churches. This snow-white garment is beautifully emblematic of that spotless purity which should characterize all who approach the altar of God. The priest, alluding to the Apocalypse (Apoc. xxii. 14) says, while putting on this garment: "Cleanse me, O Lord, and purify my soul, that, sprinkled with the blood of the Lamb, it be fitted for eternal felicity."

The GIRDLE. The tunic was always girt by a cincture, and the Church retains it most appropriately, as our Lord and His apostles make a spiritual reference to the custom (St. Luke xii. 35; Eph. vi. 14). As in olden times the loosely girt were deemed dissipated, so the girded loins betokened a pure life. Hence, the priest, putting it on, says: "Gird my reins, O Lord, with the girdle of purity; extinguish in my heart the fire of concupiscence; and may the flames of Thy holy love consume every earthly affection, everything therein that is unworthy of Thee."

The MANIPLE, now an embroidered vestment, worn on the left arm, was originally a linen handkerchief. The name means also a sheaf, and the prayer used in putting it on shows the spiritual meaning attached to it: "O Lord, may I be found worthy to bear the maniple of sorrow and affliction, that I may reap with joy the reward of my labors"—an allusion to Ps. cxxv. 6, 7.

The STOLE was originally, according to some, the Laticlavus, a mark of honor; and has its antecedent in the veil worn by the Jews at prayer, the subdeacon's veil having a similar character. The mystic signification is beautifully expressed in the words of the prayer used in assuming it: "Restore to me, O Lord, the robe of immortality which was forfeited by the prevarication of our first parents; and, though unworthy to celebrate so august a mystery, grant that I may attain to everlasting glory." The stole is worn around the neck, the ends being crossed on the breast; but a bishop wears it hanging down on each side.

The CHASUBLE. Over these the priest, when preparing to celebrate mass, puts the chasuble. This was originally, like the tunic of the Jewish high-priest's ephod, a square or round cloth with a hole in the center for the head. The chasuble worn to this day in the Greek Church is of this form; and it falls around the whole

person, unless the arms are kept up so as to be free. This requires, at times, the assistance of attendants. In the Latin Church, from its greater missionary field and the necessity of priests' frequently traveling, and with few clerics to attend them, the sides were cut open to give play to the hands, and the garment gradually trimmed down to the present shape. For more than a thousand years, the chasuble has been the characteristic vestment of the priest, assigned to him at his ordination, as the habit peculiar to his order when about to offer up the holy Eucharistic Sacrifice. The cross was early marked upon it in embroidery, though the position varies. In this country, following the usage of France, Belgium, England, and Ireland, the cross is on the back of the chasuble, while, in Italy and other countries, it is on the front.

More than one spiritual signification has been attached to the chasuble. Alcuin, in A.D. 800, regards it as emblematical of charity, and this idea is conveyed in the ordination service; St. Germain of Auxerre says that it represents the purple garment in which our Lord was attired. It is also said to express the yoke of obedience and the burthen of the priesthood; and this is implied in the following prayer, said by the priest when putting it on: "O Lord, Thou hast declared that Thy yoke is sweet and Thy burthen light; grant that I may carry that which Thou dost now impose upon my shoulders, in such a manner as to merit Thy grace." (1)

In Catholic countries, where canon law prevails, the people or faithful are divided into fixed and proper parishes, and to each parish is assigned its own perpetual and peculiar parish priest, from whom alone the faithful may, as a rule, lawfully receive the Sacraments. He is assisted by as many curates or assistants as are necessary for the wants of the parish. He is, as a rule, appointed for life, and is, generally speaking, removable only for causes expressly stated in law and after due trial. In the United States, and generally in missionary countries where the diocesan government is not yet fully and perfectly organized, congregations are considered merely as missions, not canonically established

(1) Rock's Hierurgia, 611, 645.

parishes, and the pastors appointed to them are removable, generally speaking, at the pleasure of the bishop.

The priests serving the churches under the bishop, and doing the parochial duty, or otherwise employed by him or directly under his jurisdiction, are called secular priests. Those who belong to monastic or other religious orders are known as regular priests.

THE OFFICE AND DIGNITY OF BISHOPS.

FORM OF CONSECRATION.

The bishops of the Church are the direct successors of the apostles, holding the fullness of all sacerdotal powers, and are a degree superior to the priests. This the Council of Trent defines without distinctly stating that the Episcopate is an order, properly so called, or the consecration conferred on a bishop an ordination. But, while the question may be debated among scholastics, the general teaching has always been that the rite is sacramental.

Bishops were instituted in various parts by the apostles, as converts were gained by their preaching. They were themselves the first bishops of the Church, and the doctrine of apostolic succession was shown in the case of Judas Iscariot, whose dignity, forfeited by his sin and death, is expressly called a bishopric, by St. Luke, in the first chapter of the Acts of the Apostles. Almost every one of the apostles is known as the bishop of some fixed see; Saint Peter, of Antioch and Rome; Saint John, of Ephesus; Saint James, of Jerusalem; Saint Paul, who was in a manner missionary bishop to the gentiles, did not fix himself in any city, but consecrated bishops in various parts (Acts xx. 28, Philip. i. 1; 1 Tim. iii. 2; 2 Tim. i. 6; Tit. i. 7). The early fathers and ecclesiastical historians give the succession of bishops in many of these sees, from the apostels' to their time; and especially of that of Rome, where Saint Peter fixed his see, and which became, from his superior dignity, the head and mother of all the Churches.

Bishops receive their appointment from the Pope, as representing Saint Peter; and representing not only his primacy, but his apostleship.

The manner of selecting the candidate for the Episcopate has differed at different times, and the Popes have, in some cases, conceded to the civil power the privilege of nominating subjects whom they deemed worthy; but this has often created manifold embarrassments for the Church. Where the Church is perfectly free, the selection for the successor of a deceased bishop is made by the chapter of the Cathedral Church, or by the clergy of the diocese at large, or by the bishops of the province to which the bishop belonged. In some countries nominations are made both by clergy and bishops. There are generally three names selected, and marked as *dignus*, worthy; *dignior*, more worthy; *dignissimus*, most worthy. These nominations are laid before the Pope, and after inquiry into the fitness of the candidates, the Sovereign Pontiff selects one of the three, or, if he deem best, some other and appoints him bishop of the see. The appointments to the Episcopate are from time to time officially proclaimed, or, as it is called, preconized at Rome by the Pope in consistory. An official letter, called a bull, from the round seal attached to it, is sent to the bishop elect, and he is then consecrated.

Three bishops are required, by the ancient canons, and by the general practice of the Church, for the consecration; though, in some instances, the places of the two assistant bishops are filled by priests, by a special dispensation of the Apostolic See. This was the case in this country when the Rt. Rev. Leonard Neale was consecrated by Bishop Carroll, who was the only bishop in the United States, and of course could not obtain the assistance of two other bishops without sending out of the country to Canada or the Spanish provinces.

At the time appointed for the consecration, the bishops, with the elect, go in procession to the church, and the Consecrator is vested in full pontificals, as are the assistants in rochets, stoles, capes, and mitres; and the elect puts on the amice, alb, cincture, and stole, crossed on his breast as a priest. Then the Consecrator sits at the altar, and the elect, wearing his small cap, is led to

him by the assistant bishops; and, after saluting him, they sit down, the assistant bishops on either side of the elect.

The senior assistant then addresses the Consecrator: "Most reverend Father, our holy Mother, the Catholic Church, requires of you to raise this priest, here present, to the burthen of a bishop."

The consecratory bishop asks whether they have the Apostolic Commission, and requests that it be read. When the notary has publicly read the document, the bishop elect, kneeling before the consecrator, recites the following oath of duty and fidelity:

"I, N., elect of the Church of N., will be, from this hour henceforward, obedient to blessed Peter the Apostle, and to the holy Roman Church, and to the most blessed Father, Pope N., and to his successor canonically chosen. I will assist them to retain and defend, against any man whatever, the Roman Popedom, without prejudice to my rank. I will take care to preserve, defend, and promote the rights, honors, privileges, and authority of the Holy Roman Church, of the Pope, and of his successors, as aforesaid. With my whole strength I will observe, and cause to be observed by others, the rules of the holy Fathers, the decrees, ordinances or dispositions, and mandates of the Apostolic See. When called to a synod I will come, unless I be prevented by a canonical impediment. I will personally visit the Apostolic See once every ten years, and render an account to our most blessed Father N., and his successors as aforesaid, of my whole pastoral office, and of everything in any way appertaining to the estate of my Church, to the discipline of the clergy and people, and to the salvation of the souls entrusted to my care; and I will humbly receive, in return, the Apostolic mandates, and most diligently execute them. But if I be prevented by a lawful impediment, I will perform all the things aforesaid by a certain messenger, specially authorized for this purpose, a priest of the diocese, or by some other secular or regular priest of tried virtue and piety, well instructed on all the above subjects.

"I will not sell nor give away, nor mortgage, enfeoff anew, nor in any way alienate the possessions belonging to my table, without the leave of the Roman Pontiff. And should I proceed to

any alienation of them, I am willing to incur *ipso facto* the penalties specified in the constitution published on this subject.

When the formulary has been recited, the Consecrator, holding with both his hands the Book of the Gospels, open in his lap, the elect still kneeling before him, touches the sacred text with both hands, and says: "So may God help me, and these holy Gospels of God." Then the Consecrator says: "Thanks be to God."

Then follows the examination, which is made in almost the identical words prescribed by the fourth Council of Carthage.

These turn upon the duties of the episcopal office, and to each question the bishop elect answers: "I will." Then follows a series of questions, embracing the creed and profession of faith, to which he answers: "I believe."

Then he approaches and kisses his hand. After this, the Consecrator, laying aside his mitre, begins the mass, which continues in the usual form to the end of the tract after the Epistle—a collect appropriate to the occasion being introduced—the elect, who has laid aside the cope and assumed the pectoral cross, assisting the Consecrator, in tunic, dalmatic, and chasuble, with stole uncrossed. Then the Consecrator again takes his seat at the altar, and states the duties of the Episcopacy in these simple terms: "It behooves a bishop to judge, interpret, consecrate, ordain, baptize, and confirm." Then, he invites the faithful present to pray, the elect prostrates himself on the left of the Consecrator, and all but the Consecrator kneel, while the Litany of the Saints is sung. Toward the end, the Consecrator pronounces a clause of blessing thrice over the elect, who still remains in a prostrate position, emblematic of the interior humiliation of the soul in the presence of the infinite majesty of God. This is one of those grand and touching rites whose effect can not easily be described. Whilst all the congregation and clergy are kneeling, the Consecrator rises, and, with his crosier in his left hand turned toward them, prays: "That God may vouchsafe to bless—to bless ✠ and sanctify—to bless ✠ and sanctify ✠ and consecrate ✠ this elect here present."

After the Litany is ended, the Consecrator, with the aid of the assistant bishops, places the Book of the Gospel open on the

shoulders of the elect, where it is sustained by one of the chaplains until it is delivered into his hands at a subsequent part of the ceremony.

"The instruction conveyed by this rite is easily perceived. The Gospel must not be a sealed book to the bishop, for woe to him unless he preach the Gospel! This rite is very ancient, being found in all the ancient rituals, Latin, Greek, and Syriac.

"Next follows the imposition of hands. The Consecrator and the assistant bishops lay their hands upon the head of the elect, each of them touching the head with both hands, saying: 'Receive thou the Holy Ghost.'

"Then the Consecrator, standing, prays: 'Be propitious, O Lord, to our supplications; and, inclining over this, Thy servant, the horn of priestly grace, pour out upon him the virtue of Thy blessing.'"

He next intones a sacred canticle, resembling, in its style, the preface used at mass, that ancient form still discernible in Jewish rites, and here specially adapted to the occasion. The typical signification of the vesture of the ancient priesthood is beautifully set forth, and it is observed that the splendor of the soul must be the chief ornament of a Christian Pontiff.

"The Consecrator then, on bended knees, invokes the Holy Ghost in the *Veni Creator Spiritus*, and, at the end of the first verse, seats himself, and, assuming the mitre, makes the sign of the cross on the head of the bishop elect with holy chrism, and anoints the whole tonsure, saying: 'May thy head be anointed and consecrated with a heavenly benediction in the Pontifical Order, in the name of the Father, and of the Son, and of the Holy Ghost.' This unction is intended to signify the interior unction of the Holy Spirit. It is a rite of high antiquity in the Latin Church, according to Morini, and is found in the *Ordo Romanus*. A prayer full of beauty, asking God to bestow His graces on the new bishop, follows, and the 132d psalm, describing the consecration of Aaron, is sung. Then follows the anointing of the hands, which the elect, kneeling before the Consecrator extends side by side. They are thrice anointed with chrism, with these words: 'May those hands be anointed with consecrated oil

and the chrism of sanctification; as Samuel anointed David king and prophet, so may they be anointed and consecrated.' He prays, too, that whatever the new bishop shall bless, may be blessed and whatsoever he shall sanctify, may be sanctified."

The next ceremony is the blessing of the Crosier, or Pastoral Staff. It is intended to signify that the power and grace of the pastoral office must be derived from God, the supporter of human weakness. The admonition that is given with this emblem of authority is as follows: "Receive the staff of the pastoral offices, that thou mayest be piously severe in the correction of vices, exercising judgment without wrath, soothing the minds of the hearers in cherishing virtue, not abandoning a just severity in mildness."

The ring, which is blessed and placed on the right hand of the new bishop, is an emblem of the fidelity which he owes the Church: "Take this ring, as the seal of faith, that, being adorned with inviolate faith, thou mayest, without stain, guard the spouse of God, to wit, His Holy Church."

An offering is then made by the new bishop, consisting of two lighted torches, two loaves, and two ornamented small barrels of wine. This is a relic of ancient discipline.

Then the mass proceeds with some additional prayers for the occasion, and the new bishop communicates in both kinds with the Consecrator. After the solemn benediction, the Consecrator blesses the mitre, and puts it on the head of the new bishop saying: "We place, O Lord, on the head of this prelate and combatant, the helmet of protection and salvation." The gloves are then blessed and put on the hands of the new bishop, and their mystical signification explained.

The ceremony of placing the new bishop on the Episcopal chair is next performed. Then the *Te Deum* is sung, and during the chant the new bishop makes the circuit of the church, giving the pontifical blessing.

The Gospel of St. John then closes the mass, in the usual way

THE MITRE, CROSIER, RING, ETC.

The peculiar marks of the Episcopal rank are the mitre, crosier ring, and gloves. The MITRE had its origin in the metal plate

worn on the forehead by the Jewish high-priest. The historian Eusebius, and St. Epiphanius, tell us that the apostles St. John and St. James wore similar marks of the Pontificate. In the fourth century, bishops are described as wearing a kind of crown. (1) This, by the tenth century, had assumed the form of the present mitre, but it was low. It was first used by the Roman Pontiffs, who permitted its use to bishops; thus Innocent II. placed his own mitre on the head of St. Malachy, archbishop of Armagh. Gradually it was made higher, till it attained its present form about the sixteenth century. (2)

The CROSIER, or pastoral staff, is intended to signify that the power and grace of the pastoral office must be derived from God, the supporter of human weakness. It is called in ancient writers "*baculus pastoralis*," "*ferula*," "*pedum*," "*cambuta*," etc. It is mentioned at an early date, by St. Remigius, bishop of Rheims, in the fifth century; by the biographers of St. Patrick, who flourished in that century; by Saint Gregory and Saint Isidore. In time it became large, of rich material, and highly ornamented. The crosier of an archbishop is not a hooked crosier, but a cross; a patriarch or primate has two cross-bars, and the Pope's crosier three.

The RING was, among the ancients, a sign of authority, and was early adopted by the Church; it is mentioned as an emblem of Episcopal authority as early as the fourth Council of Toledo, in the sixth century.

In time, the mitre and crosier were granted to certain abbots; but their mitre is properly of the second or third order, and the crosier has a veil or banner, and, when used, has the crook turned toward the abbot—not toward the people, as a bishop holds his. (3)

(1) Eusebius, St. Gregory Nazianzen, Amm. anus Marcellinus
(2) Milner. (3) Milner

THE ARCHIEPISCOPATE.

THE PALLIUM.

The consecration of an archbishop is similar to that of a bishop, but he is not fully inducted into the archiepiscopate till he receives the pallium, the special mark of that dignity. The pallium is a vestment made of lambs' wool, dotted with purple crosses; it is worn on the shoulders, with a lapel hanging down the breast and back. It is a token of the spiritual jurisdiction of metropolitans over the Churches of their whole province. On the feast of Saint Agnes, the abbot of Saint Peter's ad Vincula blesses, in the Church of Saint Agnes on the Nomentan road, two lambs, which are then carried to the Pope and blessed by him. The lambs are next sent to the nuns of San Lorenzo in Panisperna, or the Capuchin nuns, who shear them and make the palliums, which are laid on the tomb of Saint Peter the night preceding his feast, and are then blessed by the Pope. The pallium is an emblem of humility, charity, meekness, purity, and innocence, and serves to put the prelate in mind that he is bound to seek out, like the good shepherd, and carry home on his shoulders, the strayed sheep of his flock. (1)

The archbishop, or metropolitan, governs his own diocese as a bishop; but has certain jurisdiction over a number of other dioceses which form his province, the bishops of which are called his suffragans; and in provincial councils, where the bishops of those sees assemble, he presides. In some countries, where there are several archbishops, one see is often, from its antiquity, or some other reason, regarded as the first in dignity and the archbishop of that see is called the primate of the country. A few archbishops are also known by the title of patriarchs. Archbishops date back to the time of the apostles Saint Timothy exercised such jurisdiction over all the churches of Asia Minor; Saint Titus over those of Crete. (2)

(1) Butler, Jan. 21, June 8, notes. (2) Butler, Sept. 5, note.

THE PAPACY.

THE CARDINALS OR COUNCIL OF THE POPE—MODE OF ELECTION OF A POPE—CORONATION—POWERS OF THE POPE IN GOVERNING THE CHURCH—POWERS IN DEFINING THE FAITH AND CONDEMNING ERROR—INFALLIBILITY—COUNCILS.

At the head of the whole Catholic hierarchy stands the Pope; the successor of Saint Peter, and Vicar of Christ, from whom primates, archbishops, and bishops receive appointment and powers. The Pope, in the government of the Church, is assisted by the College of Cardinals, whose number was fixed by Pope Paul IV. and Pope Sixtus V. at seventy—six Cardinal bishops, fifty Cardinal priests, and fourteen Cardinal deacons. Cardinals were, originally, the regionary bishops and clergy of the city of Rome, and Cardinal bishops and priests always have the title of some church in Rome. The Cardinalate is not sacramental, and the conferring of the dignity is not Holy Orders. When the Pope has selected a person, his name is in time announced in a consistory, and this is styled a promotion of Cardinals. The red calotte, a skull-cap, is then dispatched to the new Cardinal by a member of the Pope's nobleguard, and if he be not a resident of Rome, an ablegate with a brief and credentials is sent with the biretta, which is formally presented to the Cardinal, generally in the Cathedral Church. Within a year he must proceed to Rome to receive the other insignia. The closing and opening of the mouth of new cardinals is the first ceremony. The ring and title are conferred together, after the unsealing of the mouth. The Cardinal, kneeling before the Pope, receives the gold ring, set with a sapphire, which the Pope places on his finger and commits the titular church to his care.

The consigning of the Pontifical hat is the last of the ceremonies.

"Innocent IV., at the Council of Lyons in 1245, bestowed the red hat upon Cardinals, as a token that they should be ever ready to shed their blood for the defense of the liberties of the Church and of Christian nations. In placing the hat upon the head of

the new Cardinal, the Sovereign Pontiff addresses him in these words: 'To the praise of God Almighty, and for the ornament of the Holy Apostolic See, receive this red hat, special insignia of the dignity of the Cardinalate; by it is expressed that thou shouldst show thyself intrepid unto death, and even unto the shedding of blood, for the exaltation of the Holy Faith, for the peace and tranquillity of Christian nations, for the increase and the prosperity of the Holy Roman Church.'

"This hat is of red cloth, lined with red silk, with a red silk cord around the crown, and tassels of red silk in five rows. It is merely one of the insignia, and is not worn. Each Cardinal priest is assigned to a church in Rome, which becomes his titular church.

"The Cardinals are at the head of all the departments in the government of the Church, and to them is confined the election of a Pope; the Cardinal Camerlingo, with three others, administering the government till an election is had.

"After the burial of a deceased Pope, the Cardinals assemble in a church, and walk in procession with their conclavists, a secretary, and a chaplain, to the great gate of the palace, in which one will remain as Sovereign Pontiff. Should two-thirds of the votes center in any person, he is at once Pope, beyond the reach of any exterior influence; but certain Catholic States, represented in the conclave by Cardinals, have long claimed a kind of veto; and when the votes seem accumulating on one obnoxious to any of these, an objection is raised on the part of the State he represents. The Cardinals meet twice a day in the chapel belonging to the palace, and vote by ballot, the ballots being burned each time, if no election is attained.

"When a Pope is chosen, a door leading out on a balcony previously walled up, is broken open, and the first Cardinal Deacon steps through and announces the result: 'I give you tidings of great joy: we have as Pope the most Eminent and Reverend Lord ———, Cardinal of the Holy Roman Church ———, of the title of St. ——— who has assumed the name of ———.'

"If the newly-elected Pope is not a bishop, he is consecrated a bishop and crowned with the triple crown. From his election he

is head of the Church—can decree, rule, name or depose bishops, and exercise every duty of pontifical jurisdiction; but he can not ordain or consecrate till he has received the imposition of hands from bishops inferior to himself." (1)

THE INFALLIBILITY OF THE POPE.

The Pope has always been the head of the Church, exercising a primacy and governing power over bishops, priests, and people. He has been in all ages the supreme judge of matters of faith, condemning all errors, and excluding from the communion of the Church those who propagated or professed them. Still, questions had arisen whether the power of deciding infallibly on matters of faith was vested in the Pope alone; or the Pope, supported by the consent of the Catholic Episcopate throughout the world; or in the Pope, acting with a general council convened by him.

All these questions were forever closed by the Council of the Vatican, in the fourth session of which the following Constitution was promulgated on the 18th of July, 1870:

"The eternal Pastor and Bishop of our souls, in order to continue for all time the life-giving work of His Redemption, determined to build up the Holy Church, wherein, as in the house of the living God, all who believe might be united in the bond of one faith and one charity. Wherefore, before He entered into the glory, He prayed unto the Father, not for the apostles only, but for those also who, through their preaching, should come to believe in Him, that all might be one, even as He, the Son, and the Father are one (St. John xvii. 21). As then, He sent the apostles whom He had chosen to Himself from the world, as He Himself had been sent by the Father, so He willed that there should ever be pastors and teachers in His Church to the end of the world. And in order that the episcopate also might be one and undivided, and that by means of a closely united priesthood, the multitude of the faithful might be kept secure in the oneness of faith and communion, He set blessed Peter over the rest of the apostles, and fixed in him the abiding principle of

(1) Cardinal Wiseman's Recollections of the Last Four Popes.

this two-fold unity and its visible foundation, in the strength of which the everlasting temple should arise, and the Church, in the firmness of that faith, should lift her majestic front to heaven. (1 And seeing that the gates of hell, with daily increase of hatred are gathering their strength on every side to upheave the foundation laid by God's own hand, and so, if that might be, to overthrow the Church, we, therefore, for the preservation, safe-keeping, and increase of the Catholic flock, with the approval of the Sacred Council, do judge it to be necessary to propose to the belief and acceptance of all the faithful, in accordance with the ancient and constant faith of the Universal Church, the doctrine touching the institution, perpetuity, and nature of the Sacred Apostolic Primacy, in which is found the strength and solidity of the entire Church, and at the same time to proscribe and condemn the contrary errors, so hurtful to the flock of Christ.

OF THE INSTITUTION OF THE APOSTOLIC PRIMACY IN BLESSED PETER.

"We, therefore, teach and declare that, according to the testimony of the Gospel, the primacy of jurisdiction over the Universal Church of God, was immediately and directly promised and given to Blessed Peter the Apostle, by Christ Our Lord. For it was to Simon alone, to whom He had already said: 'Thou shalt be called Cephas' (St. John i. 42), that the Lord after the confession made by him, saying: 'Thou art the Christ, the Son of the living God,' addressed these solemn words: 'Blessed art thou Simon Bar-jona, because flesh and blood hath not revealed it to thee, but my Father who is in heaven: And I say to thee that thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will to thee the Keys of the Kingdom of Heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven, and whatsoever thou shalt loose on earth, it shall be loosed also in heaven' (St. Matt. xvi. 16–19). And it was upon Simon alone, that Jesus, after His resurrection, bestowed the jurisdiction of Chief

(1) St. Leo the Great (A. D. 440), Serm. IV., ch. 2. In diem Natalis. See Ed. Ballerini, Venice, 1758, Vol I., p. 17. Read in Breviary Feb. 22 at Feast of St. Peter's chair at Antioch.

Pastor and Ruler over all His fold, in the words: 'Feed my lambs, feed my sheep' (St. John xxi. 15–17). At open variance with this clear doctrine of Holy Scripture, as it has been ever understood by the Catholic Church, are the perverse opinions of those who, while they distort the form of government established by Christ the Lord in His Church, deny that Peter in his single person, preferably to all the other apostles, whether taken separately or together, was endowed by Christ with a true and proper primacy of jurisdiction; or of those who assert that the same primacy was not bestowed immediately and directly upon blessed Peter himself, but upon the Church, and through the Church on Peter as her minister.

"If any one, therefore, shall deny that Blessed Peter the Apostle was not appointed the Prince of all the Apostles, and the visible Head of the whole Church militant; or that the same directly and immediately received from the same, Our Lord Jesus Christ, a primacy of honor only, and not of true and proper jurisdiction, let him be anathema.

ON THE PERPETUITY OF THE PRIMACY OF BLESSED PETER IN THE ROMAN PONTIFFS.

"That which the Prince of Shepherds and great Shepherd of the sheep, Jesus Christ, Our Lord, established in the person of the Blessed Apostle Peter, to secure the perpetual welfare and lasting good of the Church, must, by the same institution, necessarily remain unceasingly in the Church, which being founded upon the Rock, will stand firm to the end of the world. For none can doubt, and it is known to all ages, that the holy and blessed Peter, the Prince and Chief of the apostles, the pillar of the faith and foundation of the Catholic Church, received the keys of the kingdom from Our Lord Jesus Christ, the Saviour and Redeemer of mankind, and lives, presides, and judges to this day, and always, in his successors, the Bishops of the Holy See of Rome which was founded by Him and consecrated by His blood. (1) Whence, whosoever succeeds to Peter in this See,

(1) Acts Third Gen. Council of Ephesus (A.D. 431), Sess. iii. Labbe's Councils (Venice, 1728), Vol III., p. 1154. St. Peter Chrysologus, Ep. ad Eutychem, Presbyt Opera, Venice, 1750) p 1

does by the institution of Christ himself, obtain the Primacy of Peter over the whole Church. The disposition made by Incarnate Truth therefore remains, and Blessed Peter, abiding through the strength of the Rock in the power that he received, has not abandoned the direction of the Church. (1) Wherefore, it has at all times been necessary that every particular Church—that is to say, the faithful throughout the world—should agree with the Roman Church, on account of the greater authority of the princedom which this has received; that all being associated in the unity of that See, whence the rights of communion spread to all, might grow together as members of one Head in the compact unity of the body. (2)

"If, then, any should deny that it is by the institution of Christ the Lord, or by divine right, that Blessed Peter should have a perpetual line of successors in the Primacy, over the Universal Church, or that the Roman Pontiff is the successor of Blessed Peter in this Primacy, let him be anathema.

OF THE POWER AND NATURE OF THE PRIMACY OF THE ROMAN PONTIFF.

"Wherefore, resting on plain testimonies of the Sacred Writings, and adhering to the plain and express decrees, both of our predecessors, the Roman Pontiffs, and of the General Councils, we renew the definition of the Œcumenical Council of Florence, in virtue of which all the faithful of Christ must believe that the Holy Apostolic See and the Roman Pontiff possesses the primacy over the whole world, and that the Roman Pontiff is the successor of Blessed Peter, Prince of the Apostles, and is true Vicar of Christ, and Head of the Whole Church, and Father and Teacher of all Christians; and that full power was given to him in Blessed Peter to rule, feed, and govern the Universal Church by Jesus Christ Our Lord, as is also contained in the Acts of the General Councils, and in the Sacred Canons.

"Hence we teach and declare that by the appointment of Our

(1) St. Leo the Great, Serm. III., ch. 3 (Opera, Vol. I., p. 12).

(2) St. Irenæus against Heresies, Bk. II., ch. 111, p. 175, Benedictine Edition, Venice 1734. Acts of Synod of Aquilea, A.D. 381. Labbe's Councils, Vol. II., p. 185.

Lord, the Roman Church possesses a superiority of ordinary power over all other Churches, and that this power of jurisdiction of the Roman Pontiff, which is truly Episcopal, is immediate; to which all, of whatever rite or dignity, both pastors and faithful, both individually and collectively, are bound by their duty of hierarchical subordination, and true obedience, to submit, not only in matters which belong to faith and morals, but also in those that appertain to the discipline and government of the Church throughout the world; so that the Church of Christ may be one flock, under one supreme pastor, through the preservation of unity both of communion and of profession of the same faith with the Roman Pontiff. This is the teaching of Catholic truth from which no one can deviate without loss of faith and of salvation.

"But so far is this power of the Supreme Pontiff from being any prejudice to the ordinary and immediate power of Episcopal jurisdiction, by which bishops, who have been set by the Holy Ghost to succeed and hold the place of the apostles, (1) feed and govern each his own flock, as true pastors, that this their Episcopal authority is really asserted, strengthened, and protected by the supreme and universal pastor; in accordance with the words of Saint Gregory the Great: 'My honor is the honor of the whole Church. My honor is the firm strength of my brethren. I am truly honored when the honor due to each and all is not withheld.'" (2)

"Further, from this supreme power possessed by the Roman Pontiffs, of governing the Universal Church, it follows that he has the right of free communication with the pastors of the whole Church, and with their flocks, that these may be taught and ruled by him in the way of salvation. Wherefore we condemn and reject the opinions of those who hold that the communication between this supreme Head and the Pastors and their flocks can lawfully be impeded; or who make this communication subject to the will of the secular power, so as to maintain that whatever is done by the Apostolic See, or by its authority, for the govern

(1) Council of Trent, Of the Ecclesiastica. Hierarchy. Sess. xxiii., ch. 4.

(2) St Gregory the Great, Epist., Bk VIII 30. Bened Ed Paris, 1705. Vol II. p 919

ment of the Church, can not have force or value unless it be confirmed by the assent of the secular power. And since, by the divine right of Apostolic Primacy, the Roman Pontiff is placed above the Universal Church, we further teach and declare that he is the supreme judge of the faithful, (1) and that in all causes, the decision of which belongs to the Church, recourse may be had to his tribunal; (2) and that none may reopen the judgment of the Apostolic See, the authority of which is greater than all other; nor can any lawfully review its judgment. (3) Wherefore, they err from the right course who assert that it is lawful to appeal from the judgments of the Roman Pontiffs to an Œcumenical Council, as to an authority higher than that of the Roman Pontiff.

"If, then, any shall say that the Roman Pontiff has the office merely of inspection or direction, and not full and supreme power of jurisdiction over the Universal Church, not only in things which belong to faith and morals, but also in those which relate to the discipline and government of the Church spread throughout the world; or assert that he possesses merely the principal part, and not all the fullness of this supreme power, or that this power which he enjoys is not ordinary and immediate, both over each and all the Churches, and over each and all the pastors and of the faithful; let him be anathema.

CONCERNING THE INFALLIBLE TEACHING OF THE ROMAN PONTIFF.

"Moreover, that the supreme power of teaching is also included in the apostolic primacy, which the Roman Pontiff, as the successor of Peter, Prince of the Apostles, possesses over the whole Church, this Holy See has always held, the perpetual practice of the Church confirms, and also Œcumenical Councils have declared, especially those on which the East, with the West, met in the union of faith and charity. For the Fathers of the Fourth Council of Constantinople, following in the footsteps of their predecessors, gave forth this solemn profession: 'The first condi

(1) Pope Pius VI., Brief *Super Solliditate*, 28, Nov., 1786.
(2) Acts of Gen. Council of Lyons (A.D. 1274); Labbe, Councils, Vol. XIV., p. 513.
(3) Ep. vii. of Pope Nicolas I. to the Emperor Michael (A.D. 858). Ib., Vol. IX., pp 389. 1570.

tion of salvation is to keep the rule of the true faith. And because the sentence of our Lord Jesus Christ can not be passed by who said: "Thou art Peter, and upon this Rock I will build my Church" (St. Matt. xvi. 18), these things which have been said are approved by events; because in the Holy Apostolic See the Catholic religion and her holy and well-known doctrine has always been kept undefiled. Desiring, therefore, not to be in the least degree separated from the faith and doctrine of that See, we hope that we may deserve to be in the one communion, which the Apostolic See preaches, and in which is the entire and true solidity of the Christian religion.' (1) And with the approval of the second Council of Lyons, the Greeks professed that the Holy Roman Church enjoys supreme and full primacy, and pre-eminence over the whole Catholic Church, which it truly and humbly acknowledges that it has received, with the plenitude of power, from our Lord himself, in the person of blessed Peter, Prince or Head of the Apostles, whose successor the Roman Pontiff is, and as the Apostolic See is bound before all others to defend the truth of faith, so also if any questions regarding faith shall arise, they must be defined by its judgment. (2) Finally, the Council of Florence defined, (3) 'that the Roman Pontiff is the true Vicar of Christ and the Head of the whole Church, and the Father and Teacher of all Christians; and that to him, in blessed Peter, was delivered, by our Lord Jesus Christ, the full power of feeding, ruling, and governing the whole Church' (St. John xxi. 15, 17).

"To satisfy this pastoral duty, our predecessors ever made unwearied efforts that the salutary doctrine of Christ might be propagated among all the nations of the earth, and with equal care watched that it might be preserved genuine and pure where it had been received. Therefore, the bishops of the whole world, now singly, now assembled in synod, following the long-established custom of churches, (4) and the form of the ancient

(1) Formula of St. Hormisdas, subscribed by the Fathers of the 8th Gen. Council, 4th of Constantinople (A.D. 869). Labbé's Councils, Vol. V., pp. 583, 622.
(2) Acts 14th Gen. Council, 2d of Lyons (A.D. 1274). Ib., Vol. XIV., p. 512.
(3) Acts 17th Gen. Council (Florence, 1488). Ib., Vol. XVIII., p. 526.
(4) Ep. St. Cyril of Alexandria to Pope St. Celestine I. (A.D. 422. E. Paris, 1638 Vol VI., par. 2, p. 36.)

rule, (1) sent now to this Apostolic See of those dangers especially which sprang up in matters of faith, that there the losses of faith might be most effectually repaired where the faith can not fail. (2)

"And the Roman Pontiffs, according to the exigencies of times and circumstances, sometimes assembling Œcumenical Councils, or asking for the mind of the Church scattered throughout the world, sometimes by particular synods, sometimes using other helps which Divine Providence supplied, defined as to be held, those things which, with the help of God, they had recognized as conformable with the Sacred Scriptures and Apostolic Traditions. For the Holy Spirit was not promised to the successors of Peter that by his revelation they might make known new doctrine, but that by his assistance they might inviolably keep, and faithfully expound, the revelation or deposit of faith delivered through the apostles. And, indeed, all the venerable Fathers have embraced, and the holy orthodox Doctors have venerated and followed their apostolic doctrine; knowing most fully that the See of holy Peter remains ever free from all blemish of error, according to the divine promise of the Lord our Saviour made to the Prince of His disciples: 'I have prayed for thee that thy faith fail not, and when thou art converted, confirm thy brethren' (3) (St. Luke xxii. 32).

"This gift, then, of truth and never-failing faith was conferred by heaven upon Peter, and his successors in this chair, that they might perform their high office for the salvation of all; that the whole flock of Christ, kept away by them from the poisonous food of error, might be nourished with the pasture of heavenly doctrine; that the occasion of schism being removed, the whole Church might be kept one, and, resting on its foundation, might stand firm against the gates of hell.

"But since in this very age in which the salutary efficacy of the apostolic office is most of all required, not a few are found

(1) St. Innocent I., Rescript to Council of Milevis (A.D. 402). Labbé, Ib. iii., p. 47.
(2) St. Bernard, Ep. to Pope Innocent II., 1130. Epist. 191. Opera (Paris, 1742) Vol. IV., p. 433.
(3) Acts 6th Gen Council. A.D. 680. Abbé, Vol. VII., p. 659.

who take away from its authority, we judge it altogether necessary solemnly to assert the prerogative which the only begotten Son of God vouchsafed to join with the supreme pastoral office.

"Therefore, faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion, and the salvation of Christian people, the Sacred Council approving, We teach and define that it is a dogma divinely revealed: That the Roman Pontiff, when he speaks *ex cathedra*—that is, when, in discharge of the office of Pastor and Doctor of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine regarding faith or morals to be held by the Universal Church, by the divine assistance promised to him in Blessed Peter, is possessed of that infallibility with which the divine Redeemer willed that His Church should be endowed, for defining doctrine regarding faith or morals; and that, therefore, such definitions of the Roman Pontiff are irreformable (1) of themselves, and not from the consent of the Church."

The whole structure of the Church, its government and mission, are thus indissolubly connected with the sacrament of Holy Orders. "What a complication of graces is implied in ordination," says Faber, "and then, also, what a magnificence of powers! It is a manifold Sacrament. Its unity is a three-fold unity in Bishops, Priests, and Deacons—a shadow of unutterable divine grandeurs! It is, as it were, the sacred vessel in which the other six Sacraments are kept, and out of which they radiate their glory and their life." (2)

THE SACRAMENT OF MATRIMONY.

St. Paul says: "I would that all men were even as myself;" that is, that all embraced the virtue of continence. In fact, if there be any one blessing superior to any other, it surely falls to

(1) In the words used by Pope Nicolas I. (ante), and in the Synod of Quedlinburg, A.D. 1085, "it is allowed to none to revise its judgment and to sit in judgment upon what it has judged." Labbé, Vol. XII., p. 679.
(2) The Precious Blood, p 292.

the lot of him who, unfettered by the distracting cares of the world, the turbulence of passion tranquilized, the unruly desires of the flesh extinguished, reposes in the practice of piety and the contemplation of heavenly things. But as, according to the same apostle, every one has his proper gift from God, one after this manner, another after that, and as marriage is gifted with many divine blessings, holding, as it does, a place amongst the Sacraments of the Church, it becomes our duty to describe, not only the dignity, but also the duties of the married state.

"How beautiful are the graces of the Sacrament of Marriage! Full of human tenderness, yet so softly insinuating the sovereign love of God; teeming with habitual self-sacrifice, yet filling the sacrifice with such sweetness, that it becomes not painless only, but a joy; breeding in young hearts such a gravity of new, heavenly duties, and yet flinging over life the lustre of an additional light; hardening the changeful heart with a supernatural preparation of perseverance, and yet softening every harshness, and making every sensitiveness more exquisitely keen; fortifying the soul with boldness to do right, at the very moment it is gracing it with all the bashful timidities of love; elevating affection into devotedness, and giving therewith a beautifulness of purity which is akin to the white innocence of virginity;—these are the graces of the Sacrament of Marriage, and they are all creations of the Precious Blood. They are all of them working daily in millions of hearts, hearts in sorrow, and hearts in joy; and their life is in the throbbing and pulsation of the Precious Blood." (1)

If, before the Redeemer came, a wise man had been asked where this coming regenerator should pour most freely out his graces to renew and raise a fallen world, and train the coming generations to virtue, he would surely have said: "Upon marriage. Sanctify marriage, and, in the regenerate home, the new generations will be a blessing to earth."

Society could not be regenerated but in its source. Divine Wisdom elevated the union of man and wife to be a Sacrament. He made a channel of graces for the individuals themselves, and for those to spring from them—Christian marriage, sacramental

(1) Faber, Precious Blood, p. 319.

ized, reforming society, and, through it, the nations. At the unhappy revolt of the sixteenth century, which tore so many from the Church, paganism, reasserting itself, attacked Christian marriage. They spurned the Sacrament, and all that was supernatural.. They descended to the natural, the animal. But practice was stronger than new doctrines. Woman, elevated by the Catholic Church, clung to what she could of the past; but, gradually, paganism gained ground till, now, States deny Christ, and deny His influence and graces in marriage, and decree that it must be heathenish. Can we wonder at the widespread misery that overflows the world, at the breaking up of all the family ties, at the looseness of thoughts and words in regard to that union on which society depends?

There is but one hope—the Catholic doctrine of the Sacrament of Matrimony. And Catholics should feel how much they have reason to thank God for this Sacrament, and how they should prize its graces.

The holy Council of Trent, even before that flood of iniquity had overflowed the world, thus defines the Catholic doctrine on the Sacrament of Matrimony:

"The first parent of the human race, under the influence of the Divine Spirit, pronounced the bond of Matrimony perpetual and indissoluble when he said: 'This, now, is bone of my bones, and flesh of my flesh. Wherefore, a man shall leave father and mother, and shall cleave to his wife, and they shall be two in one flesh' (Gen. ii. 23, 24); but that by this bond two only are united and joined together, our Lord taught more plainly, when, rehearsing those last words as having been uttered by God, He said: 'Therefore, now they are not two, but one flesh' (St. Matt. xix 6), and straightway confirmed the firmness of that tie, proclaimed so long before by Adam, by these words: 'What, therefore, God hath joined together, let no man put asunder.' But the grace which might perfect that natural love, and confirm that indissoluble union, and sanctify the married, Christ himself, the institutor and perfecter of the venerable Sacrament, merited for us by His passion, as the Apostle Paul intimates, saying: 'Husbands, love your wives as Christ also loved the Church, and de-

livered himself up for it,' adding, shortly after: 'This is a great Sacrament, but I speak in Christ and in the Church' (Eph. v 25, 32). Whereas, therefore, Matrimony, in the evangelical law excels, in grace through Christ, the ancient marriages, with reason have our holy Fathers, the Councils, and the tradition of the universal Church, always taught that it is to be numbered among the Sacraments of the New Law, against which impious men of this age, raging, have not only had false notions touching this venerable Sacrament, but introducing, according to their wont, under the pretext of the Gospel, a carnal liberty, they have, by word and writing, asserted, not without great injury to the faithful of Christ, many things alien from the sentiment of the Catholic Church, and from the usage approved of since the times of the apostles."

Marriage, as a Sacrament, signifies the union of Christ with His Church; and as Christ never separates Himself from His Church, so a wife, as far as regards the tie of marriage, can never be separated from her husband, nor a husband from his wife. The bond of marriage can be dissolved by death alone. The principles of "free love" are condemned alike by natural and supernatural law. And it is to be sincerely regretted that no small number, even of Catholics, in the United States have become infatuated with the erroneous impression that the bond of matrimony can be totally severed in such manner as to allow those who are separated by divorce to enter upon a new marriage. Divorces granted by the civil authorities can never justify parties who were properly married to proceed to a new marriage.

Persons who intend to enter the holy state of Matrimony should present themselves before the priest who is to celebrate the marriage, in time to have the banns properly published, and inquiry made whether any impediments exist.

It is most in accordance with the intention of the Church, that Mass should be celebrated at the time of marriage; but this condition is too often omitted, and Catholics are often married, as it were, by stealth, in the evening; as though it were a crime, that needed the darkness to cover it, when it is in fact a glorious Sacrament, that should be received before God's altar in all the

glory of day. The Church provides even a special votive Mass, the Missa pro Sponso et Sponsa, a Mass of singular beauty, for the celebration of marriage; and when the Mass of a festival supersedes this Mass, its distinctive parts are introduced into the more solemn service.

The bride and bridegroom, with their friends, having taken their places near the altar (the bridegroom standing at the right hand of the bride), the priest, vested in surplice and white stole (over which he may wear a white or gold cope), proceeds with his attendants to the altar, where, after a short preliminary prayer, he turns to the bride and bridegroom, and interrogates them each as to their consent: "N., Wilt thou then take N., here present, for thy lawful wife, according to the rite of our Holy Mother, the Church?" When he answers, "I will," the priest puts a similar question to the bride. Then they join hands, and the priest says: "I join you together in marriage, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." Then he sprinkles them with holy water. This done, the bridegroom lays the wedding-ring on the book, and the priest, after a few versicles and responses, prays: "Bless, O Lord, this ring, which we bless in Thy name, that she who shall wear it, keeping true faith unto her spouse, may abide in Thy peace and will, and ever live in mutual charity. Through Christ our Lord." The priest then sprinkles it with holy water, and gives it into the hand of the bridegroom, instructing him to say the words in which he declares that he weds the bride with that ring: "In the name of the Father, and of the Son, and of the Holy Ghost." As the bridegroom says "Amen," he should place the ring on her fourth finger. The priest then turns to the altar, and says certain versicles, with the Kyrie eleison, and Lord's prayer, and this prayer: "Look, O Lord, we beseech Thee, upon these Thy servants, and graciously assist Thine own institution, whereby Thou hast ordained the propagation of mankind, that they who are joined together by Thy authority may be preserved by Thy help. Through Christ our Lord." After which, if Mass be celebrated, he puts on the sacerdotal vestments, and begins the Mass.

The Sacramentals

OR

Catholic Truth in Signs and Ceremonies.

Sacramentals, like the Sacraments, have an outward sign or sensible element; but while the Sacraments were instituted by our Lord Jesus Christ himself, outward signs with an inward grace, the Sacramentals are, for the most part, of ecclesiastical origin, instituted by the Church in her great work for the renovation and salvation of man. They do not, of their own power, infuse grace into the soul, but they excite the soul to desires, through which it may obtain, from the gratuitous mercy of God, the special grace signified, or an increase of it.

In general terms, the Sacramentals include the prayers of the Church and the Blessings of the Church. The books containing these official prayers are:

The Missal, or Mass-Book. This contains the Ordinary of the Mass, which is the unalterable portion, and also the Introits, Collects, Epistles, Tracts, Graduals, Sequences, Epistles and Gospels, Offertories, Secrets, Prefaces, Communicantes, Communions, and Post-communions, for the various feasts and ferias of the ecclesiastical year.

The breviary, or Office Book of the Church, with the Diurnal, contains the Church prayers for the different hours of the day, according to the ancient division of time and the custom of the East. These are Matins; Lauds; Prime, so called from being said at the first hour; Tierce, said at the third hour; Sext, at the sixth; None, at the ninth; Vespers, or the Evening Service; and Complin, or the concluding service of the day. Each of these parts contains some of the psalms of David, with extracts from other parts of the Bible, or from the Fathers, or an account of the feast or saint honored on the day; canticles from the Scriptures, hymns, and prayers. The Breviary is divided into four parts, corresponding to the seasons—a division evidently of Jewish origin, as their prayer-books to this day are similarly divided.

Every priest is bound to recite each day the divine office, and in the older monastic orders it was chanted in choir.

Of these offices, Vespers is the only one in which the people now generally take part, on Sundays. It is composed of the 109th, 110th, 111th, 112th, and 113th Psalms, a hymn, the Magnificat, or Canticle of the Blessed Virgin, from St. Luke, and the Collects. During Holy Week, the Matins and Lauds of Thursday, Friday, and Saturday are said publicly on the preceding evenings, instead of at midnight, and form the touching service known popularly as Tenebræ. Besides the general offices of the Breviary, there is the Office of the Dead, said by many out of devotion, especially in confraternities. A shorter office, known as the Little Office of the Blessed Virgin, is also used in some religious orders and associations.

The Ritual is a book containing the form of administering many of the Sacraments, the funeral service, various benedictions and minor services; while those peculiar to bishops are given in the Pontifical.

The Itinerary is a Church prayer of remarkable beauty. It opens with the Canticle of Zachary, father of St. John the Baptist, followed by this anthem: "In the way of peace and prosperity may the Lord, Almighty and merciful, direct our steps; and may the angel Raphael accompany us on the way, that we may return to our home in peace, safety, and joy." Then follow the Kyrie, Lord's Prayer, and versicles, leading our thoughts from the ways of earth to the ways of salvation. "Show us Thy ways, O Lord." "And teach us Thy paths." "Oh that our ways were directed." "To keep Thy justifications." Then follows a prayer, which, after alluding to the passage of the Red Sea by the Children of Israel, and to the journey of the three Wise Men, proceeds: "Grant to us, we beseech Thee, a prosperous journey, and calm weather, that, attended by Thy holy angel, we may happily arrive at that place whither we are journeying, and finally at the haven of eternal salvation" Three other prayers follow, all full of beauty and unction, which no one can recite amid the vicissitudes of travel without a feeling of sweet confidence and trust.

The Funeral Service. It has been said of the Puritans of New England, that they were married and buried without the presence of a minister of religion. Such was not the thought of the Catholic Church. Every step in life finds her ready to bless, encourage, strengthen; and, after fortifying the soul for its last struggle, the Church waits to give the funeral rite her distinctive and touching character. Christian burial! Even over those who mock and disbelieve, it has a power; men who cut themselves off from the Church by their lives are anxious to have Christian burial. Let us examine the rite which seems to have such a hold on the minds of men who set all the laws and government of the Church at defiance, but yet—as has been seen in a neighboring province—invoke the mighty power of England to compel Catholic clergy, by force, to pronounce it over one of their number whose life, under the Council of Lateran, had cut him off from the fold.

In its full rite, the funeral service begins at the house of the departed. The priest, in surplice and black stole, before the body is borne out, sprinkles it with holy water, and intones the 129th Psalm, "De Profundis," which the Church has adopted as the cry of the departed. It closes, as do all in the service of the dead: "Eternal rest give them, O Lord, and let perpetual light shine on them." The antiphon is the verse: "If thou, O Lord, wilt mark iniquities, Lord, who shall stand?" Then the body is borne out, and when the priest pronounces the antiphon, the chanters begin the Miserere (Ps. 50). As they enter the church, the prayer of mercy gives place to one of hope, inspired by the house of God. The chanters intone the antiphon: "The bones that are humbled shall rejoice." Then: "Come to his assistance, ye saints of God; come forth to meet him, ye angels of the Lord, receiving his soul, offering it in the sight of the Most High." "May Christ receive thee, who called thee, and angels conduct thee to Abraham's bosom."

The corpse is placed in the middle of the church, with the feet to the altar, if a layman; but if a priest, with his head toward it. Tapers are lighted around the body. Then the Funeral Mass is said, after which the priest, taking off his chasuble and man

iple, moves processionally to the coffin, the subdeacon, if one is present, leading with the cross, and taking his position at the head of the departed Christian, an acolyte on either hand bearing tapers, while the priest stands at the foot, with attendants bearing a censer and holy-water vessel. Then the priest begins. 'Enter not into judgment with Thy servant, O Lord! for in Thy sight shall no man be justified, unless through Thee the remission of all his sins be granted unto him. Let not, therefore, we beseech Thee, the sentence of Thy judgment weigh upon him whom the true supplication of Christian faith doth commend unto Thee; but, by the succor of Thy grace, may he merit to escape the judgment of vengeance, who, while he lived, was marked with the seal of the Holy Trinity: who livest and reignest forever and ever. Amen."

Then, a chorister beginning, the clergy standing round chant the response:

"Deliver me, O Lord, from eternal death, in that tremendous day: when the heavens shall be moved, and the earth: when Thou shalt come to judge the world by fire. V. I am in fear and trembling, until the trial cometh, and the wrath to come. R. When the heavens shall be moved, and the earth: when Thou shalt come to judge the world by fire. V. That day, a day of wrath, calamity, and misery; a day great and very bitter. R. When Thou shalt come to judge the world by fire. Eternal rest give unto him, O Lord, and let perpetual light shine upon him. V. Deliver me, O Lord, from eternal death, in that tremendous day: when the heavens shall be moved, and the earth: when Thou shalt come to judge the world by fire. Lord, have mercy. Christ, have mercy. Lord, have mercy." Then, repeating the prayer of our Lord, so often in life on the lips now cold in death, the priest sprinkles the lifeless body with holy-water, and then incenses it. That body is a temple of the Holy Ghost, consecrated by the Sacraments, by chrism and holy oil, by the coming of the Holy Ghost in Confirmation, by the Body and Blood of the Word made Man. Then the priest prays: "From the gate of hell, deliver his soul, O Lord." "May he rest in peace. Amen." "O Lord, hear my prayer." "And let my cry come unto Thee." "The Lord be

MANIPLE WORN ON THE ARM BY A PRIEST AT MASS. PAGE 468.

with thee" "And with thy spirit." "O God, whose property is always to have mercy and to spare, we humbly beseech Thee for the soul of Thy servant, which thou hast this day commanded to depart out of this world: that thou deliver it not into the hands of the enemy nor forget it unto the end: but command it to be received by the holy angels and conducted into Paradise our true country; that, as it trusted and believed in Thee, it may not suffer the pains of hell, but attain unto everlasting joys." "Amen."

BISHOP'S MITRE. PAGE 476.

This is the prayer of Absolution, and, in the case of a deceased bishop, is given by several bishops in succession.

CHASUBLE, (BACK VIEW.) WORN BY THE PRIEST AT MASS. PAGE 468.

The body is then borne out, the choir chanting: "May the angels conduct thee into Paradise; at Thy coming may the martyrs receive thee, and lead thee to Jerusalem, the holy city. May the angelic choir receive thee, and with Lazarus, once a beggar, mayest thou have eternal rest."

On arriving at the grave, opened in consecrated ground, to receive the body of one who has died in the communion of the Church, the corpse is placed beside it; the priest again sprinkles and in-

compassion may associate him with the choirs of angels, through Christ our Lord. Amen." "Eternal rest give unto him, O Lord. And let perpetual light shine upon him. May he rest in peace. Amen. May his soul, and the souls of all the faithful departed, through the mercy of God, rest in peace. Amen." The grave is then filled up, and the priest, returning to the church, again recites the "De Profundis."

STOLE. USED IN PREACHING AND ADMINISTERING THE SACRAMENTS. PAGE 468.

A COPE OR PLUVIALE. WORN BY BISHOPS AND PRIESTS AT BENEDICTION OF THE BLESSED SACRAMENT, PROCESSIONS, ETC

Such is the burial service of those who have attained the age of reason, and entered on the spiritual combat—the warfare upon earth; but when the innocent child is to be buried, still wearing its baptismal robe of innocence, the service is entirely changed. The priest, in surplice and white stole, with no sign of mourning, sprinkles the corpse, and intones the 112th Psalm: "Praise, ye children, the Lord," followed by the 118th. At the church, the 23d Psalm, the triumphant entry of Jesus Christ into heaven, is said, followed by the Kyrie and Lord's

censes the body and the grave, and recites the Canticle of Zachary: "Benedictus," followed by the antiphon: "I am the resurrection and the life: he that believeth in me, although he be dead, shall live: and every one that liveth and believeth in me shall not die forever." The corpse has been lowered into the grave, and earth cast on it. Again the Kyrie resounds; again the Our Father is said, and, after some versicles and responses, comes the final prayer: "Grant, O Lord, we beseech Thee, this mercy unto thy servant deceased, that, having in intention kept Thy will, he may not suffer in requital of his deeds; but that, as, here, a true faith joined him unto the company of the faithful, so, there, Thy

A SURPLICE. WORN IN ADMINISTERING THE SACRAMENTS. PREACHING, ETC. PAGE 364.

DALMATIC. VESTMENT WORN BY THE DEACON AT MASS.—PAGE 460.

Prayer, with the versicle: "Thou hast upheld me by reason of my innocence, and hast established me in thy sight forever" (Ps. xl. 13). The prayer is as follows: "Almighty and most benignant God, who at once bestowest eternal life on all little children regenerated in the waters of Baptism, when they depart from this life, without any merits of theirs, as we believe Thee to have done to the soul of this little child to-day; grant us, we beseech Thee, O Lord, by the intercession of the Blessed Mary ever Virgin, and of all Thy saints, to serve Thee here with purified minds, and to be associated in Paradise forever with the blessed little ones. Through Christ our Lord." Then the 148th Psalm is recited, with versicles and this prayer: "Almighty, eternal God, lover of holy purity, who hast this day mercifully vouchsafed to call the soul of this little child to the kingdom of heaven, vouchsafe also, O Lord, to deal mercifully with us;

THE ALB. WORN BY THE PRIEST AT MASS, PAGE 467.

STOLE. USED BY THE PRIEST AT MASS. PAGE 467.

that, by the merits of Thy most holy Passion, and the intercession of the Blessed Mary ever Virgin, and of all Thy saints Thou mayest make us ever rejoice in the same kingdom with all Thy saints and elect Amen." Then the body and grave are sprinkled and incensed.

BISHOP'S OIL STOCKS, USED IN CONFIRMATION AND ORDINATION.—PAGE 465.

Returning from the grave, the priest recites the Canticle of the Three Children, with the Collect of the Holy Angels.

While for the mature we pray and mourn, in the case of children we rejoice: they need no prayers; their triumph is assured—their victory won. Praise and thanksgiving are the only offerings of our heart. Around such a coffin, the flowers of joy are strewn; but, alas! on ours, rue and wormwood would be more befitting.

Litanies. Among the prayers of the Church in common use by the faithful, are: the Litany of the Saints, an extremely ancient form of prayer, which was used as far back as the year 350; the Litany of the Blessed Virgin, which dates back to the primitive Church; the Litany of the Holy Name of Jesus, which has been long in use, but was not approved till our own times under Pius IX.

The Angelus. This beautiful devotion, enriched with many indulgences by the sovereign Pontiffs, was instituted to honor the Incarnation of the Son of God. It is said at morning, noon, and night, and in Catholic countries the bell is rung to give notice of the time, and, in ages of faith, all labor and conversation was suspended to recite it. Its form is this: "The angel of the Lord declared unto Mary, and she conceived by the Holy Ghost." Then the Hail Mary is recited: "Behold the handmaid of the

A CONFESSIONAL. PAGE 423.

Lord, may it be done unto me according to Thy word." Then follows a second Hail Mary: "And the Word was made flesh and dwelt among us." A third Hail Mary, with the prayer: "Pour forth, we beseech Thee, O Lord, Thy grace into our hearts, that we, to whom the Incarnation of Christ, Thy Son, was made known by the message of an angel, may, by His Passion and Cross, be brought to the glory of His resurrection, through Christ our Lord. Amen." As faith in the Incarnation declined, this form of devotion became vital, and in our own day, when the spirit of anti-Christ, which denies that Jesus is the Son of God, prevails, Catholics should more assiduously cultivate this beautiful devotion.

CHRISMALE, FOR HOLDING HOLY CHRISM. PAGE 373.

Blessed Candles. We have alluded already to the use of candles in the Church service. The Jews connected lights with their public and private devotions. The lighting of the Sabbath lamp was a devotional act. That the Church used lights from the beginning we know by the attacks of heretics. As far back as the fourth century, Vigilantius attacked the use of lights in churches, and St. Jerome defended it. On Candlemas day, where the service calls our Lord, with holy Simeon: "A Light to the revelation of the Gentiles," the Church blesses candles for us children of the Gentiles, to hold while worshiping and acknowl-

A CENSER, USED FOR BURNING INCENSE.

edging Him who is our Light and the light of the world. These candles are then carried home; and we place confidence in them, for the prayers of the Church have ascended to God that He would bless and sanctify them for the service of men and for the good of their bodies and souls in all places."

CRUETS, FOR WINE AND WATER AT MASS, WITH TRAY. PAGE 400.

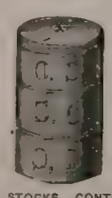
The Paschal Candle is a large candle blessed with solemn rite on Holy Saturday. It is kept on the Epistle side of the altar, and lighted from the Elevation, from Easter during the Paschal season. It is mentioned as early as the year 417, as a thing already in use. We may light them in any danger or peril; but, above all, let the holy candle burn beside the bed of the sick or dying Catholic, to banish by its holy gleam the shades of trouble and doubt that may assail the soul in its last hour. The candle was placed in our hands at baptism; the blessed candle should be at our hand in death.

HOLY WATER POT AND SPRINKLE.—PAGE 396.

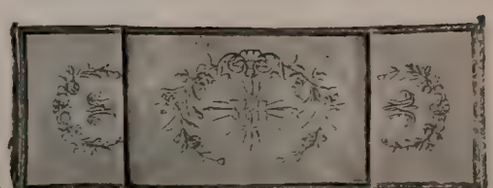
Blessed or Holy Water. Holy Water entered into the ceremonial of the Old Law, and the very term is used in Numbers v. 17, in all versions. A sacred laver of water stood between the altar and the tabernacle: there was a water of expiation; a water of jealousy; and there were sprinklings appointed. The custom of blessing water

for the use of the faithful is very ancient. As far back as the year 109–119, Pope St. Alexander I. speaks of it as an established custom—so that it must have been coeval with the establishment of Christianity. There are three kinds of holy water: Baptismal water, blessed on Holy Saturday; Pontifical water, blessed by a bishop and used in consecrating churches or reconciling churches which have been profaned; common holy water, which a priest may bless. In the ritual for blessing it, water and salt (the symbol of wisdom) are both exorcised before being blessed. Beautiful prayers are then recited to express the spiritual effects which the Church wishes them to produce, and which, in virtue of her benediction, they will produce, unless the unworthy dispositions of the faithful prevent. As we have seen, the Church uses holy water in nearly all her benedictions, and in many of the Sacraments; she places it at the door of her temples, that all who enter the courts of the Lord, or depart from them, may use it.

BAPTISMAL FONT.—PAGE 364.



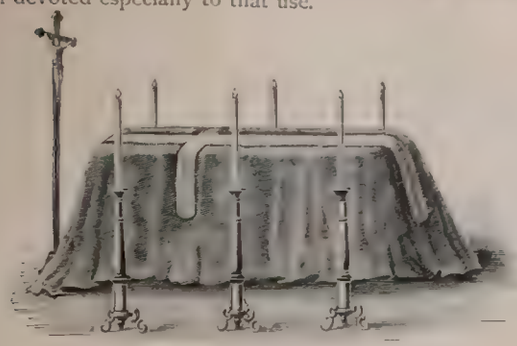
OIL STOCKS, CONTAINING OIL AND CHRISM FOR BAPTISM AND EXTREME UNCTION. PAGE 432.



VEIL, USED AT BENEDICTION OF THE BLESSED SACRAMENT.—PAGE 409.

For use in the trials of life, before prayer, in sickness, and especially when the priest is to come to administer the Sacra-

ments, we should always have holy water in our houses, in a vessel devoted especially to that use.



COFFIN, COVERED WITH THE PALL AT REQUIEM MASS. - PAGE 495

Holy Ashes. On Ash Wednesday the Church blesses ashes, and puts them on the forehead of her children, to remind them that they are only dust and ashes. The palms blessed on Palm Sunday in the preceding year are burned ; and the ashes, blessed,

TRIANGLE, WITH CANDLES, USED AT TENEBRÆ IN HOLY WEEK. PAGE 502.

ALTAR, AS PRESCRIBED BY THE CEREMONIAL.—PAGE 390

we make the sign of the cross upon our foreheads." The Church encourages the use of crucifixes by indulgences conferred on those who devoutly use those blessed with that view. The cross is, in a special manner, the symbol of our faith, and should be the pride of every Catholic. It is the sign of the Son of man, which none should blush at or be ashamed of unless he wishes Jesus Christ to be ashamed of him at the last day. Nor was it without design that this, of all instruments of punishment used by man, is the only one that could be introduced into architecture and art — the only one to be readily grasped in the hands of the dying, or to glitter in the diadem of kings.

A PRIEST PUTTING ON THE AMICE OR AMICT.—PAGE 467.

Connected with the cross are two feasts of the Church : the invention (*i. e.*, Finding) of the Holy Cross, celebrated on the 3d of May, to commemorate the discovery of the True Cross at Jerusalem, by the Empress Saint Helena, mother of Constantine the Great ; and the Exaltation of the Holy Cross, celebrated on the 14th of September, to commemorate the recovery of the True Cross from Chosroes, king of Persia, by the Emperor Heraclius, and its solemn restoration and exaltation on Mount Calvary.

are put on the foreheads of the faithful by the priest, saying : "Remember, man, that thou art dust, unto dust thou shalt return."

The Cross and the Crucifix.—Sign of the Cross. The cross, as the copy of that on which our Lord died, was an object of reverence from the first, and was made on the person with the words : "In the name of the Father, and of the Son, and of the Holy Ghost." The crucifix, a cross with the effigy of our Lord nailed to it, was introduced when idolatry was overthrown. In the service of the Church, special honor is paid to the crucifix on Good Friday. She places the cross on the spires, which show that she looks up to heaven ; she places the crucifix above her altar, and in the hands of her dying children ; she makes the sign of the cross at all times. The sign of the cross, which begins all prayers and devotions, is made by drawing the hand from the forehead to the breast and then from the left to the right shoulder. How old the usage is, may be seen in Tertullian, who, writing in the second century, says : "At every step and movement, whenever we come in or go out, when we dress and put on our shoes, at bath, at table, when lights are brought in, on lying or sitting down—whatever employment engages our attention,

A PRIEST PUTTING ON THE CINCTURE OR GIRDLE OVER THE ALB. PAGE 468.

The Stations, or Holy Way of the Cross is a universal devotional exercise, in which the Passion, Death, and Sepulture of the Son of God pass before us in a series of fourteen pictures ; and in which the faithful meditate upon them, passing from station to station, in memory of His sad and bitter passage from the tribunal of Pilate to the tomb. Constant tradition attests, that from the very first, devotion led the followers of our Lord to tread that path, and bedew with their tears and prayers the Way which He had hallowed with His precious blood. As the Church spread, pilgrims came from afar to perform the same devotion. When in time Jerusalem fell into the hands of infidels, so that it was unsafe for many to venture thither, the Franciscan Fathers, to whom especially the guardianship of the holy places was assigned, began to set up in their churches in Europe, fourteen crosses, with as many pictures, representing the various stages of that dolorous Way, that the faithful, meditating before them, might in spirit accompany the pilgrims to Jerusalem on their way to Calvary. This devotion was a great consolation to the pious, who could step out of the busy world into the quiet church, and pass from station to station, meditating sweetly on all that a loving Saviour had undergone, thus learning from His example deepest lessons of submission to God's will, patience, long-suffering, charity, forgiveness, humility.

A CIBORIUM, IN WHICH THE CONSECRATED HOSTS ARE KEPT. PAGE 393.

CHALICE AND PATEN. PAGE 393.

This devotion is often performed in the penitential times of Lent and Advent; and crosses are specially blessed to enable those prevented by illness from performing the devotion before stations canonically set up, to obtain the same spiritual favors by going through the devotion in their own homes.

ONE OF THE STATIONS OF THE CROSS. PAGE 508.

Leo XIII and the Holy Rosary.—Leo XIII, so justly called the Pope of the Holy Rosary, has elevated this devotion to a higher degree than any of his predecessors. He has issued no less than fourteen encyclicals and decrees in commendation of this excellent form of prayer. During the past half century this devotion has become more popular among Catholics than ever before. This has been brought about by confraternities of the Rosary, and by the practice known as the living Rosary and the perpetual Rosary. Nothing, however, has so much favored the devotion of the Rosary as the action of our Holy Father in encouraging it by his repeated encyclicals, making it the matter of daily devotional exercises every

THE CEREMONY OF CONFERRING THE PALLIUM ON AN ARCHBISHOP. PAGE 477.

October, granting special indulgences for attending these exercises, raising the grade of the Feast of the Most Holy Rosary, appointing for it a proper Mass and office, and adding to our Lady's titles in the Litanies that of "Queen of the Most Holy Rosary." In fact, so popular has the devotion of the Rosary ever been in the Church, that some speak of it as they would speak of devotion to our Lady in whose honor the Rosary is recited. What is new about this title is that Leo XIII has decreed that it should be inserted in the Litany of the Blessed Virgin, an enactment of far greater import than the addition of a new title to those of an earthly queen or empress. It means that our Lady's latest honor is our devotion to her Rosary, and that this has become so widespread and so well established as a practice of the Church that it sufficiently expresses a universal tribute of esteem to make it a common title under which Catholics all over the world can address her. It means further that, by the recital of the Rosary, the faithful generally have had enough proof of our Lady's power to attribute to

ARCHIEPISCOPAL CROSS. CARRIED IN PROCESSION BEFORE AN ARCHBISHOP. PAGE 477.

BISHOP'S CROSIER. PAGE 476.

OSTENSORIUM OR MONSTRANCE, IN WHICH THE CONSECRATED HOST IS PLACED IN THE BENEDICTION OF THE BLESSED SACRAMENT. PAGE 409.

her the name of Queen with the special title to our devotion in this favorite way.

It is not strange then that so many means have been devised for inducing the faithful to take up this practice, or that such rich indulgences should have been bestowed upon it. Even were it vastly more difficult, were it less blessed with indulgences, had we never experienced its efficacy, or had we no special needs or favors to ask for, its very simplicity and beauty and the great help it gives to our faith and to our religious spirit should make us eager to cultivate it and to make it a daily custom. It brings home to us in the most homely way the great mystery of our religion, the Incarnation of the Son of God. It makes us realize what this mystery means for us, that Christ became really man. It does this by impressing on us that He was born of woman as we are, and that He is, therefore, flesh and blood like ourselves. It is God's own way of reaching our minds through our hearts. The argument is all in the one word mother, and in the fact that this one word expresses so well, *viz.*, the fact that to be with us and one of us the Son of God took flesh and was born

PASCHAL CANDLESTICK AND CANDLE. PAGE 503.

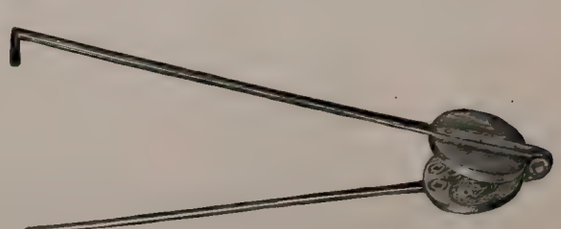
of the Virgin Mary, full of grace, blessed among women and blessed in the fruit of her womb, Jesus.

PYXIS. FOR CARRYING THE BLESSED SACRAMENT TO THE SICK.

LARGE AND SMALL HOSTS. FOR CONSECRATION.

CLAPPER FOR HOLY WEEK.

Devotion is a gift that we can cultivate once we have obtained it, but which must come in the first instance freely from the hands of God. It is, in its general sense, any increase of faith hope, and charity, or, what is the same, any renewal or advance in a disposition to serve God, any readiness to do his will, any strengthening of the ties that bind us to Him.



BREAD IRONS. USED IN BACKING THE LARGE AND SMALL HOSTS. PAGE 353.

The superiority of the Rosary over other forms of prayer consists in the fact that God himself is the author of the mysteries and the vocal prayers of the Rosary. The contemplation and the meditation of the fifteen principal mysteries of our Lord Jesus Christ add to the prayers of the Rosary a great perfection. By the vocal prayers of the Rosary we speak to God; by contemplation and meditation God speaks to us.

The Rosary. There is no devotion not connected with the Liturgy or Office of the Church which has been more widely extended, or been taken up, age after age, by persons of every rank and station, the great and the lowly, the learned and the ignorant, than the Rosary of the Blessed Virgin Mary. In its present form it was instituted by the great Saint Dominic de Guzman, the founder of the Order of Friars Preachers. But it grew out of a devotion older than Christianity, and a mode of prayer that dates back to a very early period. The Psalms of David were in constant use as prayers among the Jews; the primitive Christians adopted them, and the pious, as well as all who, as hermits or monks, sought religious perfection, recited the whole hundred and fifty psalms daily. Of this there are constant proofs in the early ages. Some, who could not read and were too dull to remember so much, were allowed to recite, instead, the Lord's Prayer the same number of times; later, the Angelical Salutation was substituted for the Lord's Prayer. To keep the record of these prayers, belts or strings of beads were used; in fact, our word bead is from the same source as the German *beten*, and means to pray.

That the mind should not be unoccupied during the recital of these prayers, the Life of our Lord and His Blessed Virgin was commended as a matter of meditation. Saint Dominic divided the hundred and fifty beads into three parts, each containing five decades of ten beads, and assigned to each part five mysteries of the life of our Lord. The Joyful Mysteries were the Annunciation, the Visitation, the Nativity of our Lord, His Presentation in the Temple, and His Finding in the Temple. The Sorrowful Mysteries, forming the second part, included His Bloody Sweat, His Scourging, His Crowning with Thorns, the Carriage of the Cross, His Crucifixion. The Glorious Mysteries, which were the subject of the third part, were the Resurrection of our Lord, His Ascension, the Descent of the Holy Ghost, His Assumption of His Blessed Mother into Heaven, and her Coronation. The division was simple, easily grasped, full of pious thought, and kept before the people the chief events in the history of our Redemption. It is no wonder that, in a time when books were few, a devotion that embraced so much spread rapidly. It became the

general devotion in all countries of Europe, and the rosary was said by all, from the king on his throne to the leper and beggar by the wayside.

The full fifteen decades form a rosary; that in general use, called a chaplet or pair of beads, consists of five decades, each of a large bead for the Our Father and ten smaller ones for the Hail Marys; where the ends join, the chain is continued by three small beads and two larger, a crucifix or medal being attached to the end. These are for introductory prayers, the Creed, Our Father, and three Hail Marys, with a Glory be to the Father, etc. These form no part of the rosary properly so called.

It is usual, when the rosary is said in public, to call the several mysteries to mind by a few preliminary words. When the rosary is said with others, the leader or person saying it, who need not even be a cleric, recites half of each prayer, and the rest recite the other half. After the five decades are said, it is usual to sing or recite the Litany of the Blessed Virgin.

Saint Dominic, who had labored almost in vain to convert the Albigenses, had no sooner introduced this devotion than a change was at once seen. Hearts that no arguments could move were attracted by this devotion; the work of conversion was rapid. St. Dominic reaped a harvest of souls, and the Blessed Virgin a harvest of glory.

From that day to this the devotion of the rosary has never lost its hold on the affections of the faithful. It became the prayer in which they were gathered together for general or particular wants. When Europe was menaced by the Turks the rosary was said with fervor, and while the Sodality of the Rosary were walking in solemn procession through the streets of Rome, praying for victory to the Christian army, the battle was raging at Lepanto, October 7, 1571, and the Turkish power on the seas was broken forever. It was not the band of men that broke the power which had so long threatened Europe; it was the hand of God, put forth in answer to the prayers of the Confraternity of the Rosary.

The reigning Pontiff, St. Pius V., in gratitude for so signal a favor, ordered the first Sunday in October to be observed as an

nual commemoration in the Church of St. Mary of Victory; this feast was extended to other churches and countries by other Popes, till at last, after another victory, Clement XI., in 1716, made the Festival of the Rosary a feast for the universal Church.

There are few devotions to which the Holy See has granted so many indulgences as to the rosary: one hundred days for each Our Father and Hail Mary, and a plenary indulgence once a year to those who approach the Sacrament of Penance, receive Holy Communion, and pray for the wants of the Church. To gain these indulgences, the beads must be blessed by a priest who has received faculties from the Pope, and the person must say the rosary, meditating on the mystery assigned to each decade.

Besides the Confraternity of the Rosary, another has been established in this century. This is the Confraternity of the Living Rosary. In this, five persons are associated, each saying one decade each day, so that the five say the whole chaplet; two similar bands, with them, will thus recite the whole rosary daily. This is called the Living Rosary, and the fruits produced by it have been so great and manifest, that the holy Fathers have enriched it with many indulgences.

Nothing should deter Catholics from adhering to a devotion so holy, so consoling. Many, indeed, think it one for the ignorant only; but this is a grave error. Meditation on the life of our Lord is something to occupy the most exalted and most cultivated minds, and give them light and strength. The example of officers in the army and navy, who faithfully adhered to this pious practice, would alone suffice to show that the greatest ability and learning are found among the faithful adherents to this devotion, which is, in itself, an almost certain test of real Catholicity.

The Scapular of our Lady of Mount Carmel. This is another widespread devotion among Catholics, in honor of the Blessed Virgin. Its origin and meaning need some explanation: As religious orders spread in the Church, and gathered into cloisters and convents many who were called by God to the way of perfection, by the practice of the evangelical counsels, they, in turn, exerted an influence on the pious among the laity, many of

whom were, by marriage, or the duties of their state of life, unable to devote their lives to God's service in religious orders, and who had, in fact, not been called by Providence to that state. Still, piety led them to desire to be associated with the holy religious whom they revered. Hence sprang up forms of affiliation, to satisfy the piety of the faithful. The Franciscans have a third order, instituted by their seraphic founder himself, for persons living in the world, who receive a habit, and follow the rule modified to suit their condition in life. Then, too, they instituted the Confraternity of the Cord of St. Francis—not an order, but a simple association, without the obligations attached to the third order. This confraternity, like the third order, has been approved by many Popes, and indulgences have been granted to the members.

The Dominicans have also their third order, and similar confraternities; but while the affiliations of these two orders, sharing in the prayers, masses, labors, and austerities of the Sons of St. Francis and St. Dominic, have numbered thousands, the confraternity connected with the order of Friars of our Lady of Mount Carmel numbers its associates among the faithful by millions and has them in all lands; so that it has become, we may say, less a confraternity than a general devotion. The order of Mount Carmel, claiming in a manner descent from the Prophets Elias and Eliseus and their disciples, received a rule from the Blessed Albert, Patriarch of Jerusalem, in the year 1209; and, after its approbation by the Holy See, the order spread over Western Europe. One of the most illustrious generals of this order was Saint Simon Stock, an Englishman, noted for his tender piety, and his devotion to the Blessed Virgin. His piety was rewarded by a vision, in which she appeared to him, and handed to him the brown scapular, similar in color and material to that worn by his order, promising special graces to those who should wear it devoutly. The new devotion was not adopted without examination; the facts were submitted to learned theologians, and evidence that would convince any jury of reasonable men convinced these pious and learned men that the vision was authentic. The Sovereign Pontiffs authorized the use of this new devotion

The fruits of salvation that attended it proved that the finger of God was really there, and it was encouraged, not only by grants of indulgences, but by the establishment of a festival in honor of Our Lady, under this title.

"The advantages which we derive from wearing the scapular are three-fold: It puts us under the particular protection of Mary; it makes us participants in all the good works of the Carmelite order; and places within our reach numerous indulgences." (1)

To participate in the benefit of the confraternity, it is necessary to be received into it by a priest duly empowered. He delivers to the new member a scapular, consisting of two pieces of brown woolen cloth connected by bands, which he blesses. This must be worn so that the ends are on the breast and back, and must be worn constantly. If the first one is worn out or lost, another can be obtained, when needed, and will not require to be blessed. There is a plenary indulgence granted to each one on the day he enters the confraternity, and at the hour of death, and every year on the feast of Our Lady of Mount Carmel, as well as many partial indulgences.

THE SCAPULAR OF THE PASSION AND OF THE SACRED HEARTS OF JESUS AND MARY.

This scapular has, on one side, the figure of our Lord on the Cross, surrounded by the instruments of His Passion; and, on the other side, the hearts of Jesus and Mary. This scapular arose from a series of visions to a Sister of Charity, and was approved by Pope Pius IX., in 1847.

THE SCAPULAR OF THE SACRED HEART.

Of the more recent scapulars, one of the most cherished is the Scapular of the Sacred Heart, to which the pilgrimages have given a great impulse. It may be said to have originated with the Holy Father, Pope Pius IX., himself. A Roman lady of great piety having made a scapular of the kind, presented it her

(1) The Sacramentals of the Holy Catholic Church, or Flowers from the Garden of the Liturgy, by Rev. William J. Barry; an excellent work, which we have used freely in this portion of our subject.

self to the Sovereign Pontiff. Taking it in his hand, he reflected for a moment, and then said: "Madame, this is a thought from heaven;" and, after a little further reflection, he added: "With all my heart I bless this little Heart, and I will that all those which may be made after this model, shall receive my blessing, without it being necessary for any other priest to give it. Moreover, I will that in noways shall the devil have power to hurt those who shall wear this little Heart." He then directed the following prayer to be written, and to be used especially in time of calamity:

"Open to me Thy Sacred Heart, O Jesus! show me its charms, and unite me with it forever; may every breath and every pulsation of my heart, which cease not during my sleep, be to Thee a testimony of my love, and say to Thee unceasingly: 'Yes, Lord, I love Thee.' Accept the little good I do; grant me grace to repair my evil ways, that I may praise in time, and bless Thee for all eternity."

CRUCIFIXES, MEDALS, AND CROSSES

are blessed by priests having the faculty, and those who wear them piously obtain, under the grants of the Sovereign Pontiffs, numerous indulgences. One of these medals, that has a world-wide fame among Catholics, is the medal of the Immaculate Conception, which bears, on one side, the Blessed Virgin, represented under that title, with the words: "Mary, conceived without sin, pray for us," and on the other, the monogram "A. M.," surmounted by a cross and surrounded by stars. This medal owes its origin to a holy Sister of Charity, and the graces obtained by the devout wearers of it, especially in connection with the recitation of the Memorare, have won for it the common title of Miraculous Medal, by which it is generally known. The sudden and remarkable conversion of Ratisbonne, at Rome, through this medal, is one of the most authentic and indisputable miracles of our times.

The favors obtained through the use of other medals, such as those of St. Benedict, St. Ignatius, etc., are well authenticated, and should inspire confidence.

Holy Oils. We have seen the frequent use made by the Church of the holy oils in her administration of the Sacraments. These oils are of three kinds: the Oil of the Sick, Chrism, and the Oil of the Catechumens. Chrism is used in the ceremonies of Baptism, as well as in the preparation of baptismal water; in Confirmation; at the consecration of a bishop, and likewise of churches, altars, and chalices; and in the consecration of church bells. The Oil of the Catechumens is used in Baptism, in the preparation of baptismal water, the ordination of priests, and the coronation of sovereigns. The Oil of the Sick is the sacramental matter of Extreme Unction, and is used in no other rite, except the consecration of church bells, which toll for the passing soul. These holy oils are blessed by a bishop or archbishop on Maundy-Thursday, for use during the ensuing year. The use of oil in consecrating persons and things to God's service was expressly enjoined in the Old Law (Ex. xxx.); and our Lord's name, Christ, means in Greek, the Anointed. The Oil of the Sick and the Oil of Catechumens are olive oil; but, in Chrism, balsam is added. The olive is the symbol of peace, and it is connected with our thoughts of the eve of our Saviour's passion in the Garden of Olives.

Blessed Palm. In commemoration of our Lord's triumphal entry into Jerusalem, when the people strewed palms in the way, the Church, on the Sunday before the commemoration of His death, blesses branches of palm; it is, too, a sign of victory, and should be the symbol of our victory over sin. We should receive the blessed palm, to show our fidelity to Jesus Christ, and as a protest that we will not, like the Jews, soon turn against Him; but keep it as a pledge of our fidelity and of the crown to which we aspire.

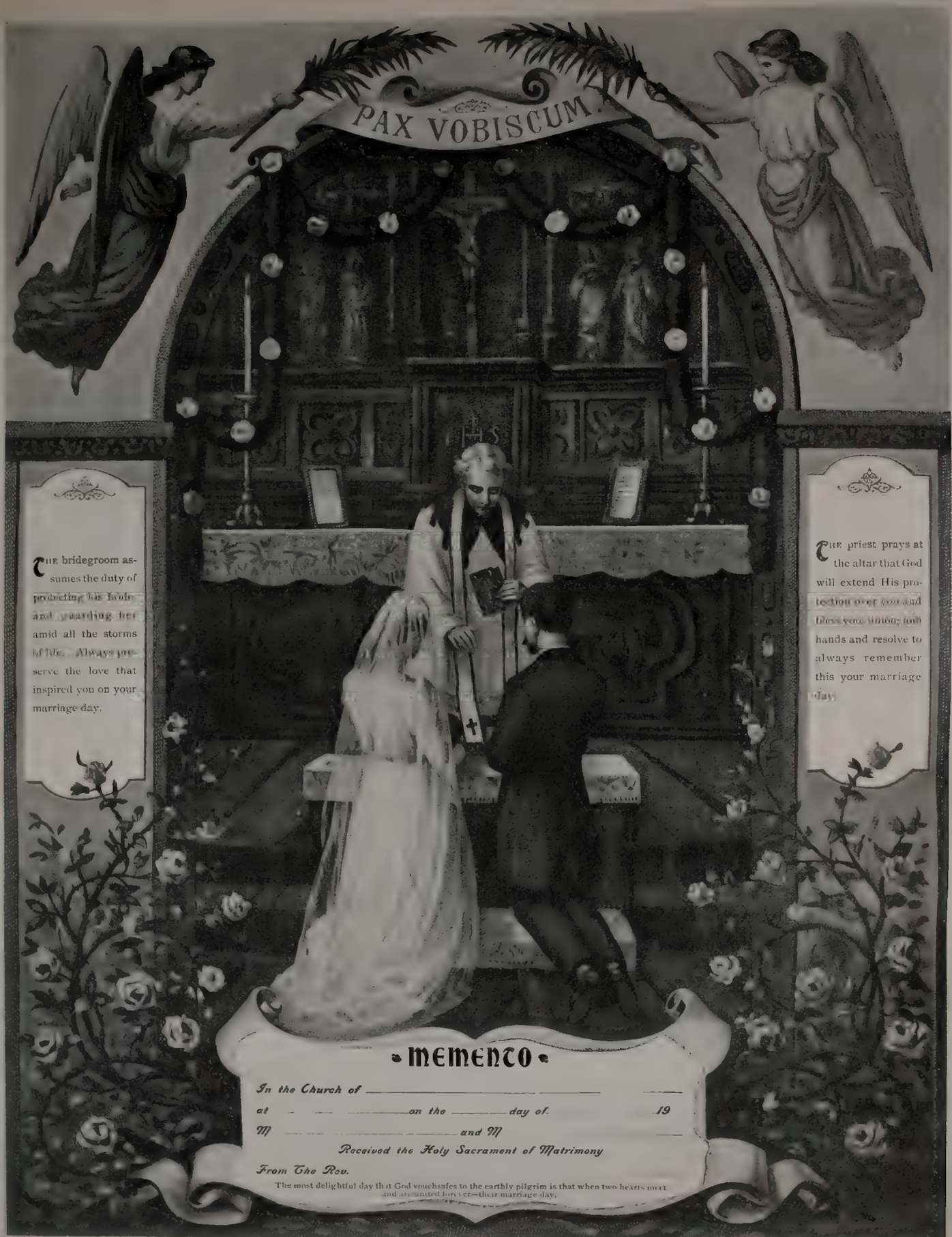
The **Agnus Dei** is a cake of wax, bearing on it the image of a lamb surmounted by the cross. It is blessed by the Pope, on the Low Sunday after his elevation to the See of Peter, and on every seventh Low Sunday. The use of it, among the faithful, is very ancient. The blessings attached to the Agnus Dei are enumerated in the prayer of the Pope: "O God, author of all sanctity, Lord and ruler, whose fatherly love and care we ever experience, deign

to bless, sanctify, and consecrate, by the invocation of Thy Holy Name, these cakes of wax, stamped with the image of the most innocent Lamb, that, by seeing and touching them, the faithful may be invited to praise Thee; that they may escape the fury of whirlwinds and tempests and danger from hail and thunder; that the evil spirits may tremble and fly when they behold the standard of the sacred cross impressed on the wax." And he prays that all who devoutly use the Agnus Dei may be freed from pestilence, shipwreck, fire, from the dangers of childbirth, and sudden death. It should be worn devoutly, in the belief that the prayer of the Vicar of Our Lord avails much. The prayer usually said with it is as follows: "O my Lord Jesus Christ, the true Lamb, that takest away the sins of the world! by Thy mercy, which is infinite, pardon my iniquities; and by Thy sacred passion preserve me this day from all sin and evil. I carry about me this holy Agnus Dei in Thy honor, as a preservative against my own weakness, and as an incentive to the practice of meekness, humility, and innocence, which Thou hast taught. I offer myself up to Thee as an entire oblation, and in memory of that sacrifice of love which Thou offeredst for me on the cross, and in satisfaction for my sins. Accept, O my God, the oblation I make, and may it be agreeable to Thee in the odor of sweetness. Amen."

Blessings. The Church has blessings for all that man lawfully has or uses. She blesses the church in which he worships God; she blesses the altar, vestments, altar vessels—all that is connected with the worship in that temple where he is baptized and receives many of the other Sacraments in life—where he is brought after death; she blesses the grave in which he is to lie; she blesses the house in which he dwells; the ship or railroad by which he travels; the field he tills, and the food he enjoys. They all come from God, and the Church asks His blessing that all may conduce to his salvation. And still more does she bless rosaries, pictures, crosses, and medals, that serve to keep alive his faith and piety. Some of these forms of benediction are full of beauty, especially the solemn rites, such as the Blessing of a Corner-stone, or the Dedication of a Church.

The First Communion

There is no day in the life of the Christian that is so redolent of happiness and so lovingly remembered through life as that of his first communion—when his soul was united to Jesus in the most adorable Sacrament of the Eucharist, an event that makes a lasting impression on the young. "With desire I have desired to eat this pasch with you, before I suffer" (Lk. 22:15). Jesus Christ expresses this longing desire, when He was on the point of giving us Himself, both for our food and our ransom. For he was about to institute that adorable sacrifice and sacrament, wherein our souls were to be fed with His own body and blood; and to consummate that sacrifice on the Cross, whereby the price of our ransom was to be paid. These words, then, express the excess of His love toward us—they prove that we are the dear objects of His tenderest affection. Should we not be very fervent and diligent in preparing ourselves to receive frequently this life-giving Sacrament, for is it not the inexhaustible source of every blessing? Is it not in this mystery of charity that He loves to communicate to us the abundant treasure of His infinite bounty? Are not our hearts made to love Him? And is not this divine Sacrament a most efficacious means of enabling us to love Him very day more and more perfectly, and of assisting us to testify our love by fervor and fidelity in His service. This food will be unto us a source of strength in all our trials, and will inflame us with such love for Christ that we shall long for that day that shall see us united with our dear Lord and Master.



The Marriage Ceremony

Christ Himself raised the marriage contract to the dignity of a sacrament, and declared that it was never lawful for a man to put away his wife and force asunder what God had joined together. His presence at the marriage feast and the miracle He performed to gratify His friends are a manifest proof of the great esteem He had for this contract. Is it not, therefore, fitting that Christians should understand the nature of the sacrament of matrimony, and conceive a great idea of its importance as a heavenly institution, as a means that God has bestowed upon the world for the welfare of society and the sanctification of men. It is a sacrament of the new ordinance, which bestows upon those who receive it worthily graces that will enable them to perform their sacred duties and to love one another with a love similar to that Christ bore His Church. The bond of marriage being the symbol of the union that exists between Christ and the Church, imposes upon married people the most important duties. They must love one another as Christ loves His Church. Further, it must provide men and women with the means of fulfilling these duties; it must bestow on them sanctifying grace and actual graces in abundance; it must be a sacrament. Matrimony being a sacrament of the living, should be received in a state of grace, so that both parties should approach the tribunal of penance a few days before the marriage ceremony takes place. They will thus dispose themselves to receive this holy ordinance, this sacrament of the new law, and the abundant graces that will enable them to fulfill the duties of their state.

The Requiem Mass

Our catechism tells us that those souls that depart this life in venal sin, or that have not fully paid the debt of the temporal punishment due to those of which the guilt has been forgiven, go to purgatory, which is a place where souls suffer for a time after death on account of their sins. By mortal sin we offend God grievously and expose ourselves to everlasting perdition. As soon as we do penance, we obtain forgiveness, and usually the eternal punishment is commuted into a temporal one, which we must suffer in this world or in the next. After the remission of a mortal sin, there generally remains the debt of temporal punishment, which we must discharge, either here or hereafter, so that those who die without having fully satisfied the Divine justice, and without having paid the debt due for those sins that have been already forgiven, must remain in purgatory until rendered fit companions of the elect. "It is of faith," says the Council of Trent, "that there is a purgatory, and that the souls detained therein are benefited by the prayers of the faithful and especially by the most holy sacrifice of the Mass." This doctrine is founded on Holy Scripture, on tradition, and on the constant teachings of the Church. "It is, therefore, a holy and wholesome thought to pray for the dead, that they may be loosed from their sins." (2 Macc. xii., 43.) "We pray," says St. Cyril of Alexandria, "for the departed souls, being convinced that they benefit by our prayers, and especially by those that we say in presence of the august victim of our altars."

St. Anne, Mother of the Blessed Virgin

God has been pleased by sensible effects to testify how much He is honored by the devotion of the faithful to this saint, who was the great model of virtue, to all engaged in the married state, and charged with the education of children. It was a sublime dignity and a great honor for this saint to give to a lost world the advocate of mercy, and to be parent of the Mother of God. But it was a far greater happiness to be, under God, the greatest instrument of her virtue, and to be spiritually her mother by a holy education in perfect innocence and sanctity. St. Anne, being herself a vessel of grace, not by name only, but by the possession of that rich treasure, was chosen by God to form his most beloved spouse to perfect virtue; and her pious care of this illustrious daughter was the greatest means of her own sanctification and her glory in the Church of God to the end of ages. It is a lesson to all parents whose principal duty is the holy education of their children. By this they glorify their Creator, perpetuate his honor on earth to future ages, and sanctify their own souls. St. Paul says that it is by the education of their children that parents are to be saved. Nor will he allow anyone who has had children ever to be admitted to serve the altar, whose sons do not, by their holy conduct, give proofs of a virtuous education. Nevertheless, we see parents solicitous about the corporal qualifications of their children, and earnest to procure them an establishment in the world; yet supinely careless in purchasing them virtue.

READINGS FOR EACH SUNDAY IN THE YEAR.

The Catholic Mother to Her Children

By The Countess de Flavigny

Designed to implant in the receptive minds of the young a love of their Faith and a knowledge of their duties.

These readings comprise one for each Sunday in the year, and the days of Holy Week. Those for Sunday reading are not prepared with reference to the Gospel of the day. They embrace simple and familiar lessons for childhood on ordinary duties and those common Christian virtues that cannot be too early instilled into the heart of youth.

Originally published under the approbation of His Grace the Archbishop of Paris, and adopted by the University, and endorsed by the Cardinal, Archbishop of Tours, and the late Cardinal Manning, Archbishop of Westminster.

FIRST LESSON.

On Time: The Motives, and the Means for Employing It well.

"Whatsoever thy hand is able to do, do it earnestly; for neither work nor wisdom shall be in hell, whither thou art hastening." Eccles. ix 0

AMONG the many motives which should induce us to employ our time well, the first is its inestimable value. For, it is a most

precious gift of God—a gift upon which we cannot set too high a value, and the loss of which is irreparable. That time, which we are apt to esteem so little, and to squander away so lavishly in vain, unprofitable, and even sinful pursuits, is far more valuable than all the treasures of gold and silver, and rich estates—than all the kingdoms of this world. For, by the good management of time, we can lay up treasures for eternity—we can purchase a kingdom, which shall never have an end.

If we had a true idea of time—if we knew how to estimate its value, as justly as those unhappy souls do, who are now suffering in the flames of hell, we should not need to be admonished of its value, nor exhorted to employ it well. They see now the real worth of time: but it is too late! They neglected to profit by it while they had the means and the opportunity of doing so; but they lament the sad consequence of their folly, now that they are overtaken by that dismal night of eternity, "wherein no man can work." (*John* ix. 4.)

Time is still left in our hands; yet we know not how soon that awful moment will arrive, which is to deprive us forever of this precious treasure; and which, unless we are careful to husband well our time, will hurry us before our Judge, only to receive from Him the punishment due to our negligence!

Therefore, from the unhappy failure of others, let us learn to set a just value on the time allowed us by Almighty God, and let us learn, moreover, to labor "earnestly," whilst it is in our power, to lay up, by means of good works, a rich store of merits for eternity; that so, instead of being cast off and punished for our slothfulness, we may deserve the reward which God promises to those who are diligent in His service. Our time is given us that we may employ it in promoting God's glory and our own salvation, until an account of it shall be demanded from us. Let us take care, then, that we do not, like the slothful servant, bury

NOTE.—Lessons Twenty-two, Twenty-three, Twenty-four, Twenty-six, Twenty-eight and Thirty, from the pen of Rev. W. H. Anderdon, S. J., and Nos. One, Fifty-three, Fifty-four and Fifty-six from that of Rev. John Perry, were designed by the authors for family reading, and were added by the Editor.

our talent; for, if we do, we must expect to be "cast (with him) into the exterior darkness, where there shall be weeping and gnashing of teeth." But let us be very earnest in imitating the faithful servants who made a good and profitable use of their talents, and were consequently invited to "enter into the joys of their Lord." (*Mt.* xxv. 14 *to* 30.)

Time, which is so precious a gift, remains not long in our possesion; for it is exceedingly rapid in its flight: and this is another consideration, which should make us diligent in our endeavors to employ it well.

Its course is more irresistible than that of the raging torrent: its flight more rapid than the lightning's flash. As soon as we have well begun to tread the path of life, our career is run; and we are hurried into eternity. Our hours pass away, one after another, in rapid succession; and are swallowed up in the boundless ocean of eternity; and as many of these hours, as we suffer to pass unemployed, or misemployed, are so many irrecoverably lost. Let this consideration make us more wary and diligent in the good management of our time.

As a more powerful inducement to do this, let us cast our eyes towards heaven, where the Saints, who have gone before us, are now enjoying the rewards of their good use of time. Oh! with what joy and satisfaction do they now look back on the time which they spent in the service of their Creator, in singing the praises of the Almighty, in preparing for the Sacraments, and in adoring their Saviour, during the celebration of the sacred Mysteries! They now experience, with David, how "one day spent in the courts of the Lord, is to be esteemed above thousands passed in the tents of sinners." (*Ps.* lxxxiii. 11.)

Let us regulate our ideas of time according to what theirs now are; and let us employ it henceforth in such a manner, as that we may render ourselves worthy to receive that reward for our good use of time, which they are now enjoying.

But this cannot be effected without labor and perseverance. For the distance between us, and the mountain of perfection which we have to ascend, is very great; and the time, which we have for acending thither is very short. We must not, therefore,

loiter; nor squander away our time in such things as are nothing to the purpose. For the day of our life will soon be passed; and that night, wherein no man can work, will come quickly upon us, and prevent us from pursuing our journey. Whilst others, then, sacrifice their time to pleasures, to amusements, to "treasuring up for themselves wrath against the day of wrath" (*Rom.* ii. 5), let us manage ours with diligence, and the strictest economy.

For, in due time, God will examine our works, and require a strict account of our time; and what shall we be able to say then, if we now squander it away in idle amusements; or if we perform our actions through mere habit, necessity, or inclination, rather than in obedience to the will of God; or if the faculties of our mind, and the powers of our body, are wasted solely on affairs of the present life, rather than employed in loving and serving our Creator, and saving our immortal soul?

If we now look back upon the past year, can we say that we have employed our time well—that we have discharged the duties of our state of life faithfully—that we have given due time to prayer, meditation, preparing for the Sacraments, and our other spiritual duties,—in fine, that we have given to God all that was due to Him? If not, let us resolve to do so now at least; let us endeavor to redeem the time we have already lost, by being more watchful and diligent in future, by giving ourselves up to the performance of good works,—and by discharging faithfully all our religious duties;—in a word, by making all the time we have remaining conducive to our eternal welfare, performing our actions with the pure intention of pleasing God. And then, when the angel of death shall proclaim, that time for us shall be no more, we shall be prepared to receive the summons with joy; because our days will then be full days; and we shall be perfected in virtue, and in every good work.

We may then say with St. Paul: "I have fought the good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, will give me in that day; and not to me only, but to all them that love His appearing."

SECOND LESSON.

Epiphany: Or the Vocation of the Gentiles in the Person of the Magi.

"They offered him gifts: gold, frankincense, and myrrh."—St. Matt. ii. 11.

Among the prophecies concerning the birth of our Lord, there was one which predicted that his coming on earth would be announced to the people of the East by a miraculous star. And so it came to pass, that shortly after the birth of Jesus Christ, rich and powerful princes of that part of the world, who were well acquainted with the science of the stars, and known by the name of Magi, saw in the skies, the light of a star shining out still more brightly than the others, and as yet utterly unknown to them. Remembering then the words of the prophets, and reckoning that it was just the time appointed for the coming of the Son of God, they started on their journey, in the direction of Judæa, and came to Jerusalem. On arriving at this town, their first question was: "Where is he that is born King of the Jews? For we have seen his star in the East, and are come to adore him." This news spread rapidly over Jerusalem, and came to the knowledge of King Herod. It troubled him much; for he imagined that the Son of God could not be other than a rich and powerful prince, who would strive to wrest his crown from him. Under the impulse of this feeling he called together the learned men of Jerusalem and asked them where it was that the Christ was to be born. Wicked Herod put this question to them, with the full intention to kill the infant king. The learned men answered that the prophecies declared the Christ was to be born at Bethlehem, a small town in Judæa. Then Herod called the wise men, and said to them: "Go, and diligently inquire after the child, and when you have found him, bring me word again, that I also may go and adore him." The wise men continued their journey towards Bethlehem, only they were not sure where to find the infant Jesus; and, behold, just as they left Jerusalem,

suddenly the brilliant star shone out once more before their astonished eyes. It seemed to go before them, till at last it stopped over the stable where the child was. On entering in, the wise men saw the beautiful infant Jesus with Mary his mother. They prostrated themselves before him in adoration, and offered him rich presents of gold and perfumes. Then they went back on their way home, very glad to have seen the Saviour; and just as they were returning to Herod, to give him an account of their journey, God, in a dream, told them to return to their country by another road. It is in commemoration of this event that the Church celebrates the feast of the Epiphany.

Of what use will this feast be to you, my children? It will remind you, that you also have a guide on the journey you are taking while travelling on earth. A star does not, it is true, shine on you from on high, but a light illumines you soul and guides it. Conscience awakens in you a love of virtue, wisdom, and points out all your duties, and this is the road, my children, the only sure one that brings us to Jesus Christ. Follow them as faithfully as the kings of whom the Gospel speaks to-day, the road which is marked out to you, go and offer the homage of your youthful hearts, to the new-born Saviour. This homage will be still more agreeable to him than the presents of the wise men: and if this morning you meet a little child, bestow your alms on him, in remembrance of the poor child of Bethlehem.

THIRD LESSON.

On Duty Towards God.

"Thou shalt fear the Lord thy God, and thou shalt serve him only."—Deut. vi. 13.

Faith, Hope, Charity, Adoration—in these few words, my children, we may sum up the whole of our duty towards God. By Faith we believe in him, by Hope we hope in him, by Charity we love him with our whole hearts, by Adoration we give

him that worship which is due to him, and we serve him as he desires to be served.

FAITH.

To believe in God is to believe that God exists. Well, who can doubt it, my children, when contemplating the beautiful spectacle of the universe, all the marvels contained in the world? Who could suppose that earth and heaven were made by themselves and by chance?

To believe in God is also to place your confidence in him, that is to say, to look up to him as your sovereign good, that infinite good which is to fill our hearts in this world and in the next.

Faith consists also in believing God's word, as written in the holy Scripture, and all the truths taught us by the church. These truths are called articles of faith. In the number there are many you cannot understand, that you will even never understand, because they are above the powers of the human mind: those are mysteries. We are, nevertheless, commanded to believe in them as firmly as if we understood them; for God, who teaches us these truths, never deceives us; nor can he either ever possibly make a mistake. If it seems to you difficult to believe in what you have not seen, what you cannot understand, I shall make you remark, my children, that you do not doubt the facts reported in history, nevertheless they did not take place under your eyes. You also believe in the changes of the seasons, in the flowers which blossom on the trees, in the fruit which comes after the flowers, in the ear of corn shooting up out of a small seed sown in the earth: you see all that, it is true, but do you understand it? Certainly not. These things are to you as so many mysteries; why then would you hesitate to believe in the mysteries of religion? This doubt, my children, would be a want of faith. You also sin against faith on neglecting to be instructed upon religion, the study of which is necessary to teach us all we ought to believe.

HOPE.

To hope in God is to expect that in his infinite goodness he will grant us after death eternal happiness in heaven, and until

then his divine grace, by the help of which alone we can obtain it. Our hope is founded, my children, on God's mercy for mankind, on the merits of Jesus Christ, who made himself our Saviour and our intercessor, standing between us and his Father's wrath, and finally on the promise made by God himself, never to refuse us his help. Here is another proof of the great goodness of God; he orders us to consider hope as a duty, and even without his command it would seem impossible not to entertain so sweet, so consoling, and so natural a feeling. Nevertheless, my dear children, without being aware of it, you have already sinned against this duty. When you say that you cannot get the better of such and such a defect, that you will never be able to control your temper, this disheartening feeling is a want of faith and of hope in the God of the weak and of children. The poor and the afflicted who yield to despair, sin also against the hope they ought to have in Providence, in the God who consoles.

You rightly understand, no doubt, my children, that neither our confidence in God, nor the hope of his divine help, in assisting us to effect our salvation, should prevent us from working at it ourselves with the greatest ardor. Zeal and good will are requisite to obtain God's grace, and if he condescends to assist us, it is on condition that we shall begin by helping ourselves.

ON CHARITY.

Charity consists in loving God with all our hearts and above all things. Faith and Hope, my children, are the foundations of Charity. How can we refrain from loving that God whom faith shows to us as so powerful and so good, that God from whom we hope such an abundance of grace? Has he not also been the first to show us his love? And you above all, my children, you, still so young, are you not already loaded with his benefits? Are you not brought up in the true religion, in the bosom of the true Church, surrounded by such care and such love! In fact, to know how good is the Lord, it would be sufficient to relate the history of your existence, so easy and so happy. Love God then from the depths of your souls, love him above all things, love him more than those who are dearest to

you, for it is he who gave them to you, he who made them kind and affectionate towards you. I know you cannot always feel for God, in your heart, a sensible love like that you feel for a father; but in thinking often of God, in remembering his divine benefits, gratitude will make you grow more truly attached to him. Besides, my children, he has told us himself that to love him is especially to keep his word, and to do his will.

ON ADORATION.

To adore God is to give him that worship we owe him, as our creator and our master. To God alone adoration is due. Homage is offered to the blessed Virgin and to Saints, you may pray to them, as powerful protectors, intercessors before God; but you do not adore them.

The worship we owe God is inward and outward. It should be inward, that is to say, it should come from the soul. While saying your prayers, it would be vain to kneel with clasped hands, for even then, if you think not of God, but of something else, you do not adore him. In this case, my dear children, you deserve the reproof our Lord addressed once to the Jews: "These people honor me with their lips, but their hearts are far from me."

The outward worship, also ordained by God, consists in the prayer and ceremonies made use of by the Church. Prayer is the expression of our feelings towards God. The ceremonies are intended to direct our minds to pious thoughts. In all these exercises of devotion, my dear children, our demeanor ought to be humble, respectful, and devotional; for everything in us, the body as well as the soul, must adore God and worship him.

We are obliged to adore God. "Thou shalt adore the Lord thy God, and Him alone shalt thou serve." Being our Creator, He is entitled to receive from us all praise, homage, and adoration. We should adore Him with our whole being. As we are composed of a body and soul, it is our duty to give God homage for both one and the other. Besides, external actions have a great effect upon the soul, and make us love and serve God more fervently.

FOURTH LESSON.

On Prayer, its Necessity and Efficacy.

"Be instant in prayer; watching in it in thanksgiving."—St. Paul, Col. iv. 2.

To pray, my dear children, is to converse with God, speaking to him with your hearts, and not with your lips only. To pray to God, is to forget your own doings, your studies, your games, your amusements, so as to think only of God, who is in heaven, and at the same time near us on earth; and when we are truly convinced that God is there present, that he listens to us, then we tell him our thoughts; we ask him for what we are most in need of, we admire his all-powerfulness, we feel we love him for his great goodness: such is prayer.

Prayer is one of our most important duties; God ordains it us in several places of his Gospel, and our Lord, who surely did not need prayer, nevertheless prayed unceasingly to set us the example of this holy exercise. It would then, first of all, be disobeying God to neglect prayer; and besides it would make us become our own enemies, and you will easily understand why. We are, my children, in continual want of God's help and of his gifts. He alone can preserve the life he gave us, and we should lose it as soon as he would cease to watch over us. He it is who gives growth unto all the fruits of the earth, which become our food. He fills the fountains with water to quench our thirst, and gives the lambs their wool with which warm garments are made for us; every day he removes from our path numberless dangers; and when we are ill, it is he who blesses the care of those who love us. Who gives the wild flowers power to cure us? It is God himself and he alone.

Thus, as you see, our bodily wants oblige us to have frequent recourse to prayer, and, on the other hand, the requirements of our souls are none the less numerous, and these latter, my children, are of still greater importance. The soul is of much higher value than the body, for it was created according to God's image, and is immortal. We must then pray above all for our

souls. The health and beauty of the soul is in its innocence and righteousness, sin disfigures it in the eyes of God, who detests evil, and nothing but what is pure, saith our Lord, shall enter the kingdom of heaven. How can man resist his evil propensities which draw him on, he, who is inclined to sin from the very day of his birth. And you, my dear children, young as you are, do you not feel already this sad inclination towards evil, and does it not often happen to you to say: that duty is irksome, obedience very difficult, that you cannot correct yourselves, or alter your temper? Alas! grown people cannot do more than you if left to themselves; but everything is possible by the help of God. This help is called grace, and this grace God never fails to grant to our fervent prayers: "Ask, and thou shalt receive," saith our Lord, and his words are truth itself.

When ought we to pray? Jesus Christ teaches us, my children, to pray incessantly, and I have just shown you how necessary it is for us to do so. Do not be content then, by merely saying punctually your morning and evening prayers, but accustom yourselves to pray now and then in the day-time. You can do it without kneeling down, and without even addressing many words to God. A good thought is a prayer: a good action, well performed duty, temptation withstood, are as so many prayers whose language God understands. And then in the course of a day, how many opportunities there are of uplifting the heart towards God! Now, to thank him for the pleasures he gives us: "O Lord, how good thou art to me!" can you say to him for that. Then it is to beg him to help you when you are tempted to do wrong: "My God," may you then say, "I feel inclined to yield to my vanity, to my laziness, but I still wish only the more fervently to be good; help me!"

Thus it is, my children, that prayer will become familiar and dear to you, and that it will bring down on us those blessings which the Lord is always ready to grant.

When we render this homage to God, the heart must be in accordance with our words, because vocal prayer is the outward expression of the inward feelings of the heart. And we should occasionally during the day pour forth our hearts to God.

FIFTH LESSON.

What may be considered as Good Prayers.

"I will pray with the spirit, I will pray also with the understanding."—St. Paul, 1 Cor. xiv. 15.

My dear children, we must, first of all, pray to God with great awe; for we are but poor, weak, and often very guilty creatures, and when praying, we speak to the all-powerful Master of the universe, to that God who is holiness itself.

You must also pray attentively. Think of what you are saying, and not turn your head on one side and on another, to see what goes on around you; neither must you say your prayers in haste, so that you may have finished quickly, or pray only by habit, and as it were without thinking of what you are doing; but every time you pray, you should be as if absorbed in meditation, so as to give your whole attention to the words your lips pronounce. Is it not the least we can do, to seem to wish for the grace we ask of God? How can we expect him to hear us, says a saint, if we do not listen ourselves to what we say? It is really difficult my children, and particularly at your age, to think for some time together, for some few moments only, of the same thing. God knows it, and his indulgent goodness will forgive your being inattentive during your prayers, if this inattention is involuntary, and if you try to drive it away from your mind.

We must also pray with confidence and in the name of Jesus Christ; for he said: "Everything you will ask my Father in my name, he will give it to you." O my children, what an encouraging promise for us, who have so much to ask for! Invoke then with confidence the sacred name of Jesus Christ; it is through him you will obtain every grace.

And lastly, we must pray with perseverance and without ever tiring, even should we not promptly obtain what we have asked God for. Fear not, my children, to fatigue him with your prayers; he is much more patient than men are; and then, does he not cherish children of your age, and when on earth, was he

not pleased to be surrounded by them? When you address him, remember that the only prayers agreeable to him are those which come from the heart. Think of God, love him truly; therein lies the secret of good prayers as of every virtue.

What are you going to ask of God, my dear children? First of all, ask him for the knowledge and love of what is right: first and greatest of all blessings, this knowledge will stand in stead of all other. You can then ask for yourself and for those you love, for health, and the full enjoyment of that happiness which purity of life ensures. God will no doubt grant these favors, but in asking him for them, you must be quite resigned not to obtain them, if such be his will, for he knows better than we do ourselves what is good for us.

SIXTH LESSON.

The Lord's Prayer Explained.

"Thus therefore shall ye pray."—St. Matt. vi. 9.

Our Lord, being one day surrounded by a great number of people, who followed him attracted by the report of his miracles, ascended a hill, from the top of which he spoke to this multitude, eager to listen to his holy words. The Gospel gives us the whole of the admirable sermon Jesus Christ then preached. This sermon is the abridgment of the divine law he came on earth to impart. The sacred duty of prayer could not be forgotten by our Lord, so he wished to teach us how to perform it properly, and at the same time to destroy a then general error, that the longest prayer is also the best. "When you pray," said Jesus Christ, "do not make long speeches: your Father knows what you need before you ask him for it. Thus therefore shall ye pray: Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us to-day our daily bread. And forgive us our trespasses, as we forgive them who trespass against us. And lead us not into temptation, but deliver us from evil. Amen."

This prayer, called the *Lord's prayer*, is the best we can say, as it was dictated to us by Jesus Christ himself. That is why the Church repeats it so often during the offices, why parents teach it to their little children, as soon as they begin to speak, and every day we repeat it in our morning and evening prayers. Try, my dear children, not to say it merely by habit. I am going to explain to you each one of its words, which include thoughts that you can understand, and with the meaning of which it is right you should be fully acquainted while offering up to God this admirable prayer.

We begin by saying: *Our Father*—and are we not God's children? Has he not created us by his power, adopted us by his mercy, and made us brethren of his Son Jesus Christ? Is it not he also who watches over and preserves us, who gives us all we possess, and first of all those kind parents who take care of our childhood? He is thus indeed our Father, he is also the best of fathers. My God, am I really the affectionate and dutiful child I should be to thee? We call God our Father, because he is the father of all men, and that we ought always to pray for one another.

Who art in heaven.—God is present everywhere; but it is in heaven that he dwells in all his glory, and it is there that the Saints and Angels sing to him eternal praise and adoration. Heaven is the home of our Father, where each one of us has his allotted place. O my children, let us be good here below, and thus deserve one day to join *Our Father who is in heaven.*

Hallowed be thy name.—God's name is the most holy of all names; it cannot become more so by our prayers, but what we ask is that this divine name may be known and adored all over the earth; that it may cease to be impiously blasphemed, and that we, at least, may never pronounce it otherwise than with respect and love.

Thy kingdom come.—God is the King of kings, the master of all things; but he desires and we wish to see his reign established in every heart. Do not refuse him yours, my dear children; he only asks them of you to make you happy.

Thy will be done on earth, as it is done in heaven.—There is

but one will in heaven: the will of God, to which the Angels and Saints submit with joy. Here below it is quite the reverse: every one desires to act according to his own fancy; we generally follow our tastes and our caprices in preference to the law of God. We rebel very often against those who have the power of commanding us, and it often happens that we murmur at the events of life he allows or ordains. It would be in vain, my children, for us to ask God by prayer, that his will may be accomplished, if we stubbornly refuse to do it: so we must first of all begin by submitting to it with all our heart, so as to be able afterwards to say most sincerely: My God, I have no other will but thine; I want to obey thee on earth as the angels obey thee in heaven.

Give us this day our daily bread.—By these words, my children, we pray to God to grant us what is necessary for the body and for the soul. The poor, who have no other means of subsistence, excepting those which Providence sends them, verily rely upon divine Providence for their bit of daily food. The rich, who can buy their food, ask God for it all the same, thus showing it is from him they derive their wealth; and we all ask for bread only, to teach us that we must live simply and be content with little. If, in thy goodness, O my God, thou givest us more than what is absolutely necessary, we promise thee to share it with the poor.

The bread which constitutes the food of the soul is God's grace, his divine word, and particularly the holy Eucharist, which you will have the happiness to receive one day.

And forgive us our trespasses, as we forgive them who trespass against us.—The forgiveness granted to those of our brethren who have wronged or grieved us, is the condition of the forgiveness God grants us when we have offended him. God will show no mercy to those who have shown no pity to others. And what a misfortune would it not be, my children, not to be able to rely upon that mercy for which we stand in such great need? Let us then never feel spiteful or entertain malice against any one; let us forget the evil done to us, and let us forgive it with all our heart, so that the Lord may also forget all our faults and forgive them in his turn.

And lead us not into temptation.—God never tempts any one, my children; only he allows us to be tempted by the evil spirit. That is why we ask God every day to avert from us, if possible, the opportunities which may expose us to the misfortune of offending him, why we pray him not to allow us ever to be tempted beyond our strength.

But deliver us from evil.—By this last request, my children, we pray God to preserve us from all evil, from the sufferings of the body, as well as from the sorrows of the heart, and particularly from the only real evil, that evil which is most to be feared, sin, which would make us God's enemies.

SEVENTH LESSON.

Sunday: The Obligation of Rest, and of Divine Worship.

"Remember that thou keep holy the Sabbath day."—Exod. xx. 8.

If there be one day in the week particularly consecrated to the Lord, it is not, my dear children, that every day of our existence does not belong to God, and ought not to be employed in his service. But this God of goodness, who might demand for himself alone every moment of the life he gives us, allows us to employ six days out of seven at our studies, our business, and provided we never go against God's will, that every one of our actions be done with the view of pleasing him, our days may be sanctified, and our life become truly Christian, without our being forced to remain long hours in church, to go through numerous devotional exercises. The fulfilment of the most ordinary duty, if offered to God piously, is another way of serving him, and as it was truly said by one of the Fathers of the Church, a well-known Saint: Work is prayer.

But there is a day God has kept for himself entirely. This day is his: it is called by his name; it is Sunday, the Lord's day. It is well to remark, my children, that God ordered us to rest on the seventh day, not only for the sake of his glory, but

The Creation

That God [illegible] world out of nothing by His word is a revealed truth that no Christian can deny. "I believe in God the Father Almighty, Creator of heaven [illegible] these words of the Apostles' Creed are sufficient for all Catholics. We all believe that there was a time when this world did not exist, and that it [illegible] not only its form, but its very being from the hands of the Almighty. God is a pure Spirit. God has no body. Holy Scripture speaks of the eyes [illegible] hands of God. These words should be taken in a figurative sense, and mean the wisdom and power of the Almighty. The teaching of the Chu[illegible] not only founded on Holy Scripture and tradition, but upon reason itself. Everything that we see in this world is subject to change and alteratio[illegible] and must depend for its existence on One who is immutable, upon God, the Creator of the Universe. We read in the b[illegible] of Genesis that God cr[illegible] the world in six days. The days of Genesis may mean indefinite periods, so that it may have taken thousands and hun[illegible] thousands of years to [illegible] the world its actual shape. And innumerable ages may have elapsed before the earth had become a fit abode for m[illegible] And if we put this co[illegible] n the words of Genesis, which is that of St. Augustine, we shall be able to refute the errors of those who are o[illegible] Holy Church and who [illegible] t her teachings cannot be reconciled with the discoveries of modern science. The fossil remains of vegetables a[illegible] mals in the different st[illegible] earth attest the veracity of the inspired writer.

ST. CECILIA.
The patroness of church music throughout the world, and whose name has ever been illustrious in that respect.

GRANT US THY PEACE.
Through Christ alone can peace be attained on earth—that peace which is a foretaste of eternal bliss.

LET THY PATH BE MINE.
Thus shall our way be made easy and our burden light.
Guide us, O Lord.

ST. BARBARA.
Virgin and martyr, teach us to imitate pattern after thy [illegible] patience and fortitude.

ST. VINCENT DE PAUL.
Teach us, O Lord, to remember the poor and helpless children in our charities, as did thy servant, St. Vincent.

THY WILL BE DONE.

FEED MY LAMBS.

ST. STANISLAUS KOSK
Patron saint of youth, who in his years surpassed the most advanced the gifts of grace and virtue.

O SACRED HEART OF JESUS!

MOTHER OF GOD.

ST. ROSE [illegible]
Let us in Rose th[illegible] the first flower [illegible] Christ in our [illegible]

ST. MARY MAGDALS
Whose sincere conversion and [illegible] of penitence teaches God and boundless mercy.

ST. AUGUSTINE.
The oracle of his own times and the principal of all the Latin Fathers of the Church.

THE LOVE OF JESUS.
His Sacred Heart burns with the desire of our salvation.

BEARING THE CROSS.
By bearing the cross we attain peace on earth and felicity in heaven.

ST. JOSEPH.
Next to our [illegible] Mother most favored [illegible] guardian of the [illegible] Saviour.

ST. FRANCIS.
[illegible] little poor man [illegible] Christ.

I AM THE GOOD SHEPHERD.
The good shepherd feedeth his flock.

TEACH US TO LOVE OUR CROSS
The sole and only means of salvation.

ST. ANTHONY OF PADUA.
Presented with the Divine Infant.

"FF [illegible] TTLE CHILDREN, AND FORBID THEM NOT TO COME TO ME: FOR THE KINGDOM OF [illegible] EN IS OF SUCH."

also with fatherly foresight. Men were created by him; he knows that their strength exhausts itself, that to work assiduously too long at a time would do them harm, and that it is good now and then to have a day's rest, which, in doing away with the fatigue of the preceding days, will give fresh strength to undertake the work of the morrow.

With the Hebrews, the Lord's day was the last of the week; it was called the *Sabbath*. God himself had ordained the choice of this day, in remembrance of that one on which he rested after having created the world. These are the Lord's own words to his chosen people: "Remember that thou keep holy the sabbath day. Thou shalt work during six days; but the seventh thou shalt do no work, for thy God rested on the seventh day, and for this why he blessed this day, and consecrated it to his service." According to the ancient law, my children, the rest of the sabbath day was so strictly kept that you could not trespass against it in the slightest manner without being condemned to death. All kinds of work were so strictly forbidden, that even food was prepared the day before. The manna of the desert, which fell on the earth every morning for the Israelites, did not fall on the sabbath day. The people gathered a double quantity on the preceding day, and God caused it to keep quite fresh during two days.

According to our religion the day of rest is on Sunday, because this day, the first of the week, was the day of our Lord's resurrection. The holy Church, less severe than the law of Moses as concerns the sanctification of the Sunday, nevertheless obliges the people to hear Mass, and to abstain from all servile work; that is to say, from all heavy labour done by hand.

The Church also wishes the people to spend the greater part of their time in good works, to attend the evening service, to go hear God's word, to read some religious book, to give alms to the poor, and in a word, *to keep the Sunday with devotion by serving God in the same manner.*

It may happen, my dear children, that you pass the greater part of Sunday in Church, without having really sanctified the Lord's day. It is by the pious bent of the soul, and by abstain-

ing from sin that you really fulfil God's commandments. This is what you must remember.

It is right, my children, that Sunday should be to you, not only a day of rest, but also a day of recreation; nevertheless a certain time should be set apart for useful occupations. Cast a look back on the events of the past week, make good resolutions for the coming week, put your books and things in order, cast up your little accounts: and thus you can very well employ your time on holy-day.

I should like you to associate some religious thought even with your amusements. This will never make them dull: it would only help to banish from your games those quarrels which so often occur, would make you more amiable towards your play-fellows, and more inclined to be kind to a younger brother or to a little sister.

Remember, my children, that everything in your behavior, must make the difference between Sunday and the remainder of the week, can show that Sunday is a holy day, that it is the Lord's day.

EIGHTH LESSON.

On the Respectful Demeanor We Ought to Have in Church.

"My house shall be called the house of prayer."—St. Matt. xxi. 13.

At that time, it was six days before his Passion, our Saviour entering God's temple, drove out of it all those who came there to buy and sell, he overturned their tables and chairs, and said: "My house shall be called a house of prayer, but ye have made it a den of thieves." We have much to learn from these few lines of the holy Gospel! Let us meditate on them, my children: they will result to know the sentiments and feelings we ought to have in going to church.

Jesus Christ, speaking of the temple, said *my house*. It was,

in fact, in the temple of Jerusalem that the holy majesty of God had taken up his dwelling; it was there that God had chosen his abode, there he was to be adored by his creatures, there they were told to hearken to his voice. A Catholic church, my children, can be still more rightly named the house of the Lord, for Jesus Christ resides there truly in the sacrament of Eucharist. Our eyes cannot see him, but faith tells us he is really present amidst us. O my God, if our hearts were more fully persuaded of thy august presence, then indeed thy house would be really the house of prayer, of that prayer which consists in glorifying thee, in blessing thee, in imploring thy help, in confiding to thee our misery! Poor children, you who have such great need of God's blessing, and of his protection! when you go to church, how can you so often forget that you are in the presence of *One* who can do all he wills, and who is ever ready to grant all that is humbly asked of him by prayer.

If our Lord appeared now all at once in the temple, certainly, he would not find sellers like those that he once drove away in such wrath; but now, to how many Christians without fervor, to how many heedless children given up to all sorts of distractions, might not Jesus Christ still say in a tone of reproach: "My house is a *house of prayer!*" To let your mind run on thoughts that have nothing to do with devotion; to be occupied only in looking at the people who come into the church and those who go out of it; to examine with curiosity the demeanor, perhaps even the dress of the persons who surround you, instead of looking into your own hearts to see what may be there displeasing to God, is not that, my children, being wanting in the respect due to the holy temple? And this sin must be a very displeasing one in Jesus Christ's eyes, for it is the only one he punished with a severity not habitual to him, to him always so good, so full of indulgence and of gentleness. I know, my children, and God knows also, that at your tender age, the service must often seem long. It may also happen that sometimes the sermon is beyond your understanding. If, nevertheless, you lend it an attentive ear, you may now and then reap some simple advice, that God would make you understand

the respect you show his holy word. This respect would assuredly be more charitable, and at the same time more beneficial to you, than the malicious and frequently improper remarks that you allow yourselves to make on the preacher's voice and gestures.

When the service is very long, it is not required of you, my children, to keep up your attention until you feel fatigued. When you have prayed a long time, you may close your book for a few moments, but at least you must maintain the pious thoughtfulness of your soul, and you must remain respectfully quiet so as to disturb no one around you. You may then examine the interior of the church, everything may be to you a source of useful reflections. Here first of all, at the entrance of the church, is the stone vessel which contains the holy water. This holy water used by the church in the greater part of her ceremonies, reminds us how necessary it is to be pure and without stain when about to appear before God: it contributes also to procure us that purity of heart which God requires of us, and that is why it takes a part in the principal religious ceremonies of our life. When we shall have left this world, Jesus Christ's ministers and our friends will come once more and sprinkle some on us.

At the further end of the sanctuary, my children, is placed the high altar: it is ornamented with wax candles and chandeliers, in the midst of which may be seen the cross, that precious sign of our salvation. A little lower down, guarded by cherubim with gilt wings, is the tabernacle, where Jesus Christ dwells in the sacrament of his love. The holy sacrifice of Mass is celebrated every day on the Altar; a stone railing closes the sanctuary, that is the holy table, where the people come to receive the blessed sacrament.

Do you see further on, that chapel which you cannot help remarking among and above all the others? It is the chapel of the Blessed Virgin; in which are placed the varied flowers of each season; you will always meet there young girls who pray to Mary as to their kind patron, mothers who come to implore Mary to protect the lives of their children.

Here is the pulpit of truth, from which the pastor explains the gospel to the people; the confessional, from which you come forth with a contented heart, after having obtained the forgiveness of your sins; further on, the altar for the dead, with its black curtains, its emblems of sorrow, its funeral ornaments; in front, the baptismal font, where little children become little angels. Above, near the arched roof, you may perceive the organ with its grave and religious sounds. And at last, under this arch begins the long winding staircase which leads to the elevated turrets of the church. There hang the bells which sound the call to prayer, and give pious thoughts to those Christians whom duty or illness keep away from the house of God.

May these reflections, my children, recur to your mind when you go to church; may you never, when there, experience a feeling of fatigue or weariness! Rather may you exclaim, like David: "I rejoiced when these words were said to me: we are going to the house of the Lord. A single day passed in your temple, O my God, is worth more than a thousand other days!"

NINTH LESSON.

Of Love to our Brethren.

"And the second commandment is like to this, *Thou shalt love thy neighbor as thyself.*"—St. Matt. xxii. 39.

What then is this most important commandment, this commandment which obliges us as fully as the one by which God orders us to love and serve him? It is the love we owe our neighbors.

By creating men to live together, my children, God imposed on them the fulfillment of certain duties towards one another, duties of benevolence and mutual affection, which contribute to

the happiness of each one. These duties towards our neighbor are of different kinds: each and all are, however, expressedly contained in the Lord's commandment: "*Thou shalt love thy neighbor as thyself.*" This precept, in fact, contains all the others, for it is easy to fulfil them all when you faithfully observe this one. Is it not natural, my friends, to try to avoid giving the slightest cause of grief to those you love, and even when you can, to do them a kindness, to pity them under misfortune, and console them in their troubles? Yes, no doubt. All these good feelings are also to be met within our intercourse with our neighbor if, according to God's precept, our heart is full of sincere charity towards him.

But who is this neighbor we are to love? You think perhaps it is only the persons you know and who are your countrymen? No, my children, your neighbor is every man, without a single exception, not even the wicked, not even our enemies, if we are unfortunate enough to have any. And why did God command us thus to love each other? Because we are all members of the same family, all children of God, sons of Adam, our first father. That is why for a Christian there should be no strangers, and why in each one of his fellowmen he sees a brother.

A universal charity to your neighbor, a charity which regards at the same time the wicked, our enemies, the unknown, is not as difficult to put in practice, as you might suppose, my children. Otherwise God would not have made a duty of this virtue; he orders nothing but what we can do, nothing of which he has not himself given us the first example. God takes care of all his creatures with the same tender forethought, and as he says himself, he makes his sun to shine on the good and on the wicked. Jesus Christ did still more than sacrifice himself for the salvation of mankind: he sought for sinners, in preference to the righteous, to lavish upon them his mercies; and it is for the former, more than for the latter, that he came on earth. During his stay here below, our Lord always returned kindness for injustice, good for evil. His most cruel enemies were never able to exhaust his charity, and he died on the cross, praying for his per-

Here is your model, my children. Tell me now if, after such an example, you could still give way to that egotistical feeling which leads to the love of self only, and to the utter forgetfulness of what is due to others; that feeling of ill-will which prevents the pardon of slight offences, of little grievances committed, perhaps quite unintentionally, and which, even for [illegible] reason, ought to be easily forgotten. And you, particularly happy children, who see around you nothing but indulgence and [illegible]ness, how could you not show the same feelings to your neighbor? At your age, it is true, you are more in need of others than [illegible] of you; nevertheless a young child has often many opportunities of making himself useful, of showing himself attentive, obliging, ready to do any little kindness—above all, he can try never to be troublesome. And if while doing, out of love for his neighbor, the little that depends upon him, he promises to do in future what is impossible to him at present, he fulfills his duty towards his brother. So to act is to obey God's precept.

My children, you must not conclude, that by this precept God obliges us to love every one alike, and one as much as another. It is natural to prefer your parents to your friends, your friends to mere acquaintances, your countrymen to foreigners. Those whom we love from the depths of our hearts, with a particular tenderness, do we not love them much more than ourselves? and it is only as we love ourselves that God orders us to love our neighbors.

Not to do to others what you would not have done to yourself. To do to others what you would wish them to do to you. Such is the rule which must direct us in our feelings and actions towards others. Ah, if this law of charity were observed, what peace in the world! what union in families! how much better should we be! and at the same time, my friends, how much happier!

Therefore, my children, let sincere fraternal charity be our universal practice—let us show ourselves to be true disciples of our divine Master, by loving our neighbor, as we love ourselves, as Christ has loved us. For "this Commandment we have from God," that he who loveth God, love also his brother."

TENTH LESSON.

Ash Wednesday: the Necessity and Salutary Effects of Penance.

"For what is your life? It is a vapor which appeareth for a little and afterwards shall vanish away."—St. James, iv. 10.

In the first centuries of Christianity, my dear children, public sinners, at least those whose sins, having been committed publicly, had given bad example, were condemned by the Church to perform a public penance more or less long and severe according to the importance of their sins. At the beginning of Lent, penitents went barefoot to the cathedral; there the Bishop exhorted them to repent, after which, taking some ashes and marking them on the forehead, he said at the same time these words: "Remember, O man, that thou art dust, and unto dust thou shalt return." Then the Bishop turned the penitents out of church, and they were not allowed to return thither until the time of their penance was ended.

My children, if we are now treated less severely, you must not conclude that our sins have become more excusable, or that we are less obliged to atone for them; though the Church now spares us the shame of public penance, we are none the less obliged to do sincere and real penance in the depths of our hearts, and we shall not cease to hear the necessity of penance preached during this holy time. In remembrance of this ancient custom, the Church, considering that all her children are sinners as of old, has adopted this ceremony of the giving of ashes on the first day of Lent, named accordingly Ash-Wednesday. The words uttered by the Priest while he marks our foreheads with the ashes, remind us that we must die some day, that it is good for us to think of our latter end, so as to atone for the sins already committed and to avoid committing others.

These serious thoughts can be of a [illegible]ter use to us at a time of the year, which gives to many [illegible] opportunity of acting foolishly and of grievously offending [illegible] his goodness. As for you, my dear children, during [illegible] folly, I know

that you are [illegible] under your parent's guidance and by their leave; [illegible] may be needful to remind some of you, who too deeply lament over the shortness of these days of pleasure, as for instance little girls, who perhaps at a party, have been rather vain of their beauty or of their dress; I say that it is needful to remind them, that we are not in this world merely to amuse ourselves, and that our poor bodies, being made of dust and destined to fall once more into dust, it is folly to be so very proud of them. On Ash-Wednesday, let us then ask God, my children, to cure us of our vanity.

ELEVENTH LESSON.

Lent: the Necessity and the Benefits of Fasting and Abstinence.

"Except you do penance, you shall all likewise perish."—St. Luke xiii. 5.

Lent is a time of penance and prayer, established by the Church as a preparation for the feast of Easter. Lent lasts forty days; and is on that account called also the holy quadragesima. During this time the Church obliges us to observe abstinence and fasting, so as to honor and imitate the fasting of our Lord, who passed forty days and forty nights in the desert, without tasting food, beginning thus the painful penance he came to perform on earth, for the redemption of our sins. My children, by fasting we deprive ourselves of part of our food, by abstinence we refrain from partaking of anything in the shape of flesh-meat. These practices have been for centuries considered as most approaching the spirit of penance; and you no doubt remember that in olden times the Ninevites tried, by ordering a public fast, to avert the wrath of God from their city.

During the early ages of the Church, Christians used frequently to fast; some did so all the year round; and now there still exist holy monks who practise fasting and abstinence with the same severity

[illegible] days, on the contrary, my children, generally speaking, these rules of the Church are not strictly observed; though we are all still in the same great need of penance, and the Church, in its indulgence, has made the accomplishment of this duty much less difficult than it formerly was. Then, only one single meal was taken during the twenty-four hours; now it is allowed to take what is called the *collation*, which is a second meal, but a very light one.

Abstinence binds children above seven years of age; but the law of fasting is not imposed on children who are in need of very substantial food. But at the age of twenty-one, you will be subjected to it, and even then, if your health be delicate, you can obtain a dispensation from your confessor or the Priest of your parish. And on this point, let me tell you, my children, that you have no right to judge the motives which may lead your parents and persons who surround you to fall short in the fulfillment of these duties of fasting and abstinence. On this, you must make no reflections; you must merely make up your minds that when you are older, you will obey, to the utmost of your power, every commandment of the Church.

For the present, young as you are, it is already your duty, to do penance of some kind, during Lent, for your sins; God frees no one from this obligation, not even children of your age. Do not let this thought alarm you: God does not ask you to do anything very difficult, and to you penance will not be very trying. When you have offended your mother, you have no great difficulty, I suppose, in showing her your sorrow and in trying to atone for your ill-behavior. Well, during this holy time, you must act in the same way towards our Lord. Be more attentive while saying your prayers, more fervent during holy mass, more obedient at home. The poor ought to have a larger share of your little savings, and you must say to God: "O Lord, vouchsafe to accept these efforts and slight sacrifices till I am able to keep thy other commandments." This, my children, should be your penance during Lent.

TWELFTH LESSON.

On Duty towards our Parents.

"Honor thy father and thy mother, that thou mayest be long-lived upon the land."—Exod. xx. 12.

My dear children, I have to speak to you to-day on your dearest duty, on the one which you fulfill with such happiness. To honor your parents, to reverence them, to show respect mingled with love and gratitude—can there be a feeling more natural than this, and is not this sacred obligation most deeply impressed in your hearts? Assuredly it might seem quite unnecessary to create such an obligation, to impose it on us as a duty; but God wishes to show us how important it is for us to fulfill this obligation; he wishes at the same time to make us understand that to fail in keeping it is an act of disobedience towards himself. If you understand well, my children, your duty towards your parents, and the motives on which this duty is founded, you will like to have it explained: if you have forgotten part of your duty, this conversation will, I hope, be of use to remind you of it.

The honor due to your father and mother comprises several equally important and sacred obligations; respect, love, obedience, gratitude, and care.

You owe respect to your parents, because they hold towards you the place of God himself; because it is he who gives them their authority over you, and that you depend entirely on them. You owe them respect also, on account of their virtues and their age, and last of all because next to God they are your highest superiors. The tenderness your parents show to you, their sometimes too great indulgence, your intimate and daily intercourse with them, must never cause you to forget the respect due to them; this respect should be as evident in your actions as in your language. Many words and manners, that might be allowed among equals, would be improper with superiors, and quite reprehensible towards a father.

What must then be thought of a child who considers himself

at liberty to argue with his parents, to uphold opinions that are quite the reverse of theirs, and answer rudely to their remonstrances? What must then be thought of a child who not only blames his father or mother in his own mind, but who does still worse and complains of them to strangers, or to play-fellows? I will not say that this child does not love his parents, but assuredly I feel inclined to believe that he respects them very little.

I should look upon it as almost an insult to you, to insist on the love you owe your parents; but let us pause for a moment and take note together of this remark: it will be well not to forget. Sincere affection, real tenderness, should not be kept hidden in the depths of our hearts or should not show itself merely in words and caresses: when you love truly, you do more than say it, you try to prove it. Your parents, my children, surely repeat to you several times a day how dear you are to them, but at the same time they also give you proofs of their tenderness at every moment of their lives. Show them your love in the same way by your constant fear of incurring their displeasure, by your wish to content them, by your entire obedience to their commands.

At another time we intend to enter into full particulars concerning obedience; but you must understand from this very moment, my dear children, the necessity there is for you to be obedient. Your parents have the task of bringing you up, of teaching you to get the better of your bad habits, and accustom you to practice virtue: how can they succeed in this attempt if you resist them, if your will be not entirely under the control of theirs?

Remember, my dear children, that your duty towards those to whom you are indebted for life, obliges you to show them every attention and affectionate care, as also the deepest gratitude, and whatever may be the faithfulness with which you fulfill this duty, be fully persuaded that you will never be able to return your parents more than a very slight portion of what they have done for you. If you knew how much trouble and anxiety you have already cost your poor mother, how many nights she has

passed by the side of your cradle, how great has been her grief at your slightest sufferings! If you could have seen her tears, heard her prayers when you were really ill! You can assuredly say that you owe her several times your life; and besides, is she not the one of all others who knows best how to make life pleasant to you?

Your mother, my children, takes an active part in your education, so as to lessen the difficulties of study; she herself watches over your temper, for fear no one else might know as well as she how to be both gentle and firm. Whilst striving to make you good and talented, she does not forget your amusements, for your joy is her happiness. Oh, in return, ought you not to be desirous to do something for so kind a mother! Why, then, for instance, when she is busy, uneasy, or poorly, is it so difficult to obtain from you, dear children, less noisy games, a little peace and quiet?

And as to your father, my children, if business prevents him being from as frequently with you, he nevertheless shares all the feelings of your mother towards you. It is often to the exertion of the father of the family, and to the business he undertakes, that are owing the means required to give his children a good education. It is on account of the esteem due to him, that at a later period his sons will meet with protection and kindness. Does not this deserve your most affectionate gratitude?

You must show this gratitude to your parents, my children, by always being respectful, attentive, kind and amiable in your behavior towards them. It is thus you will fall into the practice of filial piety, that virtue to which, even in this world, the Lord has promised unnumbered blessings.

THIRTEENTH LESSON.

On Duty towards Those in Authority.

"Obey your prelates, and be subject to them, for they watch as being to render an account of your souls."—St. Paul, Heb. xiii. 17.

Parents are the first in authority over a child, but they are not the only ones. There are others to whom the child is under

sacred obligations: these are his teachers, the priests and the aged.

Your teachers, my dear children, your tutor, or those in fact who take charge of your education, stand towards you in the place of your parents, just as your parents in the place of God. To your teachers has been intrusted the care of bringing you up, of lavishing on you that care your parents cannot always bestow on you themselves. Thus a child owes his teachers respect, on account of the authority they have a right to exercise over him, and of the confidence his parents have in them. I regret to say, my dear children, that there are not many amongst you who fulfill this important duty towards teachers. A child who respects his parents as he ought, will behave towards his teachers with haughtiness and contempt; his greatest pleasure to find fault with them, to laugh at their manners or dress. Schoolboys consider this a great amusement. Such behavior is very much to be blamed, and is certainly displeasing to God, who bids us to respect our superiors.

My dear children, be then full of deference towards those who instruct you; listen also to their lessons with docility. This duty is not less important than the first, and your faithfulness in fulfilling it will be an advantage to you, as well for your education as for your disposition. By not listening to the advice of your superiors you injure yourselves only, and not those who bring you up; because if they suffer from the indocility of the children they instruct, it is only because of the deep interest they take in the welfare of their pupils. You must therefore obey your teachers like your parents, and if you cannot love them as tenderly, be at least grateful for the care and zeal they have shown you. It would be a great want of feeling and of justice, to think you are not in the least indebted to your professors because they have been paid for their lessons; and good education is such a precious benefit, that money can never sufficiently repay it, and that in return it deserves a sincere attachment.

Priests and your confessor in particular, are your teachers, my children, in that most important of all knowledge, the knowledge

[illegible]riests are the
[illegible] which you learn to be v[illegible]each the peo-
Lord's [illegible]ers, the pastors of his Church; they [illegible]hem to God
ple the word of truth; every day they offer up to [illegible]e the sac-
the holy sacrifice of Mass: by their ministry we r[illegible] moment
raments at the different periods of our life; from [illegible]wn upon
of our birth, to the day of our death, the pries[illegible]s you
us the choicest blessings of heaven. We have the[illegible]useful
see, many motives for considering them as [illegible]
friends.

The Priests, following the example of their divine Master[illegible]are,
above all, the friends of childhood: childhood is the cherish[illegible]ed
portion of the flock God has confided to their care. Tho[illegible]of
you, my young friends, who have begun to attend the [illegible]s
instruction given by God's ministers, can truly say, that of [illegible]
their teachers, none have showed them more tender[illegible] and
kindness.

FOURTEENTH LESSON.

Duties towards the Aged.

"Rise up before the hoary head, and honor the person of the aged man."—Levit. xix. 32.

If I have placed the aged amongst those whom you are to look upon as your superiors, it is, my children, because experience and wisdom, ordinary fruits of a long life, make them so to say our teachers, because age has a right to our respect, and deserves it for more than one reason.

Seldom does a human being reach old age, my children, without having passed through painful trials, without having suffered a great deal. The old have seen, one after another, all the friends of their childhood pass away; often have they even lost the beings of their dearest affection, children who were destined to survive them. Their hair has grown grey, their body bent as much perhaps by misfortune as by years. All aged

have been more or less unfortunate: and do we not owe [illegible] to misfortune?

The respect shown to the aged is so natural a feeling that you meet with it at all times and in all countries. Among the Jews it was to a certain degree considered as a religion. In the early days of Rome to old age were shown higher honors than to rank and wealth: young men used to stand up when an aged man entered the Temple, the Senate, or other public assemblies, and the best and highest seat was set apart for him.

We are very far, alas! from imitating such examples, and on this head children have generally much to reproach themselves with; too often, they look upon aged persons as ridiculous, and are always ready to laugh at them: ignorant and inexperienced as children still are, they imagine they know more and better than those who, having lived longer, have necessarily, even on that account alone, learnt a great deal. I own, my children, that sometimes great age weakens our intellects and our minds, but do you know what is then said of those kind and simple good old people, who have no longer either memory or forethought, whom trifles amuse or grieve, who become entirely dependent on others for all the requirements of their daily life? We say that they are verging on second childhood, which means that, to a certain degree, they have become more like you. Dear children, these same old men, now so broken down, so weakened by age, were perhaps, in their younger days, most remarkably gifted both in mind and in body! Such as they now are, such will you become yourselves some day, if it please God to spare you to a good old age. You will do well to think of this now and then.

Honor the aged man as if he were thy father, such is the advice of Holy Scripture. This advice shows you your duty towards your grandfather, or grandmother, or any other aged member of your family whom God has allowed to live on beyond the usual number of years allotted to man. No doubt, my dear children, your hearts are full of love and affection towards them, but that is not sufficient. You must show them every attention and kind care in your power, and thus console their latter years.

Every time you meet an old man, even if he be an entire stranger to you, behave towards him with that respect he has a right to expect from your youth; you will never fail in this respect, if every aged person recalls to your memory, either a grandfather who died after giving his grandchildren his last blessing, or a kind grandmother, whose consolation and whose joy you still are.

FIFTEENTH LESSON.

Readings for Palm Sunday and Holy Week.

"Blessed is he that cometh in the name of the Lord."—St. John. xiii. 13.

My dear children, some time before his Passion, our Lord, on his road to Jerusalem, stopped at the little village of Bethania, not very far from the town. In that village lived our Saviour's friends Martha and Mary, with their brother Lazarus, whom Jesus Christ had raised from the dead a little time before. The tomb and sepulchre of Lazarus are still seen at Bethania, and are often visited by travellers, who go to the Holy Land as pious pilgrims.

Our Lord arrived at Bethania on the Sabbath eve, passed there the whole of the holy day, and on the next, he set out once more on his journey, followed by his disciples, and when they were already at the foot of the Mount Olivet Jesus said to two of his followers: "Go ye into the village that is over against you, and immediately you shall find an ass tied and a colt with her: loose them, and bring them to me: and if any man shall say anything to you, say ye, that the Lord hath need of them: and forthwith he will let them go." The disciples followed their Master's orders; brought the ass, and our Lord rode on it.

It was thus, my dear children, that Jesus Christ entered Jerusalem, acting thereby very differently from the princes of

the earth, who never go over their kingdom but in triumph or mounted on a splendid horse, whilst Jesus, the God of heaven and earth, preferred the lowly animal disdained by men. Many centuries before, Zacharias had prophesied that our Saviour would thus appear in all humility, and had used the following words: "Behold thy king comes lowly and riding on an ass." Notwithstanding this humble appearance, my children, our Lord was received by the inhabitants of Jerusalem with shouts of joy, that more than one sovereign might have envied. His disciples were numerous, those who had witnessed his miracles were still more numerous; his beneficence had won the hearts of all. A great crowd of people came to meet him; some took off their clothes to spread them under his feet, others cut branches of trees and strewed the road with them, all exclaimed with joy: "Blessed is he who cometh in the name of the Lord! Hosanna"—which means hail and glory—"to the son of David!" The Gospel also tells us that the children, so much beloved by Jesus Christ, made themselves conspicuous by their eagerness and joy.

Incredible as it may appear to us, it is none the less a well-known fact, that a few days had scarcely elapsed before these same people, who then hailed our Lord with such loud protestations of joy, will clamor as loudly for his death; those who have strewed the ground before him with their garments will be the first to assist in stripping him of his clothes. These Jews who to-day honor Jesus Christ's royalty by such deep homage, will soon wrathfully upbraid him, and adding mockery to insult, will thrust on the sacred head of our Saviour a crown of sharp-pointed thorns!

Oh! my Saviour, whose triumph we also adore to-day, grant that we may never imitate the inconstancy of the inhabitants of Jerusalem.

In memory of Jesus Christ's solemn entry in the holy city, this feast is called Palm-Sunday.

The Priests follow the procession to-day with palms in their hands, and in the church small palms or branches of other plants are blessed and distributed to the faithful who come to attend divine service. It is a holy custom to bring home every year,

one of these blessed palms, and hang it near one's crucifix. No doubt, my dear children, your mother placed, with her own hands, one of these blessed palms over your cradle, above that white-curtained pillow near which she has spent many a watchful hour, and who knows but what this pious mother put it there, in the fervent hope that perhaps it would thus protect your early years, and obtain for you from God the blessing of calm and tranquil sleep? You are now old enough, my children, to feel good and holy thoughts spring up in your hearts; may the sight of this blessed palm, when you awake in the morning, remind you of that part of our Saviour's life it intended to recall, and thereby make your prayers all the more fervent and sincere.

On Palm-Sunday begins the last week of Lent, called Holy Week, or the Great Week, on account of the holy mysteries and sacred remembrances it recalls to us. During this week, the sole occupation of the Church is to bring before us the history of our Lord's passion, of his death, and of his burial; the Priests are clothed in vestments that denote sorrow; on Good Friday, these vestments are black; flowers are no more to be seen on the altars; mournful chants only are sung. Truly fervent Christians live secluded, wrapt up in prayer, in exercises of penance. They come daily to adore Jesus Christ on the cross. Children who are as yet too young to assist at every service of the holy week, must at least spend it with great piety, and show themselves during this time more attentive and more zealous in the fulfilment of their duties.

SIXTEENTH LESSON.

Wednesday of the Holy Week.

"The kings of the earth stood up, and the princes assembled together against the Lord, and against his Christ."—Acts iv. 26.

On the Monday and Tuesday of the holy week, my children, nothing particular takes place in Church. On the Wednesday

begins the service of the *Tenebræ*, which is also celebrated on the two following days. This service is so called because it is sung in the evening; it is also called *Nocturn*, because formerly it began at midnight. The Tenebræ are composed of psalms, of passages taken from the writings of the holy Fathers, and from the Lamentations of Jeremiah. These lamentations are sorrowful chants, which were inspired to Jeremiah by the knowledge imparted him by God, of the impending ruin of Jerusalem. All the prayers of Tenebræ are sung in a slow and mournful tone. During this office it is customary to light a triangular candlestick composed of fifteen branches, in each of which is fixed a wax-taper; at the end of each psalm, one of these wax-tapers is extinguished. These wax-tapers represent the light of heavenly knowledge gradually diffused over the world by the succeeding prophets until the coming of the Son of God on earth. The last taper alone remains lit; and is emblematic of Jesus Christ, who is the true light of man during all eternity.

Our Lord, my children, had returned from Jerusalem to Bethania; where he lived in the house of Simon the leper. On the eve of the day on which he was for the last time to eat the Pasch with his disciples, our Lord foretold his approaching death. On that same day the chief priests and ancients of the people were gathered together in the house of Caiphas, the high priest; they all hated Jesus Christ, on account of the affection the people showed him, and also because the virtues preached by our Lord were the condemnation of their vices. They met together accordingly to deliberate on the means of putting Jesus to death, and they said: "Not on the festival day, lest perhaps there should be a tumult among the people." In the meantime Judas Iscariot, one of the twelve Apostles, inspired by the demon of covetousness, shamefully plotted to sell his divine Master. He went to the princes of the priests, and said to them: "What will you give me, and I will deliver him up to you?" They promised him thirty pieces of silver, and from thenceforth he sought for an opportunity to betray our Lord.

All the secrets of men's hearts are known to Jesus, who was

therefore fully aware of Judas's criminal design. We can all the more easily imagine how deeply the ingratitude of one he had so loved must have wounded the heart of our Saviour. He most assuredly felt then what David experienced when persecuted and betrayed by his son Absalom: "I am torn with anguish in the depths of my soul," said the holy king; "It is not my enemy who insults me: it is thou, my son, thou whom I loved, thou, a part of myself."

How effectually do these sorrowful words express the sadness thou must have felt, O my Saviour, at thy Apostle's treason! How can I explain the sentiments with which such odious conduct inspires me? I feel my heart swell with indignation. And yet, my God, when I prefer my pleasure to thy holy will, as I often have had the misfortune to do, when I disobey thy laws after promising thee to be faithful, do I not also betray thee? Do I not, to a certain degree, imitate the ingratitude of Judas?

SEVENTEENTH LESSON.

Ceremonies of Maundy Thursday.

"Jesus, knowing that his hour was come, that he should pass out of this world to his Father; having loved his own who were in the world, he loved them unto the end."—St. John xiii. 1.

My dear children, to-day the Church celebrates the anniversary of the institution of the sacrament of the Blessed Eucharist, and, in remembrance of this most precious gift, which we owe to our Lord's bounteous love, the Church sets aside, at least for a short time, all the sad memories of the Passion.

The morning service begins by high Mass, which is sung with great pomp and solemnity in remembrance of the institution of divine Eucharist. The Priests quit their mourning vestments, and sing once more the joyful canticle *Gloria in excelsis*, which has not been sung since the beginning of Lent. Our Lord's

Passion cannot, however, be forgotten, and during Mass the prayers still recall his sufferings. At the Mass the Priest consecrates two hosts instead of one, because it is not the custom to say Mass on Good Friday; this second host, set aside for the communion of the morrow, is carried in solemn procession by the clergy to an altar prepared for its reception.

This altar, my children, is generally in a darkened chapel, at the end of which, surrounded by a great number of lights, is placed a tomb representing the holy sepulchre; there each of us will go, in the evening, to adore our divine Saviour, dead and buried.

On Maundy Thursday, after morning service, the tabernacles are to be seen wide open and empty; the altars, stripped of their usual ornaments, are then washed by a Priest. This last ceremony represents the deep humility of Jesus Christ, who before the last supper did not disdain to lower himself even to washing the feet of his Apostles, to show them and us how necessary it is to purify our hearts with great care, when we prepare for communion.

In most churches, and particularly in cathedrals, a custom prevails, which reminds us most touchingly of this ceremony of the washing of feet. The Bishop or Priest, following the example of our Lord, kneels down before a certain number of poor people and washes their feet; according to another old custom, which for a long time was prevalent in France, my children, the king, divesting himself of the pomp with which he is generally surrounded, condescended, on Maundy Thursday, to wash the feet of thirteen poor children, and to wait on them himself at table, during the meal his bounty had prepared for them.

But let us return to the affecting recital of the Passion. Our sole occupation during the whole of this sad week should be to read it, to meditate over it, to let it penetrate into our hearts, remembering above all that it is for love of us, and for the sake of our salvation that Jesus Christ condescended to bear such insults, and to endure such excruciating pain.

Judas had then resolved to betray his divine Master, and only waited for a favorable opportunity to deliver him up to his

enemies. It was now the day of the Azymes, and the disciples, following our Saviour's commands, prepared all that was necessary to celebrate the Pasch, and in the evening Jesus sat down to supper with his twelve Apostles: "With desire I have desired to eat this Pasch with you before I suffer" did he say unto them; then he took bread, blessed it, broke it, and gave it them, saying: "*Take ye and eat: this is my body.*" Then taking the chalice he gave thanks: and gave it to them, saying: "Drink ye all of this. *For this is my blood of the new testament*, which shall be shed for many, for the remission of sins."

Thus was instituted the holy sacrament of the Eucharist, in which Jesus Christ, carried away by his love for men, goes to the extent of giving himself to them as food. On this day, my dear children, the Apostles received holy communion for the first time. Judas feared not to partake of it, though he had already made up his mind to betray Jesus Christ. This base profanation only hardened him the more in his crime, and you all know the dreadful end of that wretched man. Such an example, my children, ought to make us fear to draw near the holy table when we are not well prepared: there cannot be a greater crime, or a more dreadful misfortune, than that of a sacrilegious communion.

After the last supper, our Lord led his disciples to Mount Olivet. Then Jesus said to them: "You shall all be scandalised on my account this night, for it is written: I will strike the Shepherd, and the sheep shall be scattered." Which means, that which is about to happen to me, will shake the faith you have in me, and you will forsake me cruelly. "Lord," answered Peter, "I am ready to follow thee unto prison, even unto death." But Jesus said to him: "Peter, I say to thee, that on this night, before the cock crow twice, thou wilt deny me thrice."—Alas, my children, this happened but too truly!

Jesus, coming with his Apostles to a country place called *Gethsemane*, at the foot of the mountain, said to them: My soul is sorrowful even unto death. Sit you here till I go yonder and pray.—And going a little further he fell upon his face praying and saying: Father, if it be possible, let this chalice pass from

me. Nevertheless, not my will but thine be done:—And there appeared to him an Angel from heaven strengthening him. And being in an agony, he prayed the longer. And his sweat became as drops of blood trickling down upon the ground."

O my children, let us pause here awhile to contemplate this dreadful agony. Jesus Christ, whom in our afflictions we call upon to help us, suffers to-day himself more than we have ever suffered. He who consoles us in our sorrows, is himself in need of consolation. No doubt, the knowledge of the tortures awaiting him increases his cruel anguish; but it is particularly caused by the thought of our sins, by that of our ungratefulness. He foresaw, my children, that to many of his creatures his death would be useless, and it was this that made him feel sad with the sadness of death. Alas! let us also be sad; let us weep over our sins; let us mingle our tears with those of the divine Saviour. You will easily understand, my dear children, that Jesus Christ was tortured with this agony of his own free will, and because he consented to experience to the utmost the bitterest anguish our poor nature would bear. He did that in order that the remembrance of his sufferings might alleviate the sufferings of the afflicted, the remembrance of his resignation might put a stop to their murmurings; and if he received consolations of an Angel, was it not to teach us that it is to Heaven alone we must look for consolation?

Our Lord came back to his disciples and found them sleeping, for their eyes were heavy. And as Jesus Christ was seeking to encourage them, behold there came Judas, one of the twelve, and with him a great multitude armed with swords and clubs: and he that betrayed him gave them a sign, saying: "Whomsoever I shall kiss, that is he, hold him fast." And forthwith coming to Jesus he said: "Hail, Rabbi." And he kissed him. And Jesus said to him: "Friend, wherefore art thou come?"—Must not Judas have had a heart harder than a stone not to have fallen down at his Master's feet on hearing this kind and loving word, *my friend!*

. . . Alas! and you, dear children, when you are on the point of doing wrong, of yielding cowardly to temptation, of betraying

the fidelity you owe to God, do you not hear the voice of our Lord saying to you inwardly: "My friend! my child! what art thou going to do? Why art thou here?"

The soldiers, seizing hold of Jesus, led him to Caiphas the high priest, where the scribes and ancients were assembled. Then the disciples, leaving him, fled, Peter alone followed him from afar off, even to the court of the high priest, and going in, he sat with the servants, that he might see the end. And the chief priests and the whole council sought false witnesses against Jesus. But where could any be found? Our Lord had passed amongst them doing good; the little children, the aged, the sick, all had shared his bounties: all these could bless him; but to accuse him, none could be found, and they were obliged to call in false witnesses. Jesus did not condescend to say a word in his defence; only, when asked by the high priest if he were the Christ the Son of the living God he answered: "Thou sayest it." At these words, the priests exclaimed, "He has uttered blasphemy —what need of witnesses?" Then began for Jesus the numerous, cruel tortures of his Passion. They spat on his face, beat him mercilessly, loaded him with humiliations and insults.

Peter meanwhile remained outside, and a servant maid being there asked him if he were not a disciple of Jesus of Nazareth; and he denied it three times, just as Jesus had prophesied. At that moment the cock crew. Our Lord turning, looked at Peter, and this look of kindness, my children, made him remember the words of Christ. He wept bitterly over his sin: he not only wept over it, but resolved to make atonement for it, was forgiven, and became, as you all know, the head of Jesus Christ's church. Ah! may we also, when God reproaches us with our faults, either by timely warning, or by some good promptings of our heart, may we then, like Saint Peter, repent, weep, and become at last worthy of God's forgiveness and of his mercy!

Then, being enabled to avoid relapsing, we will enjoy the peace of a good conscience during life; we will have confidence and consolation on our deathbed; and we will receive, after death, the eternal rewards promised to true penitents.

EIGHTEENTH LESSON.

Good Friday.

"And Jesus crying with a loud voice said: Father, into thy hands I commend my spirit."—St. Luke xxiii. 46.

Good Friday!—Ah! what a mournful day! . . . What painful remembrances it recalls to our minds! How grieved in heart do we not feel to-day, when we think of our blessed Saviour's death! And yet we must not forget, my children, that this day of mourning is at the same time a thrice-blessed day for us. Jesus Christ's sufferings grieve us, it is true; they make us shed tears, but nevertheless they redeem and save us. For thee, O Lord! the hour of sacrifice was awaited with joy, so great was thy desire to offer thy life for the salvation of men. Oh! while meditating on thy sufferings, let us try to penetrate the deep mystery of thy exceeding love, and to fill our hearts, O my God, with the deepest gratitude.

The night had been spent by our Lord, my children, in the midst of the most terrible outrages. At daybreak, the chief priests and ancients of the people held council against Jesus, that they might put him to death. And they brought him bound, and delivered him to Pontius Pilate, the governor. Then Judas, seeing that our Lord was condemned, repented of his crime, and brought back the thirty pieces of silver to the chief priests and ancients saying: "I have sinned, betraying innocent blood." But they answered: "What is that to us? look thou to it." Casting down the pieces of silver in the temple, Judas then, not finding in his heart that confidence in God which alone can inspire true repentance, despaired and hanged himself.

My children, when Jesus appeared before the governor, the latter, after having questioned him, finding he could convince him of no crime, sent him to Herod. From all Herod had heard of Jesus, he had long eagerly desired to see him, and hoped to witness some miracle or other; so he put a number of questions to our Lord, who did not vouchsafe to answer any of them: then

he was treated as a lunatic, a madman, and became the laughing-stock of Herod's Court; every one loaded him with mockery and insults; and he was sent back to Pilate.

The divine Saviour was thus dragged along from street to street, from tribunal to tribunal, in the midst of insulting outcries. Of all the sick and maimed he had cured, the afflicted he had consoled, the poor he had helped, not one lifted up his voice to defend him. All disowned him, and even united with his enemies to insult him. At least one might suppose his beloved disciples would appear to assist or deliver him? Where are they? Alas! my children, Jesus is betrayed by one, denied by another, forsaken by all! O my Saviour! there is no kind of affliction thou hast not wished to bear for our salvation, and no doubt not the least cruel of thy sufferings were those caused by the desertion of thy friends, and the ungratefulness of those whose benefactor thou hast been!

Pilate, fully convinced of the innocence of Jesus, considered how he could deliver him. It was the custom every year, on the day of the feast of the Pasch, to grant at the petition of the people a free pardon to whatever prisoner the people should by their right choose. At that time there was in prison a man named Barabbas, accused of having committed murder.

When all were gathered together, Pilate said: Whom will you that I release to you, Barabbas or Jesus that is called the Christ? It was already for our Lord, my children, a great humiliation to be compared with a criminal, but think what he must have felt on hearing this malefactor preferred to him! For the princes of the people, having excited the multitude against Jesus, all exclaimed; "We want Barabbas!"—Pilate saith to them: "What shall I do then with Jesus that is called Christ?"—"Let him be crucified!"—"Why, what evil hath he done?" But they cried out only the more saying: "Let him be crucified." Then Pilate, seeing that he could not prevail against them, asked for some water, and washing his hands before the people said: "I am innocent of the blood of this just man: look you to it." And the whole people answering said: "His blood be upon us and upon our children!"

Alas! my friends, this guilty wish has been but too well granted. Proscribed, persecuted during a long number of centuries, the unhappy Jews, are even to the present day without a country they can call their own: they are all wanderers on the face of the earth.

Pilate then released to them Barabbas, and having scourged Jesus, delivered him unto them to be crucified. But the fury of the enemies of Jesus was not appeased, and before crucifying him, they loaded him with fresh insults. The soldiers of the governor, taking Jesus into the hall, scourged him and put a scarlet cloak about him; then platting a crown of thorns, they thrust it on his adorable head; then they struck him with a reed, and spitting upon him, they bowed down before him, and mocked at him, saying: "Hail, King of the Jews!" After having thus mocked our Lord, who remained calm and patient, his enemies laid a heavy cross on his shoulders, and led him on to Calvary to be crucified. His poor body, worn out by pain, covered with bleeding wounds, sunk under the burden of the cross. A man from Cyrene named Simon, who was passing on the road, was stopped and forced to carry the cross of Jesus.

Our Lord was followed by a great number of people, and by women who wept and showed great sorrow. Turning towards them he said: "Daughters of Jerusalem, weep not for me, but weep for yourselves!" Let us also, my children, if on this day our heart feels moved at the remembrance of such suffering, let us weep over ourselves, over our sins, which were the cause of Jesus Christ's sufferings.

At last our Lord reaches the place of execution, my children; his clothes are taken off; he is laid on the cross; he is nailed to it by driving large nails through his hands and feet, and the cross is set into the ground, between two other crosses, on each of which a thief is crucified. All those who passed by blasphemed against the Saviour; his meekness, his resignation, the agony he endured, could not disarm their wrath. Now from the sixth hour until the ninth there was darkness over the whole earth. About the ninth hour, the excess of his sufferings wrung from Jesus this heart-rending lamentation: "My God, my God, why

hast thou forsaken me?" But Jesus forgets his own sorrows to think of us. He sees his poor bereaved mother, and the well-beloved disciple, standing at the foot of the cross. So mustering all his strength, our Lord showing St. John to Mary said to her, "Woman, behold thy son." Then turning to St. John, showing Mary he said: "Behold thy mother." And from that hour, the disciple took her to his own house; since that moment also, my children, and thanks to this precious legacy of our dying Saviour, Mary loves us as her children, and we love her as our mother.

Death was fast approaching, and Jesus, knowing that all things were now accomplished, bowed his head, saying: "Father, into thy hands I commend my spirit,"—and he expired.

At the same instant, the veil of the Temple was rent in twain, from one end to the other, the earth quaked, tombs burst open, and all nature was convulsed.

Ah! my children, words cannot express the feelings this picture ought to excite in our hearts. The tenderest of friends, our Redeemer, expires in torments for our salvation. We are the culprits, and it is he who bears the penalty we have incurred. Our sins and his love are the cause of such numberless sufferings. Let us remember this at the foot of the cross on this day; let us reflect on this every day of our life, so as to cling for ever to Jesus Christ, so as to renounce sin, for which he atones in such a cruel manner.

Good Friday is the only day of the year on which no Mass is said. The morning service begins by the reading of a lesson, taken from holy Scripture, and in which Moses explains the ceremony of the Paschal Lamb, which we may consider as a figure of our Lord's sacrifice. Another lesson, taken from Isaias, contains to the fullest extent all the particulars of the Passion of Jesus Christ, so that while reading it one is led to imagine that it is rather the narrative of an eye-witness, than a prophecy, so minutely are the slightest circumstances related therein. These lessons are followed by the chanting of the Passion according to St. John. Thus, my children, the Church sets before us one after the other the Passion as figuratively related by Moses, the

prediction of the Passion by Isaias, and the narrative of the Passion by St. John. This reading of the Passion is followed by several prayers for the different orders of the Church, for the king, or head of the government in Catholic countries; for those who suffer or who are in affliction, for heretics, pagans and Jews. On this day on which our Lord dies for all men, the Church believes she can ask for boundless graces and implore him for her enemies. And in this manner she also wants to show us that no culprit, be he ever so criminal, should despair of obtaining his pardon by the merits of the death of Jesus Christ.

These prayers are followed by the adoration of the cross, a very touching and ancient ceremony. You understand, my children, that it is not the cross we adore, but our Lord who died on the cross, and whose sacred wounds the faithful respectfully kiss. Then the clergy go in procession silently, to adore the holy host placed in the tomb, and which after this adoration is taken from thence for the priest's communion. Vespers are then recited, not sung.

In the evening after Tenebræ, it is the custom in France, to sing the Stabat Mater in the chapel where the Blessed Sacrament reposed. The Stabat, my children, is one of the most beautiful and most moving hymns of the Church; it tells of the cruel sufferings endured by the Blessed Virgin at the foot of her divine Son's cross, and the feelings inspired by this hymn, piously end the sad emotions of this day.

NINETEENTH LESSON.

Holy Saturday.

"Buried with Christ in Baptism."—St. Paul, Col. ii. 12.

The Church celebrates to-day the remembrance of our Lord in his sepulchre and descending into hell or limbo.

The Gospel tells us that on the day Jesus Christ died, when

it was evening, there came a certain rich man from Arimathæa named Joseph, who had taken no part with the Jews in their plot, for he was secretly a disciple of our Saviour, and he went to Pilate and asked for the body of Jesus. Pilate having allowed him to take it from the cross, Joseph wrapped it up in a shroud and laid it in a new sepulchre which he had hewn out of a rock, and he rolled a great stone before the entrance of the sepulchre and went his way.

And the same day, the chief Priests and the Pharisees came together to Pilate saying; "Sir, we have remembered that that seducer said while he was yet alive: 'After three days I will rise again.' Command therefore the sepulchre to be guarded until the third day, lest perhaps his disciples come, and steal him away, saying to the people: 'He is risen from the dead.'" Pilate said to them, "You have a guard; go, guard it as you will." And they departing, made the sepulchre sure, sealing the stone and setting guards near it.

The precautions of our Saviour's enemies were quite superfluous, my children, they could not impair his power; and in reality they only served to make the miracle of the resurrection still more wonderful. Whilst the sacred body of Jesus Christ rested in the sepulchre, his soul descended into hell, not, my friends, into that hell where the wicked receive the chastisement of their crimes, but in a place of rest, called also by the name of *limbo*, where the souls of the patriarchs and of all the righteous, who had died since the beginning of the world, were assembled together. These men had led virtuous and holy lives, they had been faithful to God, and yet they still remained away from heaven; for its gates had been closed to all men by the sin of Adam, and no one could re-enter them before the death of the Son of God had satisfied his Father's justice. Jesus Christ descended into hell for the delivery of these souls, who impatiently waited his coming. They followed their divine Redeemer to heaven the very day of his own glorious Ascension.

In the earliest ages of the Church, my children, it was the custom, on Holy Saturday, to baptize the catechumens, that is to say, those of the pagans who had been converted to the Christian

religion. To complete their religious instruction, during the service a great number of ceremonies took place as well as many pious lectures. The office of Holy Saturday has not been altered, though this day is now no longer specially set apart for conferring baptism. The priests go processionally to the baptismal font, to bless the water which during the year is to be made use of, for the administration of the Holy Sacrament of Baptism to little children. At this procession is carried a very large wax-taper, called the Paschal Candle, which has been solemnly blessed at the beginning of the ceremony; this wax-taper is the figure of Jesus Christ risen from the dead. It remains lit in church during the offices, till the feast of the Ascension, in commemoration of the time our Lord passed on earth after his resurrection. The fire with which the paschal candle is lit, is a new fire, that is to say, a fire that has not yet been made use of. The Priest blesses it with great pomp. Five grains of incense, in the shape of a cross, are fixed in the paschal candle, in remembrance of the five wounds of Jesus Christ, the marks of which he deigned to keep, even after he had risen from the tomb.

My children, at Mass on Holy Saturday, the Church begins to celebrate the triumph of Jesus Christ's resurrection, and rejoices beforehand at this event, so fruitful in its results for all Christians, so glorious for their divine Master; the bells, which have been unheard since the Mass on Maundy Thursday, ring out once more their joyful peals. The *Gloria in excelsis* sung by the angels at our Lord's birth, and never chanted by the Church in days of mourning and penance, now announce that second birth of Jesus Christ coming forth out of the tomb. Finally, under the arched roof of the house of prayer, resounds the joyful *Alleluia!* God be praised; and this cry of gratitude, uttered by the Hebrews when they were delivered from Egypt, becomes the Christian's cry of gratitude for our Saviour's deliverance, for their own deliverance, from sin, that most dire bondage.

My dear children, are you really disengaged from those bad habits, which are so many bonds holding you fast in the pangs of evil? To-day each faithful Christian ought to lay his sins, his

weaknesses, and his failings in the tomb of Jesus. If you have done so, you may then this morning, in church, sing with a full and gladsome heart the joyful Alleluia!

TWENTIETH LESSON.

Easter Day: A Day of Gladness.

"This is the day which the Lord hath made: let us be glad, and rejoice therein."—PSALM CXVII. 24.

My dear children, this feast has always been considered as the first and most solemn of all those the Church celebrates during the year. It is the day of our Lord Jesus Christ's resurrection. In the ancient law, there was also a feast of Easter, and this name, which signifies *passover*, reminded the Hebrew people of the passage of the exterminating angel, and also of the miraculous crossing of the Red Sea. Easter, in the new law, reminds all Christians, that Jesus Christ in his resurrection has passed from death to life. The history of this marvellous event is as follows:

Our Lord's body had been already two days in the closed tomb. On the morn of the third day, Mary Magdalen and several other holy women went to the sepulchre to anoint the body of Jesus Christ. It was a custom amongst the Jews: and these pious women wished to offer this last homage after death, to Him whose lessons they had listened to, and whose virtues they had admired. As they walked along, they asked one another if it would be possible for them to open the tomb, for its entrance was closed by an enormous stone. Great then was their surprise when, on drawing near, they perceived the stone rolled back; a young man was sitting near the sepulchre; his face was all radiant with a celestial brilliancy; his clothes were white as snow; "Be not affrighted;" saith he to them; "you seek Jesus of Nazareth: he is risen, he is not here: behold the place where they laid him. Go tell his disciples."

The holy women hastened to inform Peter, the chief of the apostles, and John, called in the Gospel the disciple Jesus loved. Both ran in great haste to the sepulchre; but the angel had disappeared, the tomb was empty, the burial cloth only remained. Overcome with terror at the Angel's apparition, announced by an earthquake, the soldiers appointed by Pilate to guard the sepulchre, had fallen down motionless; when they recovered their senses they fled in affright.

The two apostles hastened to tell the others of the glorious resurrection of Jesus Christ, and to prove the reality of this extraordinary event our Saviour made himself visible several times to his disciples, while they were assembled together.

The miracle of this resurrection, my dear children, is the most remarkable of all miracles, You will easily understand this. In the course of scriptural history, we are told that sometimes holy men, the prophet Elias for instance, had obtained from God the power of recalling life to the dead. Our Lord had also restored to life persons, either to show his power, or to give men a fresh proof of his love; but his own resurrection is still more miraculous. Yes, indeed, Jesus Christ rose from the dead by his own power, and he had foretold this miracle, when he said: "The son of man must be put to death, and the third day he will rise again."

His enemies refused to believe in the fulfilment of his prophecy; they had already triumphantly exulted over him when they saw him nailed to the cross saying: "He saved others; himself he cannot save; let him now come down from the cross, and we will believe in him!"—Even the faith of his disciples was shaken. They regretted Jesus Christ as a righteous man, they mourned for him as a friend; but they could hardly recognise a God in the being they had just seen put to death with so much suffering and ignominy. Therefore the news of the resurrection was received by them with no less surprise than admiration and joy.

My children, by his glorious resurrection, Jesus Christ most effectually proved his power and his divinity. He did more than come down from the cross; he rose alive from the tomb in which

he had been put. By this miracle Jesus Christ showed himself to be truly God;—indeed, without it our religion would not have existed.

That is why the feast of Easter is considered by the Church as the most important one of the year. The faithful crowd the churches with more than ordinary eagerness on this holy day, and we see the ministers of our worship arrayed in their most beautiful vestments in honor of Easter. The prayers set apart to celebrate this feast are all canticles of joy. All Christian countries make this day a time of rejoicing, and in some, when friends meet, they congratulate each other in these words: "Jesus Christ is risen"!

My dear children, will you be content with merely praising our Lord for the great victory he has won over death? No, certainly not. From this mystery you must learn a grand and useful lesson. Jesus in all the mysteries of his life has no other purpose in view than our sanctification. If he vouschafed to become as one of us by taking upon himself the nature of man, it was to raise us to him, to show us the perfect being that man was destined to be, and which he should strive to become. If Jesus died on the cross, it was to teach us how to die a holy death; and finally, if he rose from the dead, it was to open the gates of Heaven for us, and make us partakers of his resurrection.

But you may say, how can we hope to gain such a blessed destiny? Can we then die and rise again during this life? No, my children, but we can correct our evil propensities, destroy them, pluck them from our hearts; and replace them by the opposite virtues. A lazy, disobedient, violent child, may become meek, painstaking, and obedient. He can thus begin a new life. That is what St. Paul calls stripping off the old man and putting on the new one. This is, my children, the kind of resurrection Jesus Christ expects of you in this world, in imitation of his own.

But your resurrection to a life of grace, besides being real and true, must have another quality, in order to bear a resemblance to that of your blessed Redeemer; it must be permanent, as His was permanent, for He rose so as to "die no more."

TWENTY-FIRST LESSON.

On Obedience.

"Children, obey your parents in all this; for this is well pleasing to the Lord."—St. Paul, Col. iii. 20.

Let us now return, my children, to a topic on which we have said but a few words; let us speak of the virtue of obedience, this first and earliest virtue of childhood, a virtue so dear to our Saviour, that he practised it until death.

How much can be said to children about obedience! and how little is this virtue understood even by those who believe they practise it, who imagine they are dutiful because they do not openly rebel against their parent's will, or against their master's orders! These children obey, it is true, but slowly and unwillingly—they submit, but because they can hardly do otherwise. This obedience, so to say forced, is, I fear, without merit in God's eyes; and cannot have any good effect on your temper.

The true obedience, of which Jesus Christ has left us a divine example, is prompt and entire, unaccompanied by remarks or murmurings.

To obey promptly, is to execute immediately the commands of our superiors—it is to obey directly, instead of putting off until the morrow, and making up our minds to obey merely from the fear of punishment. Remember, my children, how prompt was the obedience of Joseph and Mary, when warned by the Angel God sent them: they left Bethlehem with the infant Jesus, on a cold winter's night, and fled to Egypt.

To obey entirely, is to obey without reserve, and not merely to a certain point, and for some things only. What would be the merit of obedience, my dear children, if we were to perform a duty only when it has nothing unpleasant in it? But to submit to all orders given, be they easy or difficult to accomplish, agreeable or tedious and painful, then is our obedience entire and generous.

Such was the obedience of Abraham when, by God's order,

he consented to immolate his only son. What a difference, my children, between the slight privations that are imposed on you, and the cruel sacrifice ordered to this poor father! and yet how far is your obedience from the submission of Abraham!

To submit without a word, without arguing the point. Ah! it is that above all which appears so very hard. You do not wish to resist your mother seriously, certainly not, but before obeying her, you raise a thousand difficulties, you give a thousand reasons; it is a struggle, almost a quarrel, to free yourself from this duty of obedience, or at least to learn the reason, the why and the wherefore of everything ordered you: as if your parents, my children, were obliged to render you an account of the use they think fit to make of their authority.

It was not thus that young Samuel behaved in former times. One night, whilst sleeping in the Temple, he heard a voice, which cried three different times: Samuel! Samuel! It was God who spoke. But the child, ignorant as yet of the will of the Lord, supposed he was called by Eli the high priest, and he hurried to him, being each time sent back by the latter. Samuel, however, persisted, and without making a single remark on the order that must have seemed so strange to him, came back again and again, repeating: "Here I am, Father, because thou calledst me."

We will end by recommending you to obey without murmuring, that is to say without those complainings, which unwilling children indulge in, as it were to make up for the vexation of being compelled to obey. This unfortunate tendency generally leads to ill-temper, sometimes even gives rise to disrespectful answers, and if it does not lead to downright disobedience, it at least takes away all the merit of submission.

Did our Lord allow a single murmur to escape his lips? Did he utter the slightest complaint, when, by his Father's will, he felt such excruciating tortures? Why is you obedience, my dear children, so often compulsory, and wanting in the qualities we have just mentioned? It is because your heart itself is not submissive, it is because all authority seems an annoyance to you. You are already impatient to reach the time when you

will be no longer children, thinking that then you will not be obliged to obey any one. All men, nevertheless, young or old, wealthy or poor, have superiors to whom they must submit. Children obey their parents and their teachers; wives their husbands, men the chiefs placed above them, servants their masters, subjects the king, Christians the Lord. Grown people, whose independence you envy, those at least who act rightly—and they are the only ones, I suppose, whom you would wish to resemble—grown people, when by some chance they have no superiors, still obey: they submit to duty, to reason, and that, my children, is often neither agreeable nor easy.

Since then, under all circumstances, and at all periods of your life, you must bend to the will of others, or to a sense of duty, begin early while it is yet easy to you to practise submission. May it please God, my dear children, that in the whole course of your life, you may never meet with more severe authority than that of your present superiors.

TWENTY-SECOND LESSON.

The Good Shepherd.

St. Luke xv. 1—10.

Suppose a man to have a hundred sheep, of which he takes great care. One of them is lost; it has gone astray into the wilderness, and is in danger of being torn by the wolf, or falling down a precipice. Does he not leave the ninety-nine other sheep, and go after that one? When he has found it, does he not take it on his shoulders, and bring it home joyfully? does he not call his neighbors to rejoice with him that the strayed sheep has been brought back safe? Now, such is the persuasive parable by which our Blessed Lord shows us His love for a penitent sinner. This is a lesson which the Church sets before us in the Gospel. In another place, our Lord draws out this lesson more fully, as you may read in the tenth chapter of St. John's Gospel. He

there calls Himself the Good Shepherd; and He proves His title by saying that He is even come to give His life for the sheep He loves so much. For our Lord did more for us than bring us home on His shoulders. On those Divine shoulders He bore for us the heavy Cross, along "the Way of the Cross," and up the weary hill of Calvary.

Hear how an ancient hymn addresses Him, regarding His saving Passion:

Beneath Thy Cross's weight foredone,
Stunned by Thy foes' malignant cries,
True Isaac, Thou, the Victim-Son,
Dost mount the pyre of Sacrifice.*

This was, indeed, the Good Shepherd giving His life for the sheep. What unthankfulness for such a sacrifice, when they insist on breaking away from the fold, and straying back to the wilderness! They richly deserve to fall into the jaws of the wolf.

This parable of the Good Shepherd made a deep impression on the early Christians who were under persecution, while Rome was still a heathen city; when they had to burrow underground to save their lives. They lived, for days and weeks together, in subterranean passages, and heard Mass and received Communion in dark and close subterranean chapels: as wretched as could be, but consoled by the glorious hopes that belong to sufferers for Christ. To keep before their very eyes the tender love of the Good Shepherd, Who had brought them out of their heathen sins to the knowledge and love of Himself, they painted this image on the rocky walls of their living tomb. Nay, more. To show there was no sin so great that He would not pardon on sincere repentance and worthy fruits of penance, they painted Him sometimes as carrying a *goat*, not a sheep, on His shoulders. A goat! that is, a sinner who would have found himself on the left hand of the Judge at the last day, unless the Lord Himself, the future Judge, had come to save him, and had given him grace to repent, and so to escape the judgment in store for impenitent souls.

* *Opprobriis, Jesu, satur,*
Ligni fatiscens pondere, etc.

How earnestly we should see to it, that we are true penitents, bringing forth worthy fruits of penance; blotting out past sins with tears of true contrition; "washing our robes, and making them white in the Blood of the Lamb."* That Sacred Blood of the Good Shepherd, as we know well, is poured over us in the Sacrament of Penance. However foul the soul may be, and deeply stained with sin, when the poor sinner goes into the confessional, yet let him only give a plain account of those sins, with a sincere desire that the priest should understand him, and with a determination to break them off, and break off the occasions that have led to them—he will find the Good Shepherd waiting for him in that confessional. The penitent may be more like a goat than a sheep; nay, he may have been more like a wolf or a swine than either. That is not the question; the question is this: Is he a humble penitent? Has he done his best to make a real act of contrite sorrow? Is he going to make it over again, while the Good Shepherd gives him absolution? Has he striven to place before his conscience the great evil of sin, its dreadful punishment and doom, its ingratitude against the love of God and His goodness? Will he leave it, and watch against it, for these motives? Then the Good Shepherd is waiting for him in the confessional. He will bring him home on His shoulders; home from the wilderness into which he has strayed, safe home from that cruel wolf, the devil, who opened his jaws for him; home to His own fold, where saints and angels are waiting to receive him, and rejoice over him.

And now, if you follow that pardoned sinner out of the confessional to the altar-rails, and from thence to his home, to his family and his employments, surely you will see a changed man. You will see a man who is now as anxious to do good to others as he may have done harm to their souls. His words, his acts, his whole example, will show a carefulness, a sense that our Lord expects something from him, and has not pardoned him for nought. The word of Christ to those He forgives, is this: "Go, and now sin no more." "Sin no more, lest some worse thing

*Apoc. vii. 14.

happen to thee." "Go into thy house to thy friends, and tell them how great things the Lord hath done for thee, and hath had mercy on thee."*

TWENTY-THIRD LESSON.

The Miraculous Draught of Fishes.

St. Luke v. 1—11.

The Gospel represents to us our Blessed Lord standing on the shore of the lake, then entering the boat of Simon Peter, and teaching the multitudes from it. He wished to show, even so early in His public teaching, that St. Peter was chief of those Apostles by whose words He would instruct His Church to the end of time. Then Peter, James, and John are bidden by Him to launch out into the deep, and let down their nets for a draught. They had toiled all night in their fishing, and had caught nothing. Yet, "at Thy word," answered St. Peter, "I will let down the net." "When they had done this, they enclosed a very great multitude of fishes, and their net broke." The fish were taken in such numbers, that two boats were nearly sinking with the weight of them. Simon Peter, overawed by such tokens of Divine presence and power, "fell down at Jesus' knees, saying: Depart from me, for I am a sinful man, O Lord. For he was wholly astonished, and all that were with him, at the draught of the fishes which they had taken. . . And having brought their ships to land, leaving all things they followed Him."

A second time our Lord worked the same miracle; and that was after His Resurrection. St. Peter, and the two sons of Zebedee, with St. Thomas and Nathaniel, were fishing all night again, and again they caught nothing. Jesus, standing on the shore, and concealing His glory, bade them cast the net on the right side of the ship, and they should find. "They cast therefore; and now they were not able to draw it, for the multitude of

* St. John viii. 11; v. 14. St. Mark v. 19.

fishes." Then the disciples knew it was Jesus. When they landed, He gave to St. Peter the charge so well-known to us all, that he should feed all his flock, sheep and lambs alike, teachers and taught. This universal charge He repeated thrice.

Now, from these two miracles, we learn that all our best efforts can do nothing towards saving our souls, without the grace of God, and without obedience to His direction. Secondly, we learn, as St. Paul says that we can *do all things*, through Christ who strengthens us. The three Apostles, and then again the five, toiled all night, and took nothing. How many people's lives are described in these few words! They toil, and toil, and wear themselves out, and at the end of their little span of life they find their hands very empty: why? Because they have toiled, trusting in their own strength, and so have failed. Or because they toiled by a rule they chose by their own self-will. Or because they did not begin with a right and pure intention. This is like casting the net on the wrong side of the ship, and so taking nothing. A good confessor is a far better guide in our case than we can be to ourselves. So let us cast the net on the right side of the ship; let us ask our spiritual guide how to cast it, and teach us to direct the throw.

In the second place, if we do this, and act earnestly, with perseverance, we may take such a multitude of fishes, that it may seem miraculous. The greatest things have been done in the Kingdom of God by those who seemed the least, and the least likely. Who were the Apostles, themselves, when our Lord called them? Poor fishermen. What unlikely men to overthrow the religion of the great Roman Empire! "God," says St. Paul, "has chosen the weak things of the world, that He may confound the strong;" and base things, contemptible things, and things that are not—and why all this? "That no flesh should glory in His sight."* St. Teresa was going to build a convent; but she had only half a ducat to begin with. Yet she began; and finished it, too. "For," said the Saint; "Teresa and half a ducat are not much; but Teresa and half a ducat, with Almighty God to help, are a great deal."

* 1 Cor. i. 27—29.

So, let us cast the net on that side of the ship pointed out by obedience to our spiritual guide. This is good fishery; and thus, instead of toiling in vain, we may draw a great many fish to land. We shall secure our own salvation and that of others; for our Lord will have made us "fishers of men"—not, indeed, like the Apostles, by preaching and miracles, but by consistent good example, by a wholesome word in season, and by persevering prayer of intercession for all whom we know to be in need of our prayers. We must intercede for others humbly, all the while, as those who are not worthy to be heard even for themselves. So we shall not be like those proud fishermen, of whom the word of God says, that they "sacrifice to their net."* We shall acknowledge that if our prayers are heard, it is through our Lord's mere goodness. But if we succeed only with some small fishes, yet what a joy to bring souls to the feet of Jesus on His throne!

TWENTY-FOURTH LESSON.

The Steward's Foresight.

St. Luke xvi. 1—9.

There was a certain rich man, who had a steward; and he was informed that this steward had defrauded him. He therefore gave him warning, and demanded his accounts. The steward, foreseeing that he would be dismissed, had the prudence to curry favor with his master's debtors, and thus secured friends for himself, who would receive him into their houses. He called them together, and proposed to them to falsify their accounts, and make out their debts to his master to be less than they were. When his master heard of his device, however angry he was at being cheated, he could not but feel a certain admiration for the man's foresight and worldly wisdom. Our Lord spoke this parable, and gave the interpretation of it. He pointed out

* Hab. i. 16.

to His disciples, that "the children of this world are wiser in their generation than the children of light." That is, people who are careless about securing their salvation, are often very careful to secure their interests here below. They cast about to find means to advance their good estate and prosperity. They try to secure "friends at court," as the saying is; rich benefactors, powerful protectors and patrons, and they will cringe to flatter them, and do all kinds of mean things to secure their favor. They are "wise in their generation," for they take means to succeed, and succeed they do; and they are "wiser than the children of light," for they take more forethought and pains, and undergo greater self-denials, to make a fortune, and to rise in the world, than would have made them inherit a throne in the eternal happiness of Heaven. Blessed Thomas More said it even more strongly. His words were, in effect that many men take more pains to go to Hell, than would have secured their passage to glory. The great minister of a celebrated King of France said bitterly, on his death-bed: "If I had done for God what I have done for that man,* I should have been saved three times over; and now, I know not what is going to become of me." So much for the children of this world. On the other hand, what are "the children of light" doing? They, too, have to make friends for the future; yes, for an eternal future in the world to come. "I say to you," our Lord concludes, "make unto you friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings." Mammon is a word for money, or wealth. Our Lord speaks of it as the mammon of iniquity, because it is so generally an agent in human sin. But gold is God's creature, not evil in itself. It is like the steel of which you may make a knife, or a sword. You may turn that instrument or that weapon to a good purpose, or to a bad. And so it is with gold and silver. We may prepare for ourselves everlasting blessings with money, either in Heaven or in Hell. What does Judas now think of his thirty pieces of silver? Or the wicked rich man, of all he spent on his purple and fine linen, and his daily sumptuous banquets? On the other hand, is it not

* Louis XIV.

now a joy to St. Charles Borromeo, to remember how, while he was on his trial for eternity, he sold an estate for forty thousand gold pieces, and gave away that sum to the poor in a single day? and how he did the same with twenty thousand more, that came to him by a legacy? With what rejoicing was he welcomed into the "everlasting habitations" by his "friends," the poor whom he had benefited?

Then remember the cup of cold water, and the widow's two mites that make a farthing. Remember, too, how much you can do by *spiritual* almsgiving. No one is so poor in *time*, that he cannot spend many moments in the day, praying for others. As we walk to and fro, about our daily duties; in little odd fragments of time which no one observes, and no one grudges us —moments that otherwise we might be spending in frivolous talk or idle thoughts—we may be praying for the conversion of sinners, for the success of zealous priests and nuns in their apostolic work, for the Holy Father, the poor souls in Purgatory, for sufferers, for the tempted, and the dying. Not one little ejaculation of such spiritual mercy will be forgotten before God. "When we fail," and are dying away out of life, we shall know it.

TWENTY-FIFTH LESSON.

Ascension Day.

"Jesus is entered into heaven itself, that he may appear now in the presence of God for us."—St. Paul, Heb. ix. 24.

After his glorious resurrection, Jesus Christ remained on earth during forty days; but he did not live in the same manner as before his passion. Then his body was subject to suffering, and was mortal like ours, my children, subject to the same wants and the same sufferings, but after rising from the tomb, our Lord's body became immortal, impassible, that is to say no longer subject to pain or death. Instead of living constantly

amongst men, as he had hitherto, he only appeared to them now and then, and always in a sudden and miraculous way. At one time he appeared by the sea-side, when the Apostles were about to cast their nets; at another, on the road from Jerusalem to the little village of Emmaus, or else in the midst of his assembled disciples. And Jesus Christ addressed to them these words so full of kindness which he repeated continually: "Peace be with you."

These soothing words, the sound of his well-known voice, were yet insufficient to make the disciples believe in the presence of the Saviour; some of them, still affrighted by his sudden apparition, supposed they saw a phantom. To reassure them he said: "It is I, fear not . . . handle me, and see: for a spirit hath not flesh and bones, as you see me to have!"

He also showed them his feet and hands, which still retained the marks of the nails by which they had been pierced; then he would sit down and eat with the apostles; and the latter recognized him by his way of breaking and blessing the bread. Thus it was, my children, that our Lord at length succeeded in convincing the most incredulous of his disciples of the miracle of his resurrection.

It was for this purpose Jesus Christ passed forty days on earth; it was also to establish his Church, the Catholic Church, whose children we have the happiness to be.

After having completed the divine instructions he had already given the apostles, our Lord ordained that these instructions should be transmitted to the successors of the apostles, and preached throughout the whole world; at the same time, he promised never to forsake his Church, nor to allow it to err.

My children, Jesus Christ had redeemed man by his death and his sufferings, furthermore, he had enlightened him by his word; and established his Church to teach and expound his law. Having thus foreseen all our wants; provided us with remedies for our ailings; relief for our misery, consolations in our sufferings; our Saviour brought his divine mission to an end. The time had now come for him to return to his kingdom, and in his sacred humanity to take possession of heaven, so as to glorify it.

In order to prepare the Apostles for this approaching separation, he had already said to them: "My little children, I have but a few days to remain with you—a little while, and then you shall see me no more." And as, at their master's word, sorrow filled the hearts of the Apostles, Jesus Christ added: "I will not leave you orphans. . . . And I will pray my Father, and he will send you the Paraclete, the spirit of truth, that he may abide with you for ever. . . . If you love me, keep my commandments. I am going, but I will come to you again, and your heart shall rejoice: I am going to prepare you a seat in heaven."

On the fortieth day after his resurrection, my children, Jesus Christ ascended gloriously to heaven. By his order, the disciples were assembled on Mount Olivet near Jerusalem. The Gospel relates that there, the Lord Jesus gave them his last advice, said his last farewell, stretched out once more his divine hands to bless them, and in so doing was raised up to heaven. As the Apostles still gazed after him, trying to catch another glimpse of him, even after a cloud had hidden him from their sight, two angels clothed in white suddenly appeared, saying:—"Ye men of Galilee, why stand you looking up to heaven?—this Jesus, who is taken up from you into heaven, shall so come as you have seen him ascend." Then the Apostles threw themselves on the ground, and adored the Son of God entering into his glory, followed by the souls of the righteous he had delivered, and surrounded by innumerable choirs of angels.

These words addressed to the Apostles, refer to the last judgment, which is to take place at the end of the world. Then, for the second time, Jesus Christ will descend on earth; he will come no more as our Saviour, but as our judge. We shall see no more the poor child of Bethlehem, the friend of sinners, the God who died on Calvary, but a just and severe king, who will give to each according to his deeds. Let us, by a holy life, prepare for this last coming of Jesus Christ. My dear children, may it in our thoughts be never separated from his triumph, from this glorious Ascension, the anniversary of which we celebrate to-day.

TWENTY-SIXTH LESSON.

Our Lord's Tears over Jerusalem.

St. Luke xix. 41—47.

Our Lord, on His last entrance into Jerusalem before He suffered, willed to enter the city in triumph. Perhaps it was to encourage His disciples, who were so shortly afterwards to see Him in the hands of His enemies; perhaps it was to show how little we ought to reckon on the esteem or favor of men, who will cry *Hosanna*, "the Lord preserve you!" one day, and "Crucify Him, crucify Him!" the next. But, amid the shouts of the multitude, who spread their garments on His path, and cut down branches from the trees, to strew them as a tribute of honor, when He came in sight of Jerusalem, He wept. The tender Heart of the God-man, Emmanuel, was moved with compassion and sorrow over the city. And why? "If thou also hadst known"—this was His voice of lamentation—"if thou also hadst known, and that in this thy day, the things that are to thy peace! but now they are hidden from thine eyes." Then he foretold the horror and distress of the siege of Jerusalem by the Roman Emperor, and its destruction at last, so that one stone should not be left upon another, because of the blindness, and hardness of heart, and impenitence, of its children. All this was to come, "because," He said, "thou hast not known the time of thy visitation."

Now, this is for our instruction. Jerusalem represents a soul in sin; and, what is worse, unconscious of its sin; sinning on, without remorse, sinning as a habit, growing less pricked by conscience as time goes by, and its sins are repeated. This state is described by the Apostle as "having the conscience seared;" * that is, burnt as with a hot iron, which is painful at the time, but leaves the flesh hard and insensible. Such a soul neither sorrows for its past offences, nor for its present condition, nor fears for its impending doom. It is like the prophet Jonas, who, in

*1 Tim. iv. 2.

the midst of the storm which his own disobedience had raised, was fast asleep in the ship's hold. He needs a special call of grace to cry to him, as the ship's captain cried in the ear of Jonas: "Why art thou fast asleep? Rise up; call upon thy God!"* This fatal peace is the most perilous condition. Travellers in the snow, if they yield to the slumber that creeps over them from the cold, if they lie down, are frozen to death. They have to be up, and keep moving; they must take some vigorous steps homewards. And the impulse to do this, is what our Lord speaks of as their "time of visitation." There are special times of grace, like a higher tide than usual, that floats off the boat stranded on the beach, and makes it swim again. Our Lord speaks with all His sweetness and persuasion by the pen of St. John, His beloved disciple, the very Apostle of Divine love. "Behold, I stand at the gate, and knock. If any man shall hear My voice, and open to Me the door, I will come in to him, and will sup with him, and he with Me."† But the man within, the sinner we are speaking of, must rise up and open the door; that is plain. Otherwise, our Lord passes by, and the day of visitation also passes away. He goes to some other door; perhaps to the very next door: to some one who will listen to His voice, and open to Him, and be saved.

How solemn and stirring are these truths! A sinner may be forgetting his sins, till he is within the very jaws of Hell. He wakes up suddenly, as at the blast of a trumpet. He then summons the priest to his side; what sort of confession shall we suppose him to make? That long-hardened heart; is it likely to melt with true contrition, or even to be touched with true attrition, the less perfect kind of sorrow? Can it do this, at a moment's notice? By a special mercy, it may; but there must often be cause to fear for such a case, that it is a mere natural dread of torments that drives it to the Sacrament. At all events, the time of *our* visitation is *now*. "Behold, now is the acceptable time: behold, now is the day of salvation;"‡ this is

* Jonas i. 6.
† Apoc. iii. 20.
‡ 2 Cor. vi. 2.

the Church's voice, borrowed from the Apostle. One of the causes of our Blessed Lord's agony in the garden, when He shed, not tears, but the dreadful sweat of Blood, was to see the multitudes who would insist on losing their undying souls, in spite of all He was come to suffer for them. Let us not be among the number. Let us know "the time of our visitation." What is there about us, what in our lives, that would make us most anxious, if the summons were now to come? To-day is ours; to-morrow may be out of our grasp. We may be in eternity; or the grace we have delayed to accept, may have passed to some other. Let us awake, and dream no longer.

TWENTY-SEVENTH LESSON.

Pentecost or Whit-Sunday.

"The Holy Ghost, whom the Father will send, he will teach you all things."—St. John xiv. 26.

My children, after Jesus Christ's Ascension the Apostles were cast down with sorrow. The absence of their kind Master grieved them so deeply, that nothing could console them. Nevertheless they waited with confidence the fulfilling of our Lord's last promise; I will not leave you orphans, had Jesus Christ said before ascending to heaven, I will send you from the Father the Paraclete, the Spirit of consolation.

No doubt, my dear children, this promise might have been fulfilled immediately; but God willed to wait a few days, and thus put the apostles' faith to the test; moreover, he desired that the descent of the Holy Ghost in their souls should be attended by such wonderful circumstances, as to make his power appear all the more transcendent in the sight of all nations.

Ten days had passed since the Ascension, the Apostles, shut up in the upper chamber with the blessed Virgin, who had wished to remain with them, had passed that time in prayer and pious retirement. Suddenly a noise is heard from heaven, like

that of a high wind; it approaches: it fills the whole house in which the Apostles are assembled. There appeared then a shining light, which shaping itself into tongues of fire, rested on the head of each of the Apostles, and all were filled with the Holy Ghost. At the same time they received the gift of languages, that is to say, by a miracle of the divine Spirit, they knew all at once how to speak the different languages of all the nations to whom they were to go and preach the Gospel.

A less visible miracle, but a no less striking one, took place in their hearts. These men, so timid, so weak, so irresolute, who had so cowardly forsaken Jesus Christ at the time of his Passion, become steadfast, courageous, dauntless; and the Holy Ghost, who is also the Spirit of strength, gave them the courage required to accomplish, even at the risk of their lives, the divine mission entrusted to them.

We also, like the Apostles, are elected to receive the Holy Ghost with all his gifts, in the sacrament of Confirmation. On the day chosen for you to receive this sacrament, my dear children, you will not, indeed, see tongues of fire appear above your heads, but you will receive the spiritual grace, of which this miracle was the sign. You will not receive the gift of all languages, which would be useless to you; but God will vouchsafe to inspire you with the language you are to make use of under all circumstances, so as to render a due homage to religion, to truth, and never to be wanting in charity towards others. At that time, my children, you will receive detailed instructions on the sacrament of Confirmation; at present you can meditate on it with benefit to your soul; and it is particularly on this day that you ought to do so. In the first place, try to understand what is meant by receiving the Holy Ghost. It means to have our minds filled with the Spirit of God, who being a Spirit of Truth, of Holiness, and of Strength, should make us more upright, more pious, and more steadfast Christians.

This Spirit is infinitely superior to ours: and on that account gives us its supernatural strength. We are but as little children in the eyes of God, and just as a dutiful child, who in the ordinary occurrences of daily life, allowing himself to be guided

by his parents, reaps the benefit of their experience, of their wisdom, and by degrees shakes off the weakness and ignorance of his infancy, so our soul, strengthened, enlightened, and transformed by the Holy Ghost, is enriched at last by the full enjoyment of his precious gifts.

The gifts of the Holy Ghost, that on this day he lavishes so abundantly on the Apostles are: Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, and the Fear of the Lord. These different gifts would be of great value to you, my children; ask them of God. Above all, pray him to grant you Wisdom, from which it is said all good deeds spring; also that Fortitude so necessary at your age, so that you may succeed in getting the better of your evil propensities, and work earnestly at the great doing of your salvation; and last of all Piety, by which you will learn to love prayer, and feel yourself truly happy in God's service.

May these holy sentiments penetrate deeply into your hearts, my dear children, for then indeed will the feast of Pentecost, like the good seed in the Gospel, bring forth fruit to a hundred fold, and you will be well prepared to receive hereafter the sacrament of Confirmation.

TWENTY-EIGHTH LESSON.

The Most Holy Trinity.

St. Matt. xxviii. 18—20.

To-day is Trinity Sunday. The Church sets apart this day that we may consider the great truth, the foundation of all Christian truth, that in One God there are Three Divine Persons —Three Divine Persons in One God. We are not called upon to understand this mystery, but to believe it. A mystery, is something we cannot understand. But each and every one of the mysteries which the Church declares to be parts of the Faith, we are to believe, if we desire to be saved. Almighty

God, the Author of all truth, cannot be indifferent whether people believe His truths or not. He would not have revealed them, and made them known by His Church, if they were matters of indifference. It is quite as much a sin to disbelieve His truths, the articles of His creeds, as it is to break His commandments: and the sin of doing so will just as surely be punished in Hell for ever, unless the unbeliever repents of his sin. This is what people are now-a-days very slow to think; and many refuse to think it. They call it narrow, slavish, and so forth. But it is true, because God is True, and the very Truth.

The word Trinity means Tri-unity; that is, Three in One. We all know that God the Father, the First Person, is the Father of God the Son, the Second Person; but perhaps we do not often reflect upon the mystery I am now going to speak of. The mystery is, that the Father is not more eternal than the Son, nor the Son less eternal than the Father. The Paternity or Fatherhood of the First Person, and the Sonship of the Second Person, never had a beginning, never will have an end. They are equally eternal; or, as the Athanasian Creed says, Co-eternal. For there is no growth, no progress, no increase, no lessening, no change, in God. Through all eternity, and infinitely before anything we can imagine of eternity, the Father was always, as He is always, and ever will be, the Father of the Son; and the Son was always, and is always, and ever will be, the Son of the Father. There is the same degree of profound mystery in the truths regarding the Third Person, God the Holy Ghost. He proceedeth from the Father and the Son. The love which the Father has for his co-equal and co-eternal Son, and the Son for the Father, is a love so infinite and divine, that the breathing forth of that love, (to use poor human language,) is the proceeding of the Divine Spirit from Both. What has just been said about the eternity of the Fatherhood of the Father and the Sonship of the Son, is equally true of this Procession forth from Both. The Adorable Spirit thus proceeding, never had a beginning, never will have an end, is subject to no progress or alteration. The Procession is simply one act, eternal, changeless, and divine.

My dear children, if any of you, listening to this statement of Catholic truth, is disposed to say: "How can these things be? How can the Son be as eternal as the Father, if He is His Son? How can the Holy Spirit be as eternal as Those from Whom He Proceeds?" I say, in answer: Wait till you are in Heaven, if you are so happy as to arrive there, and then you will know.

St. Paul says: "We see now through a glass, in a dark manner; but then, face to Face. Now I know in part: but then I shall know, even as I am known."* And St. John says: "We shall see Him as He is."† It is impossible for our weak eyes to gaze up steadily at the sun in his noontide strength; we should be blinded. But if we take a smoked glass, and hold it up, we can see the sun's outline with an unwounded eye. Faith gives us the outline; clear, distinct, not to be mistaken. The glorious sight of the Divine truth, with all the splendor of its rays, remains for hereafter. It will form a chief part of the happiness of Heaven thus to "see Him as He is." It will make us even grow "like Him," as St. John says.‡ This is called the Beatific Vision—the sight that makes the beholder blessed; the sight which eternity will not be too long to gaze upon, and where the glorified saints will find endless happiness and beauty.

How we ought to love and thank, as well as to revere, the Adorable Trinity, when the Father sent His well-beloved Son to redeem us by His agonizing death, and when the Son "was offered up, because He willed it Himself," and when the Holy Spirit loves to dwell within us, and makes our very bodies His temples, § unless by sin we forbid Him to dwell there. We can "grieve the Spirit:" ‖ we can "quench ¶ the Spirit," by sin. But "if any man violate the temple of God, him shall God destroy."‡‡

If we could form a just estimate of the tenderness and extent of charity with whichGod has loved us, we should be constantly endeavoring to return love for love to God, who has made such immense sacrifices for the love of us.

*1 Cor. xiii. 12 †1 St. John iii. 2. ‡ 1 St. John iii. 2.
§ 1 Cor. vi. 19. ‖Ephes. iv. 30. ¶ 1. Thess. v. 19. ‡‡ 1. Cor. iii. 7.

TWENTY-NINTH LESSON.

Corpus Christi.

"My delights are to be with the children of men."—Prov. viii. 31.

You remember, no doubt, my children, that on the eve of our Saviour's death, during the last supper he took with his Apostles, he instituted the holy sacrament of Eucharist, that holy sacrament by which God really dwells with man, and condescends to humble himself in giving his own divine body and blood as food to his guilty creatures. Every year on Maundy Thursday the Church celebrates the remembrance of that blessed day on which Jesus Christ gave us this proof of his love; but then the Church is so sadly engrossed by the sufferings and the Passion of our Lord, that she cannot give herself up as much as she desires, to rejoice for such a great boon conferred on mankind; she has therefore established a special feast in honor of the Blessed sacrament. This feast is one of the greatest and most affecting of all religious feasts: it is the feast of God's love for us and of our gratitude towards God. My dear children, it is the custom, on this day, both in towns and in the country, to go in solemn procession outside the church, and to bear in triumph the Blessed Sacrament. At early morn, the bells have already begun to ring out their most joyful peals; the inhabitants eagerly strew flowers and boughs or leaves of trees over the streets by which the procession is about to pass, and prepare the altars at which the procession will rest awhile. In towns, the wealthy lend tapestries and splendid curtains, in the country white linen looped up with flowers, are the only hangings which the poor peasants of the village have at their disposal; but no one doubts that all these offerings, be they of more or less value, are equally acceptable in the eyes of Jesus. Is he not the God of the poor and of the rich, the Master of heaven and of earth? What he asks for especially is the free offering of the heart.

The procession comes out of the church and winds along,

amidst the singing of hymns; the Priests are clothed in their handsomest vestments, the acolytes mingle with the smoke of incense showers of rose leaves, which they carry in pretty baskets. We may compare the scene, to the triumphal march of some mighty sovereign whose devoted subjects throng around him, or to one of those happy family meetings where children and relations eagerly surround a beloved parent on his birthday.

God is never more ready to lavish his graces on us than on this holy day, when he comes out of his tabernacle to be amongst us; all throng to greet him on his passage, and thrice happy is he before whose dwelling the holy Sacrament has passed; the husbandman hopes to reap a plentiful harvest from the fields blessed by the presence of Jesus Christ; the poor invalids, if they can rise from their beds of suffering, draw near the windows, await there God's blessing, which often cures them, and certainly consoles them. Mothers with their infants in their arms, kneel on the altar steps, where our Lord condescends to stop and bless them; and whilst he rests on the innocent heads of these little angels, it seems as if he said to his ministers, as he did formerly to his disciples: Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.

My dear children, nearly all of you have received in your early years this blessing of Jesus Christ; then you could not understand your happiness; but now that you begin to know the value of the holy Eucharist, be pious and fervent during this beautiful feast; thank God a thousand times for showing you such great love, and love him yourselves with all your heart.

THIRTIETH LESSON.

The Pharisee and The Publican.

St. Luke xviii. 9—14.

In the Gospel, our Lord contrasts the proud, vain-glorious prayer of the Pharisee with the humble, contrite petition of the publican. And He declares that "this man," that is, the publi-

can, whatever might have been his former sins, "went down to his house, justified rather than the other," notwithstanding all the deeds the Pharisee boasted of having done. Why was this? Our Lord Himself tells us: "Because every one who exalteth himself, shall be humbled; and he that humbleth himself, shall be exalted."

Let us see what kind of prayer the Pharisee put up to God. It was rather a boast than a prayer. "O God, I give Thee thanks that I am not as the rest of men." If he had stopped at the first part, giving God thanks for having escaped every sin he had really escaped, it might have been a good act of devotion. Saints and devout souls always remember, that if they have escaped any sins, it has been by the grace of God, and that they are bound to give Him thanks for it. But the after part of the Pharisee's prayer spoilt all; for he goes on to compare himself favorably with others; he "was not as the rest of men." So we see, there is a proud thanksgiving, and a humble thanksgiving. A holy man once heard a noise in the street; and looking out at his window, he saw a malefactor being dragged to execution with a rope round his neck. "There," he said, "go I, but for the grace of God." He felt, that if God, the Author of all grace and goodness, withdrew that grace from him, he might become the worst of men. And so ought we to know this, too; it is a knowledge to keep us very humble, and very careful to preserve ourselves in a state of grace.

The Pharisee was also guilty of rashly judging his neighbor. I am not a sinner, said he, as this publican is. How did he know anything about him? Even if he knew him for a sinner when he came into the Temple to pray, he knew nothing of the working of Divine grace in his soul while the publican prayed so humbly. Nor do *we* know in what state Almighty God sees this soul, or the other soul, to be. We see one another, as a child might see the dial-plate of a clock, and know little of what is working within. Some clocks that seem highly finished, may be very near stopping, through some hidden fault in the works. Others, with less show outside, may be found up to time at last. There may be hidden Saints whom we are in the way of ignor-

ing, if not despising them: for they who love God most, and serve Him best, are the most careful to conceal their love and service from observation. "Therefore," St. Paul says, "judge not before the time; until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise from God." * Every one who has really loved, and therefore served Him, not serving to the eye, as pleasing men,† shall then have praise from Himself, whose praise will then be: "Come, ye blessed of My Father."‡

Our Divine Lord finishes this parable by laying a broad foundation truth belonging to His Gospel. "Every one who exalteth himself, shall be humbled: and he who humbleth himself, shall be exalted." This was unknown to the world before He came, with the teaching on His lips: "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven."§ The reason of this truth is plain. "God resisteth the proud, and giveth grace to the humble."‖ Now, to have God against us, means, to be left to ourselves; and to be left to ourselves, means, to fall into sin. On the contrary, to be humble, means, to pray for grace; and to pray for grace means, to receive it. Therefore, "Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you."¶ If we may always have confidence, "that, whatsoever we shall ask according to His will, He heareth us,"** then especially may we be sure, when we ask for the grace to be kept in His love and service, and to increase in them. Let us always ask, like the publican, who felt himself unworthy to be heard: "God be merciful to me, a sinner." Our Lord will then smile on our petition. We shall go down to our house, justified rather than the self-confident Pharisee. We shall be more secure of receiving further grace, and more hopeful of being enabled to persevere in grace to the end.

* I Cor. iv. 5. † Col. iii. 22. ‡ St. Matt. xxv. 34.
§ St. Matt. v. 3.
‖ St. James iv. 6; 1 St. Peter v. 5. ¶ St. Matt. vii. 7. ** 1 St. John v. 14

THIRTY-FIRST LESSON.

On Good Example.

"Let all things be done to edification."—St. Paul, 1 Cor. xiv. 26.

Those amongst you, my children, who are the eldest of their family, have duties to perform towards their younger brothers and sisters; the first of these duties is to set a good example.

All children, and particularly the younger ones, imitate most easily whatever is done before them; and as they have not discernment enough to distinguish good from evil, it is very important never to do anything wrong before them, for fear that, in imitating you, they contract bad habits, which at a later period might become real defects. You owe this good example, not only to very little children, but also to those who are nearer to you in age, to your companions, to your friends. No doubt, they are not obliged to imitate the faults they see you commit, and their duty, like yours, is to take example of what is good; but the child who is often wanting in courage to perform a duty, particularly when it depends on the sacrifice of what is agreeable, is still more easily drawn on by bad example, and the wrong done by others seems to serve as an excuse for his own faults. What is the result of this, my friends? That those that have given this bad example have been doubly guilty, first of all, guilty on their own account, for evil is forbidden them, guilty also for having taught others to commit evil.

There is one thing, children give much more easily than good example, and that is advice. The child who has the most faults speaks often very highly of the qualities he has not, and whenever an opportunity offers, he knows how to reproach his brother with a fault he himself commits every day. Are there not many things to say to this little giver of advice? First of all, since you know so perfectly what is wrong, are you not all the more inexcusable if you are not better behaved? then, should you not correct yourself before wishing to correct others? In a word, is not example more efficacious than advice? Do you want to

know the reason of this, my children? It is because our vanity is easily wounded by observations made on our behavior, it is because we do not much like to have certain truths told us, it is especially because a child cannot bear to be found fault with by another child. It would, in truth, be much better to benefit by good advice, without minding from whence it came: but are children always wise? You, in particular, you, who find fault with others, are you wiser than they?

Do not then reproach your little friends; only at such time, and as often as would be really useful; try rather to give them good example, which, without paining them, may induce them to do better.

And in order to be sure, my dear children, of never giving your brothers any but good example to follow, begin by following yourselves the virtuous examples you have under your eyes. Imitate those which are given you by your parents and by the good and well-behaved children with whom you are acquainted; remember too the affecting and beautiful models offered in holy Scripture, the piety of Abel, the love and kindness Joseph showed his brothers, the filial tenderness of Tobias, the submission of Isaac and Samuel, and above all, the divine childhood of Jesus Christ.

THIRTY-SECOND LESSON.

Duties Towards Our Inferiors.

An instruction for the children of the rich.

"Masters, do to your servants that which is just and equal, knowing that you also have a master in heaven."—St. Paul, Col. iv. 1.

Our inferiors are those whom it has pleased God to place by their birth in a less happy position than ourselves, who not having received from providence sufficient fortune to live upon, earn a living, either by some trade like the workman, or by entering

the service of some richer family, as servants. Children at your age are not in fact the superiors of any one. Nevertheless, it is not unusual to meet with children who, taking advantage of their parents' excessive indulgence, become, at home, masters full of haughtiness and impertinence—indeed, sometimes towards those who wait upon them, complete little tyrants, who insist upon their slightest caprices being instantly attended to. It is advisable to teach children, thus blinded by a guilty and foolish pride, and even those whose good heart renders them more humane and more just, how they ought to behave towards servants.

How very sad and painful, my dear children, is the condition of servants! Have you ever thought of this? And yet who ought to be more struck by this than you? who find it so hard to obey those orders which are given you kindly and tenderly; you of whom nothing is required but for your own welfare, nothing that does not contribute to your own happiness? How different is your lot, my children, to that of your servants! You obey parents by whom you are loved, they the will of masters who are strangers to them, of masters who are often unjust or at least severe, who have trying tempers, who are difficult to please, whimsical, capricious, and yet they must submit to all, without murmuring, with patience, for fear of losing their situation, and perhaps falling a prey to poverty!

I know there are many good and Christian families where servants are treated with justice, with kindness; but even the happiest of these poor people are much to be pitied! In the morning, my children, whilst you are still asleep, the servants have to get up early, to begin their house-work; before taking their meals, they have prepared yours; when you are shut up in the carriage that covers you, they are outside, exposed to the bad weather; and the winter evenings, which seem so short to those who amuse themselves, how long must they not appear to those poor servants, who, wet through, or else frozen by the cold, wait for their masters in the street?

We are apt to think that, as we pay our servants, we owe them nothing more; but we owe them that money, their wages, my children, and in fact it does not ameliorate their position. Who

knows if they do not share, with an aged father or mother, the fruit of their labor? And again, who knows if, in a laudable spirit of prudence, they do not put by some money in store for their own old age, when they in turn will need the services of others.

If it does not depend upon us, my children, entirely to change the sad condition of servants, at least it lies in our power to render that condition less hard. In the eyes of humanity, they are our equals; in God's eyes they are our brethren: consequently, we owe them justice, care, and affection.

This is the way a child may already fulfill, in his father's house, some of these important duties.

Never speak to servants but with politeness and kindness; take care not to let them be scolded; excuse them when it is possible; spare them, in a word, all useless labor.

I must tell you now, my friends, that kindness is not familiarity: at your age, you often mistake one for the other. It is allowed, it is even a duty for each of us, to keep our place—the place Providence has marked out for us—and which we have not chosen for ourselves. The familiarity you sometimes allow yourselves to show to servants is not proper; long conversations prevent them from doing their work, and may cause less inconvenience to them than to you. Try to understand this perfectly, and not make this a pretext for haughtiness, which, as I told you before, would be quite misplaced, and would be particularly unworthy of a kind heart.

There was an unfortunate time, my children, the time of the first revolution in France, when many persons of high station in life had to congratulate themselves on having gained, by good treatment, the affection of their servants. At that sad period, during which so many families emigrated, more than one fortune was saved by faithful servants, and given back untouched to those to whom it belonged, when they obtained leave to return to France. More than one hunted nobleman found, under his servant's humble roof, a shelter which saved his life. Many of these good people shared their master's lot, and accompanied them in their exile.

My grandmother told me, but never without tears in her eyes, how during the revolution she and her children were supported for several months by two devoted women, then in her service, and who, seeing her without any resource, offered her their little savings. In the present time, my dear children, you may still meet with traits of similar generosity, traits which do honor to the poorer classes, showing us that among them can be found good and noble hearts. The prizes founded in France by Mr. de Montyon, that charitable man who passed his whole life in doing good, bring to notice every year some of these modest virtues. Last year's prize was allotted to the sublime devotedness of an old servant.

Let me, my children, relate to you this story, so closely connected with the present subject. In the small village of Champrond, in the department of Eure, there lived with his family a joiner called Martin. Whilst he was at work one day, the door opened: a young man came in, followed by three very little children; the youngest was barely two years old.

Martin recognized in this stranger the son of his former benefactor, the Marguis de l'Aubépine, to whose kindness he owed his education, whom at a later period he had followed to the wars, and whom in fact he had served during many years. At that time the de l'Aubépine family was very wealthy, owned extensive landed property, and lived in the ancient castle de Villebon, which they had inherited from one of their ancestors, the great Sully.

Soon this splendid fortune was lost; the old castle, full of the most glorious memories, fell into the hands of strangers, and in 1830, the time of which I speak, the last descendant of the family, the Count de l'Aubépine, obliged to leave France on account of continued losses of fortune, confided his children to the faithful care of an old servant.

Martin, a poor workman, who himself had several children, joyfully received those that Providence sent him. M. de l'Aubépine went away; he went never to return. Some months after, it was known that he had died in exile

What will become of the poor orphans? Martin does not

forsake them in their misfortune; he works with redoubled energy; he sells his furniture, when all his other resources fail; he feeds his own children on black bread, in order to give his adopted sons the white bread to which they had always been accustomed; and who would believe it, my children?—though he had become, one may say, the father of these poor little beings, Martin does not even consider himself their equal: never was he seen to sit down at the same table as they; and in his humble cottage he desired to remain their servant, as he once had been the servant of their grandfather in the fine castle of Sully.

This pious devotedness, my friends, could not long remain unknown; soon it was talked about in all the country; the children, taken notice of by charitable persons, were placed at schools; and Martin, publicly crowned for his noble conduct, received the most honorable of all rewards, and yet a reward much beneath the one God keeps in store for him, the one he had already found in his own heart.

THIRTY-THIRD LESSON.

On Almsgiving.

"He that hath mercy on the poor, lendeth to the Lord."—Prov. xix. 17.

When there is a weak or infirm child in a family, he becomes the object of special kindness, of more attentive care: it is he whom his parents prefer to all the others; his brothers and sisters are constantly engaged in pleasing him and in amusing him, because they wish, if it be possible, to compensate him for the privations he suffers, and to make him forget by dint of great love his sad position. Well, my dear young friends, the poor are like these unfortunate children amidst God's large family; he cherishes them most particularly on account of their

sufferings, and has given us the task—we who have been loaded with the bounties of Providence—to become in our turn the providence of the unfortunate. On this condition only, God gave us wealth; and to fulfill our duties towards the poor it is sufficient to have a good heart. But can you quite understand what is poverty, you, my children, who live in wealth, or at least in affluence; you who want for nothing, you who are well clothed, well fed, surrounded by all sorts of care, and who have but to express a wish and to see it directly fulfilled by your parents? As you see around you persons placed in a similar position to yours, you think no doubt that this situation is here below the lot of the greater number. It is not so, nevertheless: a large portion of our brethren are plunged in dreadful distress, and the world is filled with poverty. Those that are the most to be pitied amongst them are not the working classes, who support their families only by the most assiduous and painful work; there are some poor who die of hunger, of cold, of misery, because old age or infirmities take away from them all means of subsistence, or because, being ill, they cannot procure the help which would perhaps save their life. When you think of this, my children, does it not make you quite sad, and above all quite ashamed, to employ in useless expenses so much money, and to pay for some trifle, of which you often tire in one day, a price on which a whole family might live for a long time? And then again, only think that these wretched creatures are men like ourselves, our brethren, God's children—that we might have been born in their place if God had so ordained it—then, my children, far from despising the poor, as some heartless people do, or avoiding them because the sight of their poverty is repugnant, you will wish to soothe these unfortunate beings by the most tender charity, and at least to pity the sufferings you cannot alleviate.

It is not only to gratify our own feelings that we are to be charitable. God has given us the most precise commands on almsgiving: he threatens with his wrath those who are avaricious, and those whose hearts are hardened by their wealth, whilst at the same time he promises his most abundant blessings and the

full happiness of heaven to all who are willing to help the poor. Thus it would be almost right to say: Jesus Christ has made charity the condition of our salvation.

To conclude, let me remind you that our Lord made himself poor, and, as if to incline us still more forcibly to alleviate the sufferings of the poor, he assures us that the least act of kindness done to the least among them, is looked upon by him as if done to himself. Oh! my children, bear this always in mind when you meet any poor person; remember that it is Jesus Christ himself who asks of you, he himself who stretches out his hand towards you: can you refuse anything to that God who gave you all, even his own life?

But perhaps you will say, how can we give alms at our age? We have so little money at our disposal! To this I can reply that it is not the value of the gift but the good will with which it is accompanied that is agreeable to God. One child can share his pocket money with the poor; another can deprive himself of some passing fancy to give the value of it to a beggar: in such cases both would have been really charitable; the child who having only the piece of bread prepared for his luncheon, if he gives it to a poor child, has done a very kind action, and God will remember that he praised the modest gift of the widow spoken of in the holy Gospel, and that he promised never to leave unrewarded even a glass of water given in his name. It may happen besides, that very little may give great pleasure and do real good. With a few pence, a poor man may warm his chilled limbs, a poor mother buy bread for her child, a poor lad work all day with a contented heart. And then when you love the poor, you find a thousand ways of helping them; for charity is ingenious; and without money you can still console misfortune, if it were only by a pitying look or a kind word.

Try to deserve the blessing of the poor, my children; believe that it will bring down on you the blessing of God, and that it will give you happiness. Believe really, that charity makes the giver happier than the one who receives the kindness; the joy of doing good is such that it can only be compared to the bliss of heaven.

THIRTY-FOURTH LESSON.

On Conscience.

"For there is no other thing of more worth to thee than it."—Ecclus. xxxvii. 17.

What is called conscience, my dear children, is that which enables us to discern good from evil; the natural law God has engraven in our hearts, the light which makes our way clear, the voice which speaks from the depth of our souls; you must listen to it, you must follow its dictates; and thus you will keep the Lord's commandments; by this means alone can you feel peace and be happy. My children, in order to make you understand properly, what is conscience, I have only to appeal to yourselves, to your own experience. When it happens that you disobey your parents, that for instance you commit, during their absence, an act you would not have dared to commit before them, you hesitate, you tremble, you blush. Why are you so agitated? You are alone; no one sees you; you are not afraid of being punished: no, but the still voice of conscience reproaches you with your sin; this voice says to you: "You are doing wrong." It is conscience, my dear children, which makes itself heard at that moment. It is that same voice which, even before you have taken time to reflect, shows each of you his duty.

So then God has put at our disposal, a sure and easy means of behaving well, since this divine law is, so to say, written in our very heart's core.

This faculty of which I speak, is given to all, to the ignorant, as well as to the learned, to very little children, as well as to grown people.

But we must listen to conscience if we wish to be guided by it; it does not speak loud; you can hear it only by showing good will and sincerity towards yourself. If you try to deceive yourself, to persuade yourself that what is forbidden is allowed; if you want to find a thousand pretences to satisfy a whim contrary to your conscience, you will not be able to excuse yourself

by saying you were not warned, nor could you pretend not to know you were doing wrong. It is always a sin, my friends, not to follow the dictates of conscience; but if, on the contrary, you obey them, you are sure never to fail in any important duty, never to commit any serious fault.

The trouble caused by a bad conscience, the remorse which ensues, is, even in this world, a cruel punishment for our faults: the guilty soul, my children, no longer enjoys either peace or happiness. How many striking examples of this do we not meet with in holy Scripture! Cain, his brother's murderer, leads a wandering and a miserable life; fugitive and banished, he looks for rest everywhere but finds none. Judas, as soon as he had become traitor to his divine Master, is persecuted by awful remorse; the money he has earned so shamefully is too heavy a load, he cannot look at it, he throws it away; then, in despair, he kills himself.

Let me ask you, dear children, if when your conscience reproaches you with some fault, you are as happy as when you feel guiltless; do you not, even in the midst of enjoyment, feel a kind of sadness that takes away all pleasure and throws a gloom over all your mirth?

A good conscience, on the contrary, makes one happy and contented. It doubles our pleasures; and consoles us even in disappointment. It alleviates our sufferings, and in fact gives us peace, peace with God, peace with our brethren, with ourselves: this, my children, is the true Christian's great happiness, in this world.

To deserve such happiness, my dear children, let these words of the holy Scripture sink deeply into your hearts: "In every action listen to the voice of thy conscience thou wilt never meet with a more faithful adviser."

The voice of the inward monitor, conscience, is always present to guide us aright. To your own strength, if you were left to yourselves alone, it would, of course, be very difficult, and even impossible, to walk in perfection, because we can do nothing without God's assistance. But God's help, following the guidance of your conscience, will render the work sweet and easy.

THIRTY-FIFTH LESSON.

On Sin.

"Take heed thou never consent to sin, nor trespass the commandments of the Lord our God."—TOBIAS iv. 6.

To sin is to disobey God, either by committing the evil he forbids, or by not doing the good he commands: it is, in a word, not following his law.

To follow God's law, my children, you must study it well, and this duty necessitates a full knowledge of your religion; you must therefore read the holy Gospel, and listen attentively and with docility to those who are willing to try and make you understand it. Your ignorance, supposing it were voluntary, would not serve you as an excuse for failing in your duty and committing sin.

There are, as you know, two sorts of sin: original sin and actual sin. Original sin is the one we are guilty of in coming into the world, the penalty inflicted on us through the disobedience of our first parents. This fault is transmitted to their children, to their children's children, and thence to all men; we are thus born guilty and the enemies of God, subjected, like Adam, to the miseries, sufferings of the body, to the bad impulses of the will and heart. It is this original sin which is the sad source of all our miseries as well as of all our faults.

To be guilty of a sin, which we have not committed, and of which we suffer the penalty, must astonish you, my children; this terrible destiny most certainly contains a hidden mystery. It is nevertheless one of those truths of faith which we cannot contest. It is, besides, quite impossible that God should act unjustly towards his creatures: this would be still more difficult to believe than even to believe in original sin. And then God did not forsake man in this fearful extremity: the sacrament of baptism purifies our souls from the original stain, and to struggle with its sad results, divine grace will ever be granted us.

Actual sin is what we commit by our own free will, after we have reached the age of reason, and when we know how to discern good from evil. Actual sin may be committed in four different ways: in thought, word, action, or omission.

To sin in thought, is to revolt in spirit against the law of God, or the commands of our superiors: it is to wish to do wrong, to have feelings of pride, of envy, etc. All these bad thoughts, and others besides, my children, may nevertheless not be sins; they only become so when we allow them voluntarily to take possession of us; but if they only pass through our minds rapidly, against our will, we do not offend God; and if, when they enter our minds, we firmly repel them, they may become a source of merit in the eyes of the Lord, on account of the victory that we have obtained over these temptations. You must not then, you see, mistake sin for temptation: the latter is prompted by Satan, God allows it to try us; we cannot escape from it; but sin is a voluntary act, and it is in our power not to commit it.

To sin in word is to lie, to swear, to speak evil of your neighbor, to insult him, to answer your parents impertinently, or without respect.

To sin in action is to commit a forbidden action, to take what is not our own, to be given to greediness, to strike our companions, etc. To sin from omission is to neglect our duties, not to say our prayers, or to say them inattentively, to have no heart in our daily tasks, not to give as much as we can in charity.

Our duties, as you must perceive, my children, not being all of similar importance: our sins are also of more or less consequence: in the first place, according as the duty in which we have failed was more or less important, and then according as the guilty will which leads to disobey the Lord was more or less strong in our mind. It is often almost against his will that a poor child is led into evil: he only half consents to it; perhaps a young friend has been guilty of influencing him: who can tell? Perhaps he resisted long before falling into sin. He would then be more excusable, certainly, than if he had committed a fault with premeditation, firmly intending to do wrong.

Mortal sins are so called when the faults are of very great importance in themselves, and if they are committed quite voluntarily. These faults ought to inspire us with the deepest horror. They would kill our soul by depriving it of God's grace, which is its true life; and mortal sin, when not expiated here below by penance, will be punished hereafter by eternal chastisements.

The faults which are of less importance are called venial sins. These sins do not take away grace, but they weaken it in us. It would be very wrong, my children, for us not to try to shun what we call small faults; they lead us by degrees to faults of greater consequence.

It is true that you do not become exceedingly guilty all at once; it is insensibly, by degrees, and as the holy Scripture says: those who despise minor faults, will little by little commit greater ones.

Would it not also be showing little gratitude towards God, to keep no watch over what displeases him even slightly? What would you say, for instance, of a child who, without wishing really to grieve his father, would not cease to cause him every day a thousand small vexations?

And you cannot doubt that sin displeases God extremely, and that it is the greatest insult we can offer him. We can never even understand to what a degree God hates evil; but what ought in some way to give us an idea of this, my children, is that it required nothing less than the death of our Saviour to expiate sin; and that, to punish it, God notwithstanding his goodness, prepares eternal chastisement! My dear children, avoid sin and all occasions that may lead you to commit it. Correct those faults which so often expose you to offend God. Offend God! There is no greater misfortune in this world.

Queen Blanche, the pious mother of St. Louis, was so convinced of this truth, that notwithstanding her maternal tenderness, she often told her son, that she should prefer seeing him dead than guilty of a mortal sin. This holy king remembered faithfully his mother's pious instructions, and transmitted them himself to his own son. As he felt his end approaching, say the

chronicles of the time, in their quaint language, he sent for his son: "Very sweet son," did he say, "the first thing that I teach you, is that you set your heart to love God, because without this, no one can be saved: take care not to do anything which would displease God, and be you ever ready to suffer all sorts of dreadful torments rather than commit one mortal sin."

THIRTY-SIXTH LESSON.

On Pride.

"Every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted."—ST. LUKE xiv. 11.

Pride is an excessive love of oneself and of one's own merit, the effect of which is to prefer oneself to others, to make everything tend to self and not to God. The sin of the rebellious angels, my children, was a sin of pride; and pride also was the cause of our first father's fall. There is no defeat more general than this: it penetrates into the heart; as soon as we cease to watch over ourselves, it mingles with our actions, by taking away from us the merit of the little good we have done. Pride is hateful in the eyes of God, as the holy Scripture gives us a thousand proofs; and if we want to form an idea of the chastisement reserved to this vicious disposition, let us remember, my children, the punishment of the angels of heaven, and the sad results of the sin of Adam and Eve.

Pride is the source of a very great number of vices, the principal of which are, at least for children of your age: vanity, ostentation, presumption, and the contempt of your neighbor.

Vanity, my dear children, is that vain glory we derive from our personal advantages: it is the wish to be praised, admired. Ah! what can we have a right to glory in? we are such mere nothings on the face of the earth; besides, what do we possess that does not come from God? What have we done, for instance, to obtain all we are so ready to be proud of: our beauty, the gifts of our mind, our birth, our wealth?

A little girl is pretty, or at least she thinks herself so; she is often to be found admiring herself before a looking-glass; she loses a considerable time dressing, and every day she continually teases her mother to buy ornaments which are useless, or only fit for those who are older: this is vanity.

There is quite as much vanity, my children, in being vexed at not possessing certain advantages, as in glorifying ourselves on those we actually possess. Another little girl, sad at not being so beautiful and so much admired as her companions, is quite as vain as she who is proud of her beauty.

And that child who argues on everything and with everybody, who is always discussing, who pretends to have opinions, who obstinately refuses to give in to his elders: here, again, vanity makes him ridiculous.

The second defeat of pride is ostentation. It consists in displaying one's advantages, in attracting the attention of others to them, in order to receive praise. It is often out of ostentation that we do good, almsgiving for instance. But let us take care: for if the world knows our good actions, and gives us praise for them, we then shall have received our reward here below, and we shall not receive it in heaven. Our almsgiving must remain secret between God and the poor. We must ourselves try to forget it, so as to oblige God to remember it; and according to the Gospel advice: what is done by the right hand, should not be known by the left.

Would you believe, my children, that there are persons who glory in the evil they do, even in that which they have not done, and of which most assuredly they are incapable? Well, silliness can reach that point; and I know some children who, towards their companions, glory in being independent, undutiful, very clever at fooling their parents and their masters.

To conclude, then, when pride governs the heart, it often leads us to pretend we may despise others. A child said to God in his prayer, like the Pharisee in the Gospel: "O Lord, I thank thee that I have not, like my companions, such and such a defect." Poor child! remember these words of Jesus Christ: "*Every one that exalteth himself shall be humbled*," and fear

lest he should address them to you; fear lest, by his humility, this child who to you seems so imperfect, should be more agreeable to God than you are yourself.

And what must we think of another child who, because his parents are wealthy, looks down disdainfully upon children less fortunate than he, who passing proudly those whose attire is less grand than his own, makes them feel the difference which exists between himself and them? You could suppose that child to have no heart: let us hope he has only a silly pride, of which, after due reflection, he will correct himself.

May those amongst you, my children, who have recognized themselves in the examples which I have just made, hasten to own it frankly; it will be taking a first step to acquire that virtue of humility, of which our Lord and his holy Mother have given us the example, which was so dear to them. Let us own it, my children, the little good we have in us, God put there himself; evil only comes of our own making.

Where then can we place our vanity? Let us pray God to cure us; let us pray him to teach us to value things only for what they are worth in his eyes, to love only what he loves; what remains does not deserve the devotion of our hearts. With these feelings we shall be without pride for the very small advantages we possess, and quite resigned to the loss of those of which we are deprived. Let us make our happiness consist in obtaining the approbation of the Lord, of our family, and of our conscience. Let us not look for the vain praise of the world, and God, my children, will certainly bless us who have tried to become, according to his example, kind and humble of heart.

THIRTY-SEVENTH LESSON.

The Assumption.

"Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."—Isa. lxii. 3.

My dear children, on this day the Church celebrates the most holy death of the Blessed Virgin, and her glorious Assumption

into heaven. Mary, rejoining her divine son, receives from him a crown of immortality, a life of happiness and of glory, which she so justly deserved by her virtues, her sufferings, the retired and humble life she had led on earth. To-day Mary becomes Queen of Heaven, and our powerful patroness: but we must not forget, my children, that Mary had been long before our model. Let us then set ourselves to study the holy examples she has given us; let us try to remember the principal points of her life, and exert ourselves to imitate her virtues: that will be the best way of honouring our mother on the day of her feast. My dear children, according to the belief of the Church, which belief every true servant of Mary considered it an honor to share, even before the Church had proclaimed it an article of faith, the Blessed Virgin was exempted from the stain of original sin. No doubt God could not allow the soul of the chosen creature, who was to become his mother, to be a single instant defiled by sin.

God himself foretold Mary to our first parents, and she was also spoken of long beforehand by a prophet, who foretold that she was chosen to give birth to the Son of God. Mary was born at Nazareth, a small town in Galilee. Ann and Joachim her mother and father, descended from the tribe of Juda, and were of the family of David. Notwithstanding this ancient and royal descent, they were poor, and led a life of retirement. Their virtues, however, became sufficiently known for the Church to place them amongst the saints whose feasts are celebrated every year.

To show their gratitude to God, whose goodness had bestowed on them their only child, Mary's pious parents wished to consecrate her to the Lord, and therefore, at four years old, she was brought to the Temple of Jerusalem, to be there educated with other little girls. Mary, whose judgment was beyond her years, and whose heart was already overflowing with divine love, promised to give herself entirely to God, and vowed to renounce all earthly wealth. One is happy to picture to oneself, this amiable and holy child; either kneeling on the steps of the Temple, praying with angelical fervor, or else showing herself meek, dutiful towards the guardians of her childhood, gentle and kind

to her young companions, and in short, in the purest and holiest childhood that ever existed, giving a most affecting and perfect example of Christian childhood.

Mary remained in the Temple, till she was married to a holy man named Joseph, he as well as she, descended from the royal lineage of David; but he too was poor: he followed the trade of carpenter.

Whilst the Virgin Mary lived in Nazareth with Joseph, God ordered the Archangel Gabriel to announce to her that she would be the mother of the Saviour promised to the world. "Behold the hand-maid of the Lord: be it done unto me according to thy word," said Mary humbly, thinking more of her wish to do the will of God, than of the glory with which she was about to be invested, in becoming the Mother of our Saviour.

My children, according to the Angel's words, and during a journey Joseph and Mary had undertaken, in obedience to the decree of the Roman Emperor, our Lord Jesus Christ was born in the poor stable of Bethlehem.

There began the maternal anguish of the Blessed Virgin. Her divine Son's cradle was a humble crib; his only covering, coarse swaddling clothes. No sooner had Mary's heart rejoiced on seeing the eagerness with which the shepherds and Wise Men came to adore the divine infant, than she is constrained to fly to Egypt, to escape from Herod's fury. In order to obey a law, from which Mary might have considered herself as exempted, she had already been to the Temple to present her son to the Lord, and, like all the poor women in Israel, she had offered up for his ransom, a pair of turtle doves. Then the holy and aged Simeon, taking the Infant Jesus in his arms, prophesied to Mary all she would have one day to suffer through this dear child, and announced to her that her heart would be pierced with sorrow as by a sword. How often, my friends, during the thirty years Jesus lived with his mother, must not that poor mother have been reminded of this prediction of the holy aged man, and have trembled at the thought of its accomplishment.

The time appointed by our Lord for his divine mission draws near, and he leaves Nazareth to begin his holy preaching. The

Gospel says nothing of the Blessed Virgin, except to mention her presence at the marriage feast of Cana, to let us know it was at her entreaty that Jesus performed there his first miracle. If Mary vouchsafe thus to take an interest in the slightest wants of those who surrounded her, it is beyond doubt, my children, that in accompanying our Lord on his journeys, she must have implored him in favor of those with whom she lived, and so must have become to a certain degree their providence. This soothing thought should encourage us always to invoke Mary with entire faith and confidence.

We do not know if the Blessed Virgin was present at all the painful scenes of Jesus Christ's Passion; but we see her on Calvary standing at the foot of the cross. There it is that her heart is torn with grief as by a dagger; there it is, also, that, treasuring up our Saviour's last words at the moment of his death, Mary consents to become our mother. Poor mother, how deeply must she not have loved us, to have forgiven us the death of her well-beloved Son!

My children, Mary lived on for several years; she even reached old age. Shut up in the upper chamber with the Apostles after Our Lord's Ascension, like them she received the Holy Ghost on the day of Pentecost; she witnessed the foundation of the holy Christian Church; and then at last, God put an end to her exile and called her to him: her heart and mind were already in heaven. She died deeply regretted by the Apostles. She left them, to be for ever united with Jesus Christ, whose departure had cost her such bitter tears.

It is the belief of the Church that the Blessed Virgin, immediately after her death entered heaven in body and soul; this firm belief, my children, has given rise to this day's solemnity. The Church, after having during the course of the year celebrated successively all the most important events of the Blessed Virgin's life, her Birth, her Presentation in the Temple, her Purification, her Visitation to St. Elizabeth, her anguish on Calvary, now celebrates her triumph and her glorification. May this feast be precious to you, my friends; above all, may it leave on your minds a good and lasting impression. Honor Mary by fervent

prayers, love her, throw yourself into her maternal arms; confide to her your childhood, your youth, your whole life, confide to her your good resolutions, that they may be strengthened, your evil propensities, that they may be destroyed. Ask her to direct you, to guide you, and to teach you how to imitate her. Remember, dear children, that Mary was the most submissive, the most humble, the most modest of all creatures; that she never glorified herself in any manner and never sought admiration from any one. Prayer, work, silence, and, above all, the love of God, occupied her whole life. What an example for us!

THIRTY-EIGHTH LESSON.

On Envy.

"Neither will I go with consuming envy; for such a man shall not be a partaker of wisdom."—Wisdom vi. 25.

Envy is a feeling of sadness, caused by the advantages or the happiness of our equals. Oh, my children, what a mean fault! how shameful and despicable! Do you not consider it particularly as the sign of a very bad heart? Ought we not naturally to rejoice in the happiness of others? Even that has but little merit in it; a kind heart only is shown by it.

Envy, my children, is also a proof of great vanity. It is the longing after praise, the desire to be admired, which is often the greatest cause of the envy we feel towards others. Did we but envy good qualities and virtues! If that little girl, so jealous of her companion, only wished to be like her in her amiable disposition, in her attention to study, it would be more excusable; and might even end in creating useful emulation. But what the little jealous girl envies are ordinarily frivolous and petty things; a pretty face, even less, a fine dress, a ribbon—and I do not know what else?

Generally speaking, envy has its source in pride, and in its turn leads to very dreadful consequences. Envy makes you egotistical, unjust, often wicked, and always unhappy.

It leads to selfishness, for an envious person wishes to have everything to himself, so as to leave nothing to others. Envy makes us unjust, for we are disposed to judge severely those of whom we are jealous. I greatly fear the little girl of whom we were speaking just now may not do justice to her companion, when this latter does something well. But it is not her fault, my child, if she be better than you, and if her temper be sweeter and more amiable than yours. Such advantages should not excite envy.

Envy may make you quite wicked. When you are vexed that others are happy, you are very near rejoicing at any misfortune that may happen to them. Nothing can be more wicked than that, nothing is more against the Christian charity God orders us to feel for one another, the effect of which is to make us sympathize with the misfortune as well as with the happiness of our brethren.

It is impossible to think without trembling, my children, of the awful crimes which are often the consequences of jealousy. It caused the death of Abel, it was jealousy that led Joseph's brothers to sell him as a slave, and the Pharisees to condemn our Lord. By remembering these terrible examples, you may easily understand, my children, what the Apostle St. Paul said in one of his epistles, "The envious man will not obtain the kingdom of heaven."

Never, then, let this evil passion take root in your heart. If you see it beginning to penetrate there, if you perceive any proofs of it in yourself, hasten to destroy them. Envy would not only make you guilty, but most certainly would also make you miserable. First, you would be unhappy, because you would be displeased with yourself; then, besides, to envy the good things you have not, disgusts you even with those you possess; unhappy also, because no one would share your sorrow. It is so shameful to be jealous, that you would not dare own it to any one; and it is double suffering, my children, not to be able to ask your friends to pity you, or God to console you.

A sort of jealousy, more excusable without doubt than the

first, but the consequences of which unfortunately are no less terrible, is that which is to be met with sometimes between brothers and sisters, in regard to the affection of their parents. This jealously disturbs a whole family: it destroys the bond of union between the children, and saddens the father and mother, who notwithstanding their wish and the care they take, never succeed in dividing all things with such perfect equality, that the jealous child may not suspect some injustice. It often is an over-sensitiveness which makes a child fear he is less beloved in the family. If I knew this poor child, I would call him to me, and I would say to him: "My dear, it is almost sure that the injustice of which you complain exists only in your imagination." The most natural sentiment to all parents, is to love all their children with an equal affection. Parents' tenderness may not always show itself in the same way, and notwithstanding be the same in the depth of their heart; thus, a mother will often give up the greatest part of the day to her eldest son, because it is required on account of the importance of his education: but in the meantime, perhaps she will oftener caress the youngest, because caresses alone are the proper language understood by quite little children, the only way to make them understand their mother's affection.

Now, if there be in a family a weak or invalid child, is it not right that every one should be more engaged with him than with all the others, and that he should become, so to speak, his parents' pet child? His brothers and sisters, far from complaining, ought to take their share of the care bestowed on him. It seems also natural to me, to caress little girls more than little boys: not because boys are less beloved, but girls are weaker, and at an early age you already begin to treat boys as men.

Let us nevertheless, my dear child, suppose that the little difference which grieves you, really exists: is it not your fault? If you are less loved, is it not because you are much less amiable, less prompt to obey your parents, less ready to do everything to please them? In this case, you have really no right to complain, and rather than give way to your grief, you ought to think of correcting yourself. You would then learn very quickly how to regain the affection of your family.

THIRTY-NINTH LESSON.

On Lying.

"Wherefore, putting away lying, speak ye the truth every man with his neighbor."—St. Paul, Ephes. iv. 25.

God hates lying, my children, because it is the work of his enemy the devil, who introduced here below the first act of falsehood, so as to destroy the peace of our first parents. Holy Scripture, for this reason, gives the malignant spirit the name of the father of lies: and God, who particularly loves the virtue which is in opposition to this vice, calls himself the God of truth. Must you hear more to be inspired with the horror of untruth!

Let us then try to understand perfectly in what consists the guilt of falsehood. To lie, is to say voluntarily the contrary of truth; it is to lead one's neighbor into error, and make a wrong use of the gift of speech God has deigned to grant us; speech, in truth, was given to us to express our thoughts, and not, my dear children, to dissemble them.

There exists several kind of lies; each of which, it is true, is not equally blamable, but there is not a single one which is allowed. There is not a lie, let it be as insignificant as possible, which we ought not to reproach ourselves with. Thus many people lie in joking. According to them, it is a kind of amusement, and they excuse themselves of their falsehoods by saying that they are of no importance, and that besides they harm no one. That may be; nevertheless the habit of telling things differently to what they are in reality, is a most reprehensible one; it leads generally to falsehoods of deeper importance.

You begin by relating, with all kinds of embellishments, some insignificant tale; and then, not content with this, at a later period you talk of your neighbor's faults with the same disregard to truth.

Children very easily give way to falsehood, by telling an untruth in order to avoid the discovery of a fault, and to shield themselves from the punishment they have thereby deserved. By so doing they add one sin to another, and become doubly

guilty in the eyes of God and of their parents: if the latter discover the hidden fault, the child who has lied deserves then to be doubly punished, while, on the other hand, the child who has been truthful, will have forced maternal severity to relent. How can it be possible to scold the guilty child when he himself has owned all? Believe me, my dear children, sincerity is preferable to all false excuses; and it is fully as much your interest as your duty to be sincere.

The most hateful of all falsehoods is calumny; that is to say, the false accusation of your neighbor. Such wickedness makes you feel indignant, my children. I cannot, for a single instant, suppose that you would be apt to commit it. No doubt you would blush at the bare idea of calumniating any one from mere wickedness, and with the full intent of injuring him; but if you do not get the better of the reluctancy you feel to own your wrong doings; if you allow yourself a first falsehood to excuse them; perhaps you will be drawn on to calumniate, and end in accusing your brother or a servant of a fault that you have committed yourself. It would already be very wrong to let your parents suspect others, and their suspicions would be unavoidable if by the help of a lie you succeeded in proving that you are not the guilty one.

You can lie in deed, as well as in word, by trying to appear better than you really are. This kind of falsehood, which springs from pride, is called hypocrisy. At church a child's demeanor is most pious. His hands are clasped together, he seems to be most deeply engrossed in prayer; seeing him so, you would say he is a little angel; but he is a hypocrite. He has only the outward appearance of piety, for he is thinking of all sorts of things excepting prayer. That scholar, instead of doing his tasks, is amusing himself, but in order to deceive his teacher, he seems in his presence to study very attentively: this also is an act of hypocrisy.

And now, my children, tell me what you have won by such behavior? compliments, praise? but these compliments, this praise, are not deserved. What pleasure can you derive therefrom? Are they not rather a kind of reproach?

My dear children, do you wish never to be tempted to lie? Never have anything to hide; never do wrong. The Lord's eyes are always upon you; even when no one on this earth sees you, God sees you and judges you; no mortal being can deceive him: of what use would it be to you then to deceive your fellowmen?

Besides, my dear children, sooner or later God allows the truth to be made known, and liars betray themselves. They are then full of confusion, and receive, even in this world, the punishment they deserve. The man who is deceitful and untrue is despised; all his words are distrusted; he is never believed, even when he speaks the truth: no one would consider him as a friend.

FORTIETH LESSON.

On Slander.

"Detract not one another, my brethren."—St. James iv. 11

The Apostle St. James advised the Christians of his time to put a check on their tongues, so as to avoid all sin by word of mouth. I have already tried, my dear children, to inspire you with a great horror of the most dreadful of these sins: falsehood, and calumny; there are many others fully as hateful in the sight of the Lord, which are slander, mocking words, or indiscreet and useless ones.

You know in what slander consists. Is there a single one of us, my children, who has nothing to reproach himself with on this head? Who considers himself as bound to strict secrecy as far as regards the faults of his neighbor? No doubt slander is less odious than calumny; but the evil that results from both is the same. Besides, it cannot be atoned for. When you have had the misfortune to accuse an innocent person, you can do

that person justice by owning you have told a falsehood, by declaring that you have made a mistake, but when the accusations are well founded, atonement is impossible, for the mischief is done.

You cannot as yet understand, my children, what may be the terrible consequences of slander; you do not see any great harm in saying of your companions that they are liars or that they are disobedient. At your age, it is true, slander cannot bear a serious aspect; but let me ask you, my dear friends, would you be pleased if your playfellows, at the risk of having you scolded, were to tell anything you do? Certainly not. Have you then forgotten the precept of Christian charity that tells us: "Do not unto others what you would not that they should do unto you?"

Keep then secret the wrong deeds of your young friends, unless it be necessary to make them known.

If, for instance, a child's disobedience brought him into danger, it would then be your duty to warn his parents. If one of your playfellows were not the good and well-behaved child he was thought to be, when recommended to you as a friend; if he set you bad example and gave you bad advice, you would do well to inform your mother, so that she might take you away from this dangerous company. In these two circumstances, my children, conscience will enable you to discern the motive which obliges you to speak. A good and charitable child will be very unhappy and sad when obliged to accuse a playfellow, while, on the contrary, a child given to slander, feels a sort of wicked pleasure in giving way to this sin.

Slander would not be so common, my children, if we judged others less hastily and with more indulgence. You very easily suppose that this little girl has such and such a fault: are you quite sure of this? Often you only repeat the slanderings of others, you condemn on mere suspicion: when about to bring an accusation against any one, the first thing to be done, is to make sure there is no liklihood of a mistake.

And even when you have every certainty, my children, when you no longer entertain any doubt as to the guilt of your friends,

is there then no way to excuse them, or at least do you not need to pity them? Perhaps these poor children were badly taught? Perhaps no one thought of reprimanding or correcting them? Besides, they were born perhaps with less inclinations towards good than you; this is not their fault, and imperfect as they still are, who knows, if they have not already quite corrected themselves, if they have not made more efforts to master their temper than you, who accuse them, have made to master yours? Reflect on yourselves, my children, and the remembrance of your own faults will make you more indulgent for those of your neighbors.

I also advise you, not to allow yourself to give way to a certain love of fun, by which you turn everybody into ridicule, and mischievously pick out all that may be laughed at in others. Such a character generally makes itself hateful; it bespeaks a frivolous mind, and what is worse still, an unkind heart. And in reality, what do you see to laugh at, particularly at your age? A strange face, a language to which you are not accustomed, and must I add, very often, alas! some sad infirmity, which is the cause of great distress to the unfortunate being thus afflicted, and which, however, is but ridiculous in your eyes! I know your intention is not a bad one, you only want to joke and to laugh: but think how a joke may wound and hurt; think how wicked it would be to laugh at what causes grief to another.

A few moments' reflection, a certain reserve, the habit of silence, of that silence which becomes the young so well, would keep you from many faults. It is generally your wish to talk at random, without any reasonable motive and for the mere sake of talking, that turns you into slanderers and backbiters, makes you indiscreet, guilty before God, troublesome and harassing to those who are with you. Holy Scripture teaches us that the multitude of words is not without sin, for it is difficult to speak much without offending God or our neighbor; that is why, very likely, we are one day to account for our useless words. Be careful then to avoid them, and pray God, my children, that he may help you never to make either a foolish or a wicked use of the gifts you have received from his bounty.

FORTY-FIRST LESSON.

On Curiosity.

"In unnecessary matters be not over curious."—Ecclus. iii. 24.

Curiosity is the desire to know, to learn what you do not know; it is a most happy disposition, and quite praiseworthy when it leads to the knowledge of useful things, so as to adorn one's memory with interesting facts. Such curiosity, my children, can never be too much encouraged. It gives ardor to study; and assists us in overcoming courageously the difficulties thereof: it would be quite advantageous, particularly to you, who have so much to learn, and who often find study so tedious. There is, I know, a degree of curiosity perfectly natural at your age, but unfortunately it is not the one we are speaking of just now. The latter is a curiosity that can bring forth no good, because it is indiscreet and frivolous, because it leads you to disobey your parents, and can become harmful.

What I call frivolous curiosity is a longing to know things which have no interest either for others or for yourselves. All this insignificant news, that frivolity, those nothings, that you have so anxiously desired to know, have not made the slightest impression on you; you forget them directly after, and you have derived from them no other pleasure than the satisfying your curiosity for a second. This vain and frivolous disposition has the great disadvantage of accustoming your mind to a levity which will, at some later period, prevent your being interested in what is truly useful.

Curiosity often involves still greater inconvenience, both to yourselves and to your neighbor. Nearly always the curious child fails to be discreet; he wants to know the secrets of others, and really that is hardly less blamable than to reveal them. He becomes unbearable to all by his continual and repeated questions; he wants to be informed of your actions, of the most insignificant words, even of your intentions: it seems that you ought to give him an account of everything. If grown people speak

in a whisper, the child, who seems busy at play, has listened to all, has heard all. If he is ordered out of the room, so that his elders may be able to speak more freely, led on by curiosity, he will remain near the door. If by chance a letter, or some written papers, are left on the table, the curious child hastens to catch hold of them to read them. Really I blush for the poor child, who, mastered by his bad inclinations, does not himself blush while committing such a shameful action. I told you, my dear children, that curiosity often leads to disobedience, and in this case it may become fatal. Children have been known to have poisoned themselves, and to have died after most cruel sufferings, from having tasted the contents of a phial, though it had been most carefully put aside. Other unfortunate children have killed themselves with fire-arms, which they had had the curiosity to handle, though they had been most strictly forbidden to do so.

I must not allow you to remain ignorant of the sad influence such a fault may exercise over the mind and heart. A child asks his mother a question, which she does not think fit to answer: he will repeat the same question to every one, until at last he meets with a person weak enough to consent to satisfy his indiscreet curiosity. This person, probably less able than his mother to answer the child in a true and proper manner, will give him incomplete explanations, from which the child will gather false or bad notions, which if without great importance as to the present, will not fail most surely to involve serious consequences in the future. The same may be said of those books you are forbidden to read, and which, when alone, you have perhaps been tempted to open. This would be a still more blamable disobedience, of which the effects are none the less to be feared.

To lessen your inclination to curiosity, I should like to try, my children, to preserve you from an error unfortunately too common at your age: you believe that the things it is thought not worth while to tell you, are more curious than others; and you suppose that the books you are forbidden to read are more interesting than all the others; on the contrary, it is to be pre-

sumed that you would not understand them, and that they can neither amuse nor instruct you.

I want to remind you here of some words of the holy book I so love to quote. One day, it was the eve of his death, our Lord, instructing his Apostles, spoke to them in this way: "I have still many things to tell you; but you could not bear them now." Is it not the same with you, my children? you are too young to know all, and not learned enough to understand everything. Wait: there are different degrees of knowledge as well as different pleasures for each age. Quite sufficient of what is beautiful, agreeable, and interesting is within your reach, and you need not envy your elders. It is for grown-up people to envy the blissful ignorance of your years of childhood, they who by sad experience know how many painful things are learnt as life advances!

FORTY-SECOND LESSON.

On Greediness.

"Sober drinking is health to soul and body."—Ecclus. xxxi. 37.

At your age, my dear children, you are so generally inclined to greediness, that you know but too well in what this sin consists; and I should have nothing to say on the subject, did I not consider it necessary to your welfare to have some short conversation with you about it. To be greedy is to drink or to eat unreasonably, excessively and eagerly. This bad propensity may lead to most fatal consequences; those who give way to it, are generally speaking in bad health; they often make themselves very ill, and while we are already to pity from the depths of our heart, those children who are suffering from illness or an accident sent by God himself, we feel it impossible to pity them who

suffer through their own fault. Animals who are not as we, endowed with reason and soul, give us, over and over again, good lessons on sobriety, and we should do well to follow their example. Greediness carried on to excess may lead to intemperance, a most vulgar and degrading vice, which deprives man of his reason, makes him a despicable object in the sight of his fellow-men, and lowers him beneath the beast: it is sufficient to be well brought up, to be preserved from such a shameful inclination.

But, my children, there is another kind of greediness, which is more usual among children than the first, and which, though it is more excusable, nevertheless is not without inconvenience. You have already guessed that I mean to speak of daintiness: that is to say, a liking for only certain choice morsels, and eating of them immoderately. No doubt there is no harm in preferring certain dishes to others, nor are we forbidden to derive pleasure from eating a thing that pleases our taste; nor are we commanded to eat what we really dislike; but God demands from us great sobriety, that is to say, we ought to be moderate at our meals, and take nourishment rather to strengthen ourselves than to satisfy our taste, and, to say the least, we ought never to injure our health by any excess.

If, from your childhood, you accustom yourselves to sobriety, at a later period, you will experience less difficulty in fulfilling those precepts of the holy Church, which at certain times of the year deprive us of some kinds of food to help us to atone for our sins.

Before bringing this chapter to a close, let me ask you, my dear children, to reflect with me on the following facts: there are in this world numbers of children, who, their lot being much less fortunate than yours, are in continual want of the daily necessaries of life; these poor little creatures, who have not even bread in abundance, would feast upon what you cast away from your meals as unworthy of your fastidious taste, and what you call a bad dinner would be a banquet for them. Think sometimes of this, my children, and for the future you will not be so difficult to please.

FORTY-THIRD LESSON.

On Anger.

"Be not quickly angry, for anger resteth in the bosom of a fool."—Ecclus. vii. 10.

Of all the evil propensities to which we are unfortunately subject, my dear children, none appears so early in life as the one on which I am going to speak to-day. Sometimes even infants are already a prey to anger; they show it by their screams and impatient gestures, and this passion is excited in them, as well as in grown people, by contradiction. Those little beings, whose intellect is as yet so slightly developed, who are quite devoid of reason, and who cannot speak to ask for what they wish, have no other means of making themselves understood than by weeping; and if their tears are not heeded, it is natural enough that they should become impatient and cross. But we, who have our judgment and the knowledge of God's law to guide us, how can we let ourselves be mastered by anger? How is it possible that the slightest obstacle which prevents us from doing what we like, or enjoying some pleasure, often disturbs us to such a degree that we talk and act as if we were quite insane.

And so saying, my children, I am not in the least guilty of exaggeration. A person in a violent passion is like one out of his mind, his features are distorted and his whole body quivers. This person is unconscious of all that is going on: such a state is real madness. What blasphemies against God! what injurious words against our neighbor! How many wicked deeds, how many odious crimes, does not this fatal passion produce every day.

Well, my dear children, do you fully understand the necessity of correcting in your early childhood any inclination you may have to anger? Later, this would become very difficult to you, every effort would be so painful. When we are very young, we are as yet masters of our evil inclinations; but if once we let

them be rooted in our hearts, they will soon master us. Fight then courageously against them; master the slightest feeling of impatience as soon as you begin to experience it. Do not say, as too often happens to persons subject to anger: "I cannot help myself: it is in me." It would seem really, that when once we have given such an excuse, you are no longer obliged to correct yourself. You cannot help knowing, my dear friends, that such a pretence is a very vain one; we all might, in fact, have recourse to it as an excuse for our faults; and, on the contrary, it is precisely because we know our wicked propensities that we ought to act against them. Thus it was that St. Francis of Sales, naturally inclined to anger, became nevertheless the meekest of men, because he never ceased battling against his hasty temper.

You will no doubt ask me what are the best means to be employed to overcome all inclinations to anger. My children, the first of all is prayer. Let us never forget that without prayer we can do nothing: we must then ask our Lord Jesus Christ, who set us an example of such sincere meekness, for the grace to be able to master all hastiness which he reproves. Let us also be silent and reflect. When you feel inclined to be angry, nothing is better than silence, otherwise you are likely to say what you would deeply regret afterwards; for instance, you might give your parents a rude answer, and when your anger is past, how sorry you would be for having committed such a fault!

Lastly, my children by reflecting seriously on our bad propensities we are also in a sure way to correct them. Tell me, what are the ordinary motives of your bad temper, of your impatience? . . . . Mere contradictions? . . but a little reflection will teach you submission: remarks, reproofs? but if you reflect once more, you will easily perceive that these reproofs are for your good, and that you are wrong not to accept them mildly, and even gratefully.

My children, the virtue of meekness is one of the virtues that are most agreeable to God: it is particularly suitable to childhood, and is in fact one of its greatest charms. Meekness is a

virtue which even here below brings with it its own reward, it makes you beloved; those who are meek meet with good will on all sides, and our Lord said: "Blessed are the meek, for they shall possess the land!"

FORTY-FOURTH LESSON.

On Laziness

"Go to the ant, O sluggard, and consider her ways, and learn wisdom."—Prov. vi. 6.

Laziness is an habitual neglect of and a voluntary distaste of our duty.

It is easy to understand, my children, that habitual neglect is far different from mere forgetfulness: you may sometimes fail in fulfilling some of your duties, without being therefore guilty of laziness. The distaste for doing your duty on account of the inconvenience it may cause you, or the difficulty you feel in accomplishing it, if it be involuntary, and if besides you try to overcome it, is not laziness either. But duties neglected out of a kind of languidness and indolence—not performed, because you do not wish to take the least trouble to bear the slightest annoyance—that is being truly lazy, and deserving the reproach of holy Scripture, so shameful to rational beings: *Go to the ant, O sluggard, and consider her ways, and learn wisdom.*

Laziness is also the source of numberless faults: it produces idleness, and we see also in Scripture, that idleness is the mother of every vice.

Laziness also involves loss of time, which is not the same thing as idleness. To lose time is not to remain unemployed: it is not to make a good use of time, by not employing it usefully and according to the will of God. My children, at your age, you do not appreciate the value of time, life seems so long! its end seems as yet so far off! you think that you will never reach it, and you are full of confidence in the future to make up for all loss of time. And yet, alas! who can rely on the future?

It belongs to no one, and the present moment is the only one we can dispose of. Learn then now to make good use of it, my children, and be fully persuaded that you will but reap in your after years what you have sown in your childhood.

One of the worst consequences of laziness is lukewarmness. Lukewarmness is a kind of carelessness in the service of God, and in the work of salvation. You pray, but without satisfaction, without fervor; you go to mass, but without devotion. My children, would it be worthy of God to accept such homage? Lukewarmness is not less to be feared in the accomplishment of our other duties. Thus, if you only abstain from what is strictly forbidden, without being desirous of doing good in the practice of good works what do you become? Nought but useless servants, like unto those trees, which our Lord condemned to be burnt, because they bore no good fruit.

My children, you must strive against all inclination to laziness, by showing yourselves very active in your love of occupation and zeal for study. Daily study and regular lessons are particularly opposed to your laziness. Nevertheless the course of your education is begun; and you must go through it to the end, whether you like it or not: why then do you not enter on your studies with that ardor which would make them both interesting and pleasing? Why always think that it is tedious to learn, and never that it may be agreeable to know? Would it please you, some years later, to be noticed for your ignorance? No, no doubt. Well, laziness may have a still sadder result: it may deprive you of the means of being useful to others.

Besides, my dear children, work is a duty, a duty imposed on mankind. God said to us all, as to our first parent: "*In the sweat of thy brow shalt thou eat thy bread.*" It is true, we are not all obliged to labor with our hands, or to till the earth: owing to a sad necessity which kind hearts lament, though ordained by God himself, there are here below rich and poor; some have plenty of everything and without difficulty, whilst others suffer numberless privations, and can earn the bare necessaries of life only by dint of hard work; but be not mistaken, my children: even those who have been endowed with

wealth, are none the less obliged to fulfil their task, and obey this law of labor. Look around you. you will see that amongst rational people and those who understand their duty, not a single person but is busy at some work or other, and whose time is usefully employed.

Do you wish then, my children, to be the only ones who do nothing? You who see every one at work, you for whom so many work, will you be always murmuring on account of the ordinary duties imposed upon you? Ah! by so doing you would be guilty of such ingratitude towards Almighty God, who has preferred you before so many others, by allowing you to be born in such a fortunate station of life! You have perhaps never thought of this! perhaps you have never reflected on the hard lot of some children of your age? Well, to cure you of your laziness, I must here say a few words about the labor of the children of the poor, even if by so doing I sadden your young hearts.

The children of the poor, who are most to be pitied, are certainly not those who live in the country; though you may have often met some of them, who starting before daybreak, through snow and bleak winds, bring back to their homes, loads of dry wood, too heavy for their young shoulders. That is one of their winter occupations. In summer, during harvest time, these unfortunate children spend their whole day, bowed to the ground, and scorched by the blazing sun, to glean a few ears of corn. Thus at an early age do they begin a life of labor and fatigue.

And these poor little sweeps, who have come on foot from the country to our cities, in the hope of earning their living, and whom you hear early on winter mornings offering their services in the streets, do you know, my children, why as you cross the road, which they have just swept clean for you, they hold out their blackened hand, saying in a doleful voice: "Please remember the sweeper?"—It is because they generally belong to hard and tyrannical masters, who oblige them to bring home daily a certain sum, and who if they fail in so doing, beat and ill-treat them, besides depriving them very often of their scanty evening meal.

These children are, no doubt, most unhappy; however, there are others still more so. In woollen, cotton, and silk manufactories, in damp unhealthy workshops, hundreds of young people are crowded together and confined during ten or twelve hours of continual and monotonous labor. Constantly employed at the same work, they become, as we may say, part of the machines near which they toil: their intellect remains stagnant, their health is weakened; and their heart is often corrupted by the influence of bad example. Many of these poor little ones, separated from their parents, do not know the sweetness of family ties. No one is there to look after them and care for them; no one loves them. After their day's work, they never meet with a kind word at night, or a caress. Very scanty fare, a little straw to sleep upon: that is what awaits them. The morrow brings back the same wearing task, the same tedious day's work, and so they go on, day after day: such is their life!

And you, my dear children, you are taught music, drawing, history. These attractive studies can already be of deep interest to you, and at a later period, they will become the source of real enjoyment. These lessons are given you either by a kind, gentle, and patient mother, or by indulgent and polite governesses or tutors. The hours of study are regulated according to your strength: and made easy to you by the best methods; during these hours the diversity of your studies makes them more agreeable to you; they are intermingled with intervals of rest and playtime. Every one of your efforts receives an encouragement, the slightest progress is rewarded, and yet you are lazy! and you dare complain! never do so any more. The remembrance of those unhappy little beings condemned to lead such a hard life, will henceforth be ever present to your mind, and will make you ashamed of your indolence; you will also think of that divine infant Jesus, who though he was God, willingly devoted nearly his whole life to helping St. Joseph in his humble trade. Such an example will leave no excuse for your sloth.

Then, if you happen to meet one of those children, who with

such great hardship earns his daily bread, if you pity his misery as you ought, at least you will not have to blush on your own account. You will be able to say to yourselves: "I also work, if not like you, poor little fellow, at least as much as my parents wish, as much as God requires of me."

FORTY-FIFTH LESSON.

On Patience and Courage.

"In your patience you shall possess your souls."—St. Luke xxi. 19.

Is there any one amongst you, my children, whose heart is not touched by the account of some fine action, of some act of generosity or courage? Is there a single one who can help being struck with admiration at the heroic constancy of the martyrs; the warlike valor of heroes? Most assuredly, it is natural that these grand recollections should produce a vivid impression on children, whose education has been cared for, and should inspire them with the wish one day to imitate such noble examples. But it is a great mistake to think that courage is only useful during war, or in very great perils. You must show courage even in the most ordinary and habitual circumstances of life. Courage, my dear children, is not only self-reliance, valor, audacity: it is also resignation and meekness under disappointments and sufferings; it is the effort made over self to accomplish a duty. These different kinds of courage are necessary to every one, and at every age. Even children often find opportunities of exercising them. Let us try to convince you of this by familiar examples chosen from your own experience.

You are expecting a day's treat. The time comes; some unexpected circumstance overthrows all your plans: the weather is bad; your friends could not come. It is hard, I know, to give up a long-expected pleasure; but after all, it is no one's fault,

and it cannot be helped. Is it then courageous, is it even right, to be in despair about a slight disappointment, as if it were a real misfortune, to be all day long in a bad temper and cross—to make others suffer for a disappointment they have had nothing to do with? To be courageous in this case, my children, would be to accept cheerfully the state of things, and to say: "Well, another time we shall be more fortunate!" the true Christian child would even say: "My God, I have sometimes offended thee during my recreations: is it for this reason thou spoilest my amusement to-day? May thy holy will be done!"

The sufferings to which we are exposed, my children, give us other opportunities of exercising our patience. Good or bad health comes equally from God: we must take advantage of each, to work out our salvation, and further the designs of Providence.

The first thing to be done in sickness, is to submit to the holy and ever adorable will of God; to accept with calmness and resignation, from the hand of God, the sufferings he sends you. You will not dare complain too much of your state, my dear children, if you reflect on the tortures our Lord endured for our sake. The tranquillity arising from these pious thoughts will alleviate your sufferings, whilst, on the contrary, agitation, or impatience, would undoubtedly increase them, and would thus render your case more difficult to cure.

A second duty of invalids, is not to refuse what the doctors prescribe, and to submit to the precautions they recommend. Though this may be ever so disagreeable, it is still more painful to suffer. And besides, if this reason be not sufficient for you, dear children, try to submit for your parents' sake, for your parents who are so grieved to see you ill, and who can only be rewarded for their tender care by your return to health. My children, do not, as some children too often do, let the period of your convalescence be a time entirely given up to caprice and idleness. If it be impossible to resume your studies, at least try to busy your mind with salutary reflections. How many poor children, for instance, have not, like you when they are ill, kind parents and affectionate friends to take care of them, talented

medical men to prescribe for them, a warm bed to lie down in, and many means of amusement.

If you had never been ill yourselves, perhaps you would never have pitied those that are ailing. Perhaps also you never would have known, as now, how dear you are to your family.

These are really the good effects of sufferings endured with courage.

You see, my children, we are in constant need of this virtue Be careful to acquire it; try every day to exercise it on yourselves.

Your defects or sinful inclinations are the enemies you must fight: be full of zeal to conquer them. Instead of that praiseworthy ardor, which is but too often wanting, alas! try to show at least that good will which is a kind of courage; this virtue, will neither be seen or admired by others, but God, who leaves no effort unrewarded, will know how to reward you.

FORTY-SIXTH LESSON.

On The Catholic Church.

"He that heareth you, heareth me."—St. Luke x. 16.

When the Church is spoken of, my children, it is not always the house of the Lord that is alluded to, it is not always the holy temple in which you offer up your prayers to God that is spoken of. The word *Church* signifies a coming together. This name is given to the *assembly* of the faithful, and is also used to indicate the authority of the ecclesiastical superiors. When, for instance, is said the will of the Church, the commandments of the Church, that means the laws established by the pastors to govern the faithful.

The Church, as the catechism teaches, is then the society of the faithful, who under the guidance of the legitimate pastors, form but one body, of which Jesus Christ is the head. I am about to try to make you fully understand this explanation.

First of all, the *Faithful* are those who are baptized and who believe in Jesus Christ. The assembly of the faithful forms a holy society. Though unknown to each other, though not even living in the same country, they are united like the members of the same family. They all receive the same instruction, the same sacrament; they all offer up the same prayers, love the same God, hope to receive from him the same happiness. To appreciate this perfect union between the faithful, it is said, my children, that they form a single body.

The faithful are directed by chiefs called *Pastors*, because they lead God's flock. The Pope or Sovereign Pontiff is the head pastor of the Church. He is the successor of Saint Peter. He is the prince chief, not only of the faithful, but even of all the other Pastors. In everything that concerns religion we owe him our full obedience. Under him come the Archbishops and Bishops, then the simple Priests, whose charge consists in helping the prelates in their holy ministry.

All these pastors are called *legitimate*, because they are established by God himself, and chosen with the help of the Holy Ghost.

Jesus Christ, my children, is the supreme Head of the Church. He governs it from his exalted station in heaven, and though he be invisible, we cannot doubt his divine guidance. It is by God's power alone, in fact, that twelve poor ignorant fishermen were enabled to lay the foundations of the Church. It is merely by God's grace, that the Church has been preserved, notwithstanding the numberless obstacles and persecutions of her enemies; and it is because the Church is still inspired by the spirit of God that she always teaches the truth to the faithful. It is a great misfortune, my children, that every man is not a Christian, and that all Christians are not children of the Church. There are still countries where God is unknown: there are idolatrous nations. There are also people who adore God, but who refuse to believe that his divine Son has already come on earth: these are the Jews and the Mahomedans. There are also men who have cast from their creed some of the truths taught by the Church, and who no longer submit to her authority: such are

the heretics and schismatics, generally known by the name of Protestants. These different societies all believe they teach the truth and call themselves the true Church: they are all wrong, my children. Our Church only is Jesus Christ's and that is the Catholic, Apostolical, and Roman Church.

It is called *catholic* (this word means universal) because it will last until the end of all time, and that it is the Church which has spread itself the most over the universe; *apostolical*, because its precepts come from the apostles, and that its ministers are their successors; *Roman*, because the Pope, head of the Church, resides at Rome.

My dear friends, the Church can never make a mistake in what she teaches us. The promise of Jesus Christ himself makes us rest assured of this. Our Lord orders us to submit to the Church as to himself: "He that heareth you heareth me, and he that despiseth you despiseth me," said our Lord to the Apostles. Thus the Commandments of the Church, my children, are no less binding to you than those of God. Nevertheless, on account of your age, you are to be dispensed from many of them, but you must scrupulously and punctually fulfil the others, and be ready, when the time comes, to keep every one of them faithfully. This faithfulness is not only a strict duty, but it also gives us the means of showing our gratitude towards God, for having granted us the grace of being born in the true Church.

My children, no happiness can be greater than this, and we cannot thank God too often for it. But we must remember to benefit by this grace, so as to work out our salvation; otherwise the Lord would have right to judge us more severely than the others.

You must not forget either, my dear children, that to be a Catholic is a blessing, and not a merit; we have neither the right to glorify ourselves on being a member of the true Church, or that of despising others who do not belong to it. You must pity those who err, and pray God to bring them back to the right road, the only one that leads to heaven. If you should happen to be brought up with children of a different creed, take care, my children, not to tease them about their belief. But be mind-

ful to set them a good example; show them that a Catholic child is the meekest, the best, the most amiable of children; thus you will make them love your holy religion.

FORTY-SEVENTH LESSON.

Feast of All Saints.

"For we are the children of saints."—TOBIAS viii. 5.

The very name of this feast, my dear children, teaches you what it is, and for whom it was instituted. It is the feast of all the saints, which means the feast of those whose virtues have been crowned by the bliss of heaven. These happy beings who enjoy eternal peace, are our brothers still; like us in life, they were children of the Church, and the bond that existed between them and us has not been severed by death. That is why the Church has placed each day of the year under the special protection of a saint. That is why also she gives each new-born child, one of heaven's elect as a protector and a model; but being unacquainted either with the name or history of numbers of saints of every age and nation, the Church unites all her children in her memory, and honors them all in one solemn feast. Her purpose then, on this day, is to honor the saints by her homage and her praise, and in order that this feast may make an impression on us, she encourages us to follow the examples of the saints, by the prospect of that eternal bliss, which is their reward, and at the same time she prays to them to protect us before God.

So you see that the Church congratulates the saints on the glory and happiness which is their lot, she manifests her joy at their having gloriously ended all their trials, and at their having triumphed in all their struggles, for you must know, my children, that the saints have not won heaven without effort and labor. Some, for God's holy name, have suffered death like the martyrs, in the most horrible tortures; others, like the apos-

tles, have spent their whole lives in arduous tasks, undertaking long and dangerous journeys, to preach the Gospel to idolatrous nations; numbers of pious hermits have given to the poor all they possessed, accepting poverty themselves, to be like Jesus Christ. Last of all, good Sisters of Charity have devoted all their time to the care of the sick, to the education of poor children, and even those amongst the elect, who have not practised virtue quite so perfectly, or at least not so conspicuously, have yet become saints by merely fulfilling their everyday duties faithfully; for even that requires great attention and courage. The saints have overcome the evil spirit. God rewards them: this is why we honor them on this day. Alas! my children, our lives have a very faint resemblance to the lives of the saints who have left us such precious examples! We are not all, it is true, called upon to become monks, priests, hermits, or martyrs; but saints have been met with in all stations of life in which any one of us may be placed. There have been saints of every age, and you also, my dear children, can find examples amongst the elect.

Many saints in heaven were children like you, having no other duties to perform but such as yours only they performed them better. They did not accomplish great actions in the sight of men, but they loved God fervently, and were dutiful towards their parents. Most certainly they had faults to correct, bad inclinations to battle against; but their good will, sustained by our Lord's help, enabled them to obtain the victory. What they were able to do, my dear children, can you not do likewise?

For this purpose pray to the saints to-day for the courage of which you stand in need. They have not really the power to grant us grace, but they can ask it for us and with us; and you can neither doubt the interest they take in our sanctification, nor their power before God, whose friends they are.

The next life, and not this, is the life of rest; while we are here, we must both fight and conquer, if we would be crowned hereafter. Let us then take courage; let us, like the saints persevere, and fight manfully; and let us persevere in this warfare to the end of our lives, and obtain the eternal reward promised to the virtuous.

FORTY-EIGHTH LESSON.

All Souls.

"It is therefore a holy and wholesome thought to pray for the dead."—MACCH. xii. 44.

To be saved, my dear children, to partake of the eternal happiness of those saints of whom we were speaking yesterday, we must either have preserved perfect innocence, or else have regained it, for nothing impure saith the Lord, can enter the kingdom of heaven. God in his mercy forgives us the sins of which we sincerely repent and confess, but he does not exempt us from atoning for them, and only remits part of the expiation they deserve. It remains then for us to do penance, and if we have not had the courage to do it in this world, we shall undergo it in the next, by the torments of purgatory. Purgatory, my children, is a place of suffering, where God sends those poor souls who have not deserved hell, but who are not pure enough to enter heaven. There, in great suffering, they do the penance they ought to have done on earth; the latter would have been less painful, and not so long. Then it is they regret the lost time, and that want of energy which prevented their following the dictates of religion during their lifetime.

God leaves souls in purgatory, for a longer or shorter period of time, according to the number of sins they have to atone for; but the Church teaches us that we can shorten the sufferings of these souls, by praying for them, and particularly by offering to God in their behalf the holy sacrifice of the Mass. Not only does the Church pray at the end of all her services for those who are no more, but she also consecrates to their memory one whole day every year; this day is the one following the feast of All Saints, to remind us that we, the Christians on earth, who ask for the protection of the Christians in heaven, must not forget those who are in purgatory, because, as we are all children of the same family, we must mutually help one another.

My children, this day is a sad one: it reminds us of the rela-

tions and friends we have lost, whom we so dearly loved, and whom we shall so long remain without seeing—to-day we weep over the graves of those well beloved dead, and beg their forgiveness of God, if unfortunately they be still far from him. And you, my dear children, who in a great measure at least, do not as yet know this cruel grief, the loss of loved ones, pray for the relations and friends of others, for those whom your mother regrets, and in general for all the dead. It is a duty of charity, and the poor souls whose sufferings you have contributed to shorten, when once in heaven, remembering your piety, will intercede for you in return.

If this instruction were read over, by any bereaved orphans, they would feel that gratitude obliges them to pray to God for the parents they have lost; and this duty will seem to them to be most easy to fulfill. Think indeed what a consolation it is for those poor children, to be able to hope that those to whom they owe their life, and whose tenderness had lavished such care and so much love on their early years, will be indebted to their fervent prayers for eternal happiness!

After having fulfilled your duties towards the dead, my children, seek out for yourselves some useful lesson in the thought of purgatory. First of all, bear well in mind how deeply God abhors sin, since he obliges us to atone for all evil doing, so as to blot out the smallest marks of sin, and may this thought induce you to commit it less easily. Then after this, finally resolve to do penance for your sins during this life, so that God may look upon you, as worthy of heaven after death.

FORTY-NINTH LESSON.

Devotion to the Blessed Virgin.

"Behold thy mother."—ST. JOHN xix. 27.

Most holy Virgin Mary, I am now about to speak to my children of thy glory and of thy love, about to teach them to cherish

thee, to pray to thee. Thou knowest that the dearest wish of my heart would be to instil into their young minds that strong and tender devotion towards thee, which here below is both our safeguard and our support. But to ensure success, O Mary, I require the help of thy mighty protection, and I implore it to-day. Vouchsafe to bless this instruction, so that it may have the power to persuade and to save; vouchsafe also to bless these dear children, who will soon, I hope, love thee with the same veneration they bear their mother; grant that under thy protection they may grow in goodness and in innocence, by the side of the infant Jesus.

The whole of our devotion towards the Blessed Virgin may be wound up, in the two names so often given her by the Church: "*Mary mother of God;* Mary *our Mother.*" We must therefore honor Mary as the mother of God and implore her power; we should love Mary as a tender mother, and confide in her goodness.

What grandeur is to be compared to that of being the Mother of God, my children? Have you ever thought of this? Will you ever be able to realize it thoroughly? The Blessed Virgin gave birth to God made man to save us. She nursed and carried in her arms the Holy One who created the world; and the God whom all obey in heaven and on earth was obedient to her. If we show great honor to princes, and to all those who rank high in the world, how much more respect, praise and honor, ought we not to show Mary, who is so far above all other creatures in her glory, to Mary the Queen of the Angels, seated in heaven beside the throne of God.

After glorifying the Blessed Virgin as the mother of God, let us, my children, have recourse to her divine protection; let us implore her power. Jesus was, on earth, the model of a good son; his first miracle was done at his mother's desire. It is for our good, that Jesus wishes his mother to be in heaven the instrument of his favors. He wishes her always to plead for us, without fear of being refused: and so, my children, see the confidence of all Christians in the power of the Blessed Virgin.

When the earth is drenched by too much rain, or dried up by

the heat, so that the farmer is afraid of having a bad harvest; when a destroying plague rages over a whole city: every one calls aloud to Mary, her banner is raised up, and long processions follow it everywhere, while crowds surround her altars. Fervent prayers are addressed to Mary; to Mary, called by the Church at all times *Help of Christians.*

When a family is in grief and full of anxiety at seeing one of its members dangerously ill, to whom are prayers addressed, to obtain the loved one's return to health? To Mary, *Health of the sick.*

When any unhappy creature feels ready to sink under the weight of some deep sorrow, to whom does he open his bruised heart? To Mary, *Comforter of the afflicted.*

And last of all, the culprit who weeps over his fault, and who still fears God's justice, to whom can he turn for comfort? To Mary, *Refuge of sinners.*

Yes, my children, in all his wants, his troubles, his ailings, and, alas! in his shortcomings, at each instant of his life, and in the hour of death, the Christian turns to Mary. Her name alone comforts him, and gives him confidence: he loves to pronounce it. Can this surprise us? No my children, not in the least; Mary is all powerful, for she is the mother of God; she is also full of goodness, for she is our mother. What mother shows more tenderness to her children? Never is she implored in vain; never does she turn a deaf ear to our prayers. Thus it is that the faithful are eager to show their gratitude, by creating everywhere magnificent monuments to glorify her. In Catholic countries, there is not a village without a chapel, an altar, or some simple image consecrated to Mary; not a single place where she is not venerated under the names of *Our Lady of Good Hope, Our Lady of Deliverance, Our Lady of Consolation, of Miracles, of Piety.*

There are chapels where, at stated times every year, thousands of the faithful come on pilgrimages, from afar and on foot. My children, let us follow them. How happy are these good pilgrims when at the end of their long journey, they perceive in the midst of the trees the roof of the humble chapel in which they

hope to obtain a long-wished-for grace! They enter it singing the praise of the Mother of God, and kneel in crowds on the stone pavement.

The faithful who have visited this chapel before them, have left affecting testimonies of their gratitude to Mary for the favors obtained through her prayers.

Numbers of pictures, inscriptions, votive offerings, cover the walls and the pillars. The statue of the blessed Virgin, placed above the altar, is covered with splendid garments, and on the neck of the infant Jesus, who is in her arms, hangs the modest silver cross, sole ornament of the poor fisherman's wife. Sailors saved from a dreadful shipwreck, offer Mary a little boat in carved wood. A poor young cripple, led formerly by his parents has in this holy place regained strength and health; in remembrance of his miraculous cure, he hangs up near Mary's altar his now useless crutches. The recollection of this miracle, the sight of these poor offerings, help to increase still more the fervor and confidence of the pilgrims.

At present, my dear children, you have neither a pilgrimage to make or a miracle to ask for; but you are in need of many graces, more precious still than those who have but health in view.

Unfortunately, you are still mastered by many faults which prevent your becoming the pious and dutiful child God wishes you to be. To be able to cure yourselves of them you must implore the Blessed Virgin. Pray to her unceasingly, address yourselves to her lovingly, with entire and filial confidence. You are, her children, both by the will of God, and by the wish of your own mother. At your birth, her piety consecrated you to the Blessed Virgin, and called down on your head her divine blessings. Poor mother! she was fully aware that her most devoted care, even the sacrifice of her life, could not preserve you from all danger, obtain for you every grace; that is why, from your earliest years, she wished to place you under the protection of Mary, the most powerful and best of mothers.

We cannot honor the Blessed Virgin better, my dear children, than by trying to reproduce in our conduct the virtues of which

she has left us so many examples, for she prefers our sanctification to our homage. However, it is our duty to glorify Mary by the prayers the Church addresses to her, and by the holy practices established in her honor. Not being able to explain them all here, I shall merely speak of two of them: the *Angelical salutation*, and the holy *Rosary*.

The *Angelical salutation* is a part of our daily prayers. The Church places it in the lips of her children directly after the *Lord's prayer*, no doubt to show how dear it is to her. This prayer is called the *Angelical salutation* or *Hail Mary*, because it begins by the words the angel Gabriel addressed to the Blessed Virgin when announcing to her that she was to become the mother of God. We repeat the Angel's words, because we know of none more glorious for our mother. We hail from the depths of our heart this Virgin full of grace, so beloved by the Lord, mother of the divine Infant who came to save us; and then remembering our pressing need of her support, we add with the Church: Holy Mary, mother of God, be also our mother, pray for us, for us poor sinners, now that thy protection is so necessary to us, and also in the hour of our death; that we may be united to thee in heaven.

Amidst the practices of devotion towards the Blessed Virgin, one of those, which are the most generally adopted among Christians, is the *Rosary*, of which the *Beads* are an abridgment. This devotion is a very ancient one, my children; it was inspired to St. Dominic by God himself, in the beginning of the thirteenth century, as a powerful means to convert heretics, who were then very numerous; and who, unfortunately, used to attack religion in every country. Such miraculous effects were obtained by this prayer, that it soon spread all over the Church, and was adopted by the greatest saints and the most powerful sovereigns. I can not recommend to you too highly this holy practise: use it from your childhood. No doubt the whole of the Rosary would fatigue your attention, but a single decade, ten *Hail Marys*, said daily and piously, cannot be so very difficult, and will draw on you the blessings of Mary.

You will perhaps meet with some persons, who are not, like

you, in the habit of practising this old and simple act of devotion: "What is the good," will they say, "to repeat thus the same prayer? the rosary is of use only to those who do not know how to read, it is the prayer of the poor." Such is often the language of the world.

Why repeat always the same prayer? Well, my children, the poor blind man seated on the road by which Jesus was to pass, did not vary his prayer more than we do, when he implored our Lord: "Jesus, Son of David, have mercy on me!" and he was cured.

The rosary is only good for those who know not how to read: it is the prayer of the poor! What then, O Lord! are there to be prayers for the wealthy and prayers for the poor? At the foot of thine altar ought not holy equality reign? Are we not, O my God, all of us in thine eyes poor creatures, covered with sins, overwhelmed with wants? The rosary is the prayer of the poor! but that is exactly what makes it so dear to me, and that is why I love to say it, so much the better, yes—so much the better, my children, if, thanks to the simplicity of our prayers, and at sight of the humble rosary we hold in our hands, the Lord may take us for some poor people! Blessed, a thousand times blessed, should we be if we have some kind of resemblance to those good poor, who are themselves the image of Jesus Christ.

FIFTIETH LESSON.

On Angels.

"Behold I will send my Angel, who shall go before thee, and keep thee in thy journey, and bring thee into the place that I have prepared."—Exod. xxiii. 20.

My children, angels are creatures with whom God has peopled heaven, and who are its inhabitants, as we are those of earth. Angels, however, are not like us; they are pure spirits without

bodies; these spirits, like our souls, are immaterial, so that we can neither see nor touch them.

God created a multitude of these angels, who were destined for ever to glorify and bless him in heaven; but the chief of them, believing that he could be equal to God in power, revolted against him, and involved a great number of other Angels in his disobedience. God, who hates pride, drove from heaven all these rebels, and precipitated them into hell. There they have neither pardon nor mercy to expect: Our Lord did not die upon the Cross for their salvation. Though no doubt, on account of our weakness, our sins are treated with more indulgence, yet this example of divine justice, my children, ought to make us tremble.

The faithful Angels remained in heaven, and, as their reward, God confirmed them in grace. Do you understand, my children, what happiness there is, not only in never having the wish to disobey God, and to be confirmed in grace. This bliss will be ours if one day we have the happiness of joining the Angels in heaven.

There are, then, good and bad angels, the good, ever near celestial light, the bad doomed to everlasting darkness. Those who are called demons, on account of their wickedness, are in eternal torment, because they can never see God and can never do anything but evil. They find a cruel delight in drawing mankind into wrong actions, thus trying to make us all as miserable as they are themselves. One of these demons, you know, caused the sin of our first parent, and it is also these demons who, by their temptations, try every day to make us fail in our duty. Let us then, my children, most carefully avoid temptations, and listen to our conscience, which warns us against the suggestions of wickedness.

The good Angels are happy in heaven with God, whom they love and bless without ceasing, and whose will they accomplish. The name *Angel* signifies *messenger*, one who is sent; and in truth, Angels have often been sent on earth to be the executors of God's justice and of his mercies. You remember the Angel placed at the gate of the terrestrial paradise to defend its

entrance; another who, sparing the children of Israel, put to death in one single night the eldest born of the Egyptians; the angel who arrested Abraham's arm about to sacrifice his only son; another who guided young Tobias on his pious journey; and last of all, those who, by their celestial music, made known to the shepherds of Bethlehem the birth of the Saviour of the world. In all these different circumstances, God allowed his Angels to show themselves to mankind. It is now very long since any of them have appeared on earth; but we know that they watch over us, and that there are even some who have the particular charge of protecting us. These are called by the Church our Guardian Angels.

As soon as a little child comes into the world, God appoints one of these beautiful Angels, who keeps watch over his cradle. He preserves his early years from the dangers which threaten him; he takes care of him in sickness, consoles him later in his sorrows, helps him to do what is right and to shun evil; and all that by the means of God's grace, which the Angels are ordered to instil into our hearts. Our Guardian Angel offers up our prayers to God, asks him to reward our virtues; weeps over our sins, and joins with us in imploring divine forgiveness. Finally, when the hour of death draws nigh, my children, he upholds our courage, softens our last trials, and soars away with our souls on the road to heaven.

FIFTY-FIRST LESSON.

On Death.

"Blessed are the dead who die in the Lord."—Apoc. xiv. 13.

My dear children, all that is born must die; such is the law of nature. The loftiest trees, those under which your forefathers have perhaps sat down, and which seem still so strong and healthy, will some day droop and wither away. In the morning

we admire flowers which at night are faded, and their beauty does not last more than one day: insects live through a season only, the strongest of animals but a few years. Man dies also, my children; but he had been created to be immortal, and God had destined him to an existence of eternal happiness.

Adam lost this divine privilege through his disobedience; and as a punishment for the sin of our first parent, all mankind was condemned to die. God's mercy has, however, softened the severity of this sentence; only our body dies; and even that not for ever.

Death, my children, is the separation of the soul from the body it animated during life: this mortal part of our self becomes cold and insensible; it is buried in the earth, where it soon becomes corrupted; and nothing remains but a little dust. Meanwhile the soul, created after the image and likeness of God, the soul by means of which we think, we remember and we love, never ceases to live. Disengaged from the bonds which retained it in captivity in this earthly body, it flies directly to God, to receive from him its chastisement or its reward. When the world will end, our bodies, raised from the dead by divine omnipotence, will be once more united to our souls, never more to be separated from them.

Man knows that he cannot escape death; but he remains in entire ignorance of the moment at which it will overtake him. God is the master of life and death: our destiny is in his hands. We cannot, alas! rely upon either health or youth: and if some men leave this earth only when full of years, it often happens also that the Lord calls to him quite little children, to increase the number of his Angels.

"Blessed," says Jesus Christ, "blessed is that servant, whom when his Lord shall come, he will find watching!"—Yes, my children, no doubt that man will be blessed, who behaves every day as if he were to die in the night. As a reward for his virtuous life, God will grant him that most precious of all blessings, a holy death.

A true Christian, a good and pious child, sees nothing dreadful in death. It is the beginning of a life of happiness; it is the

entrance into the land of promise, after a long journey. The only real sad trial in death is the parting from those we love. Towards the latter end of autumn, when the trees lose their foliage, and the beginning of winter is felt, we see the swallows fly off together towards a milder climate If, like them, my children, we could thus collect together all our friends, our family, and not be obliged to leave them, when the time comes, and we must quit this world for another, which of us would then regret to die?

Unfortunately, alas! we leave this life one by one, and this last, this long parting, causes us a very cruel pang. But in those days of sadness and of mourning, religion comes to the assistance of the one who departs, and of the bereaved who remain. Religion has a balm for all our wounds; gives us the consoling thought that we shall one day meet again, and that, in heaven, we shall be able to love each other still. Christians then must not grieve like those who have no hope. This is the advice of St. Paul.

This advice had been followed by a poor mother, who reaped therefrom deep consolation after the loss of a much loved one. You will no doubt be as affected as I was myself by what she told me about it. While travelling, I met this woman near a village, at which I stayed. Her clothes bespoke her poverty; she came near me to beg. I questioned her about her wants: "Have you then a large family to provide for?" "I have five children, Ma'am," she answered; "four are with me: here they are." Then raising her eyes to heaven with a sweet smile of pious resignation she added: "The fifth is the happiest: he is with God and the Angels!"

This poor bereaved mother wept bitterly no doubt when her son died; but she believed him absent and not lost; he was still reckoned as one of the family, and the thought of the happiness of this beloved child, the hope of seeing him hereafter, had partly consoled her.

You see, then, the necessity of being prepared for death, if we hope to attain eternal happiness. "Blessed are those servants whom the Lord, when he cometh, shall find watching."

FIFTY-SECOND LESSON.

On Judgment and Eternity.

"The hour cometh wherein all that are in the graves shall hear the voice of the Son of God."—St. John v. 28.

My children, when last we talked together, I tried to reconcile you to the thought of death, by representing it merely as a short passage to a better life; for I firmly hope, that sooner or later, each and all of you will have a share in eternal happiness. But you are, I suppose, fully aware that such a reward must be deserved. God, who is supremely just, could not grant such bliss to souls unworthy of heaven, and accordingly, after our death, God will pass judgment upon each of us—you, me, and all mankind. On what shall we be judged, my dear children? On the use we shall have made of that life he had granted us. As soon as we shall have drawn our last breath, our soul will fly to God, who will then open the book of the holy law, and another, on which are inscribed men's actions. Then, comparing our behavior with our duties, he will see how we have benefited by the good education we have received, by the good example set us on all sides, by the good inclinations he had placed in our hearts, rendering virtue thereby easier to us. He will see if the sins our weakness has caused us to commit have been redeemed by true repentance, atoned for by good deeds. Our fate during all eternity will be decided on by this examination, through which you, my children, and every man will have to pass after death, and that the Church calls the personal or particular judgment.

This first judgment will be confirmed by the last judgment, which according to the Gospel will be announced by startling and alarming signs. Our Lord Jesus Christ himself speaks thus of this awful day: "When the Son of Man shall come in his majesty, and all the Angels with him, then shall he sit upon the seat of his majesty. And all nations shall be gathered together before him, and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set

the sheep on his right hand, but the goats on his left. Then shall the king say to them that shall be on his right hand: Come, ye blessed of my father, possess you the kingdom prepared for you from the foundation of the world. Then he shall say to them also that shall be on his left hand: Depart from me, ye cursed, into the everlasting fire which was prepared for the devil and his angels!"

In another part of the Gospel, our Lord again compares the separation of the good from the wicked, to the harvest time. At this season the master of the fields says to the reapers: "Gather up first the cockle, and bind it into bundles to burn, but the wheat gather ye into my barn."

My children, what can we do to escape the due chastisement of sin, to be one day placed on the side of the sheep, to be gathered like the pure wheat and placed in the barns of the Master? Nothing else but fulfil the duties of our position and of our age, do daily and hourly the will of God, return sincerely to him, as soon as we have had the misfortune to commit sin. Then if, in thinking of the last judgment, you cannot overcome a feeling of fear, for even the most perfect souls cannot help dreading divine justice, this fear at least, does not do away with all confidence; it sustains, it encourages, its corrects without despairing; and the Christian who has done his best in this life, can confidently place his eternal future in the hands of God, whose goodness is a thousand times greater than our weakness.

The thought and the desire of heaven, still more than the sentiment of fear, my dear children, should direct our actions, help us to practise virtue and fulfil faithfully our duties. Heaven is the abode of our Father, of that God whom so many mercies have taught us to love. In heaven, where we shall see him, where our souls will be taught to know him thoroughly, we shall be enabled to love him still more, and we shall love him for ever. In his holy abode no sufferings, no tears, and, above all, no sins will ever more exist. This is the bliss of heaven, of which St. Paul said: "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, what things God hath prepared for them that love him."

FIFTY-THIRD LESSON.

That there is no true happiness except in serving God.

"Peace be to you." (John xx. 19, 21.)

Both Religion and experience teach, that, when you wander from God for the sake of enjoying the riches, or honors, or pleasures of this life, you wander, at the same time, from peace and happiness; you wander therefore from that very thing which you seek; you labor under a fatal delusion, deceiving your own selves.

The object which men have in view in their pursuits is happiness. Very often, indeed, they falsely imagine, that their happiness consists in the very things which can only make them restless and unhappy: still, what they seek after, in their various pursuits, is what they look upon as a good to them, as something which will render them content and satisfied, or make them happy.

Thus, it is in the possession and enjoyment of wealth, that some seek their happiness; others seek it in the gaining of worldly honors; and others, again, in the enjoyment of false pleasures.

Thus, you see, all have one and the same object in view—their own good, their own happiness. They seek it, indeed, in different ways, and in different things; but still, all of them have either true or false happiness in view.

But do they succeed in gaining the object of their pursuit? Are they content and satisfied, so as to want nothing more to make them happy? Was ever any one happy in the possession and enjoyment of earthly things?

In the Sacred Scriptures, we read of the greatness, the wisdom, and the wealth of Solomon, and how he endeavored to derive happiness from these advantages. He himself tells us, that he said in his heart: "I will go and abound with delights and enjoy good things. I made me great works; I built me houses, and planted vineyards; I made gardens, and orchards, and set them with trees of all kinds. I got me men-servants,

and maid-servants; and herds of oxen, and great flocks of sheep, above all that were before me in Jerusalem. I heaped together for myself silver and gold, and the wealth of kings and provinces; and I surpassed in riches all that were before me in Jerusalem my wisdom also remained with me. And whatsoever my eyes desired, I refused them not; and I withheld not my heart from enjoying every pleasure, and delighting itself in the things which I had prepared. And when I turned myself to all the works which my hands had wrought, and to the labors wherein I had labored in vain, *I saw in all things vanity, and vexation of mind.*" (Eccles. ii.) Thus, he who had all the advantages, which this world can afford, to make a man contented and happy, found by experience that all his pursuit of happiness in earthly enjoyments was completely vain, and produced, not the happiness he sought, but "vexation of mind."

No, if, possessing everything in this world, you were to seek your happiness therein, you could not succeed in finding the object of your pursuit; but you would find misery instead of happiness. Your own experience would force you to exclaim, "On the very tree which my own hands have planted for myself, there grows a thorn which pierces me to the heart, and behold I bleed!"

Now, why is this? It is because created things can never satisfy the desires of your soul; they can never supply your wants; and therefore they can never make you happy.

Where, then, are you to find that, which, as you have seen, nothing of this world can bestow? What is it that will satisfy your desires, and make you happy? What is it that will set your mind and heart at rest?

You may take it for a certain truth, that nothing whatever, unless it be boundless and endless, can ever content your mind; less than this will never satisfy the desires of your soul; because your desires are boundless, and your wants are endless. In order, therefore, to satisfy your wants; in order to set your mind and your heart at rest, you must seek and obtain an object that is also boundless; one that is unlimited and imperishable, as are the capacities of your immortal soul. And that object, as you

well know, is the God that made you: it is only in seeking and obtaining Him—it is only in uniting yourselves with Him (here, in loving and serving Him, and hereafter in loving, possessing, and enjoying Him); it is only in this that you can find the peace and happiness you seek; it is only in this that your wants and all the desires of your heart can be satisfied.

God is infinitely and eternally happy; and He wishes you also to be happy. He wishes you to participate in *His* happiness; this is the end for which He created you; and you will obtain this end, if you seek your happiness in Him.

If, therefore, ascending above creatures; above all created goods, which, as you have seen, cannot content your heart nor make you happy; if, rising superior to all these created things, you seek your happiness in God and only in Him, you will find it: for you will be united with Him during the present life by His love, which will be perfected in heaven; where you will be still more closely and inseparably united with Him in eternal glory, so as to become in a manner one thing with Him.

And in this union with your God, you will share in His happiness, which is infinite. Your desire of possession will then be fully satisfied, because you will possess the kingdom of God, and even possess God Himself; which will leave nothing more to be desired, for you will share in the riches of Him who possesses all things. You will participate in His wisdom, in His power, His holiness, His glory, and in all His perfections: you will be happy with the happiness of God—completely and perfectly happy; because in possessing God, who is your last end, you will in Him possess all things—the boundless capacities of your soul will be filled up, so that your mind and heart will be set at rest.

And you will not only *possess* all this happiness, and possess it to the fullest extent that your heart can desire; but you will possess and enjoy it *forever*!

All this infinite, this endless happiness, I say, will be *yours*, if, raising your views above earthly things—you will give your hearts really to God, to seek your happiness according to His will; and not according to your own will when opposed to His.

And in the meantime, while you remain in this world, you will enjoy such inward peace and happiness, such sweet consolations, as are wholly unknown to them who love and serve this world or their disorderly passions. The truth of this was experienced by St. Francis of Assisium, who found so much pleasure in saying: "My God and my all!" that it seemed to give him a foretaste of the joys of heaven!

Do we ever hear of the votaries of this world experiencing happiness like this in their earthly enjoyments?

On the contrary, what is more common in the world, than to hear people lamenting that they are restless and unhappy?

All that I have been saying of the happiness of serving God, is so manifestly exemplified in the Saints who have gone before us, that the very reading of their lives seems to cry out to us, in the words of the Psalmist: "O taste and see that the Lord is sweet!" (Ps. xxxiii. 9.) Yes, "the Lord is sweet" to them that love and serve Him. If, therefore, you will imitate the conduct of the Saints; if, like them, you will renounce earthly attachments; if you will prefer the love and service of God before all things, and labor diligently and fervently in the practice of virtue then *you*, like them, will taste and see that it is sweet to serve God: you will then enjoy, during life, a peace and happiness which cannot be found in creatures; and in the life to come your peace and happiness will be perfected in the enjoyment of eternal glory.

FIFTY-FOURTH LESSON.

On Heaven.

"Seek ye first the kingdom of God, and His justice." (MATT. vi. 33.)

Vain would be any attempt to describe the happiness of heaven: for this would be no less than an attempt to describe the *divine attributes*—the *infinite perfections of the Deity*,

wherein that happiness consists. As material things, which are the only objects that can be perceived by our limited senses, and and are the only ones therefore from which our ideas are formed—as these material things constitute no portion of the felicity of the blessed in heaven; we must *necessarily* be incapable, not only of *describing*, but even of *conceiving* what that happiness really is: "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him." (1 COR. ii. 9.)

In order, however, to form *some faint idea* of the happiness of heaven, consider that it is the glorious kingdom which our great Creator has prepared, in order to display to His beloved servants the riches of His mercy, and the bounteous effects of His power and goodness; and in which He communicates to them *Himself* in all His Majesty, and with all the charms of His infinite sweetness! Now, if the punishments which He has prepared for the wicked in hell are so very severe and intense, that it is beyond the power of man to conceive them—if the divine justice is so terrible, as to effect so much in punishing; what will not His love, His mercy, and His bounty, which (wherever man is concerned) are the dearest of the Attributes of God—what will not these effect in rewarding? If the divine love towards us could even induce *God* to become *Man*, in order to purchase the redemption of *sinners;* what will not that same love prompt Him to do for His *faithful and beloved servants*, in manifesting to them the excess of His goodness, and in heaping upon them the riches of His bounty!

Although, *material* objects form no portion of the happiness of heaven; yet the Holy Spirit, condescending to the weakness of our limited conception, represents to us the glory of heaven under the figure of such things as we admire the most in this world.

Speaking of the heavenly Jerusalem, the sacred Text says, that its walls are of precious stones, and its streets of pure and transparent gold; that these streets are watered with the bright crystal streams of the river of the water of life, flowing from the throne of God; and that, on the banks of this river, on both

sides, grows the tree of life, yielding its fruits every month; that there shall be no night, nor any want of sun or moon; for, that the glory of God hath enlightened it; that the Saints who dwell in this city shall be the sons of God, who will wipe away all tears from their eyes; and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more; but that they shall reign for ever and ever. (Apoc. xxi., xxii.) In this picture, which is taken from the twenty-first and twenty-second chapters of the Apocalypse, we cannot but be struck with admiration at such an assemblage of happiness, grandeur, and magnificence. Yet, however splendid, however desirable all this may appear, the happiness of the Elect does not consist in it; for the kingdom of heaven possesses something *infinitely* more precious than all this. For there it is given to the Angels and Saints to contemplate, in the very presence of the Deity, His infinite perfections, where whatever can give them delight is presented before them all together in one assemblage of glories! and by this blissful contemplation they are absorbed perpetually in ecstacies of delight!

Oh! should *we*, be so happy as to arrive hereafter at that blissful abode; we shall there be associated for ever with all these blessed spirits and saints of God, with them to enjoy this unspeakable happiness! Yes, we shall there be associated with the Angels and Archangels, with the Cherubim and Seraphim, who are all to be our companions in glory; with that innumerable host of sacred virgins who follow the Lamb whithersoever He goeth; of generous martyrs, who, having sealed their faith with their blood, are now crowned with honor and glory by him who sitteth upon the throne; of holy patriarchs, prophets, apostles, and other saints, all bearing the emblems of their victories, and with exultation singing hymns of praise to the divine Bounty; and, above all, the Blessed Mother of the world's Redeemer—the glorious Queen of the heavenly Sion, seated on a throne of glory, exalted above the Cherubim and Seraphim.

Oh! what an additional joy will this glorious society be to our felicity, all rejoicing at, and participating in each other's happiness as their own! If our heart will not *then* be able to

contain its own joy, what overwhelming delight must we feel under such an accumulation of felicity!

But *that* which is the completion of the beatitude of the blessed in heaven, *that* in which their happiness essentially consists, is *the sight and possession of God Himself.* For although heaven abounds with every good, yet it possesses but one *Sovereign Good*, which is TO SEE GOD INCESSANTLY—TO BEHOLD HIM FACE TO FACE!

In this beatific vision is comprised the whole felicity of the heavenly paradise; from it, as from an inexhaustible source, every enjoyment proceeds. For, "to see the face of the living God," exclaims St. Augustine, "is the *supreme good*, the joy of the angels and of all the saints; the everlasting source of bliss, the internal and external joy that delighteth the paradise of God; the plenitude of happiness, the peace of God which surpasseth all understanding," (Solil. xxxvii.)

As soon, therefore, as a soul is secured in the possession and enjoyment of her God, she is sovereignly happy; and that insatiable thirst, which, in this life, was ever hurrying her forward in pursuit of happiness, is perfectly satisfied; she has obtained the object of ALL her desires.

Our delightful occupation will then be to contemplate eternally the perfections of the Almighty, whereby our souls will be overwhelmed continually with new raptures of divine love, and will be quite lost in the immensity and the incomprehensibility of their God. Oh! when will that happy moment come, which, closing our eyes for ever to this world, will open them *to see God face to face*, to behold Him arrayed in all the charms of His infinite perfections!

But, "our sojourning is prolonged" (Ps. cxix. 5); we must labor yet a little while in this land of misery, in which, however, we should always consider ourselves as pilgrims making the best of our way to our true country. We should imitate the conduct of the Jews in the longing desire which they had, during their Babylonish captivity, to return to Jerusalem. For when, sitting by the rivers of Babylon, they were asked by their conquerors to sing for them the Canticles of Sion, they wept, and exclaimed:

"How can we sing the Canticles of the Lord in *a foreign land?*" (Ps. cxxxvi.) Such ought to be our longing desire after the heavenly Jerusalem; for which we should consider the present life as merely a preparation. For this life is only a state of trial—a few days granted to us for the purpose of preparing ourselves to be admitted into the joys of the heavenly Jerusalem.

It depends, therefore, upon ourselves, with the help of God's grace (which will not be wanting), to obtain that eternal happiness intended for us.

This is a work which each of us has it in his power to accomplish; but for the accomplishment of which, vigorous and persevering endeavors to walk in the path of virtue are required from us. And can you esteem this too much, when you look forward and behold that eternal weight of glory, which is to be your recompense?

But, were even the splendor and delights of Paradise insufficient to awaken your exertions; can you be inactive, or indifferent, when you reflect that you are placed between the two extremes of being either infinitely happy, or infinitely miserable, for an endless eternity? Oh! this reflection ought to call forth your most strenuous exertions in an affair of *so great* importance!

Pursue then, the path of virtue with redoubled vigor; endeavoring so to run, that you may obtain the prize. (1 Cor. ix. 24.) Seek the *kingdom of God* before all things (Mt. vi. 33); and labor with your utmost diligence and perseverance, while you continue here, to secure to yourselves its future and eternal enjoyment.

FIFTY-FIFTH LESSON.

Christmas.

"A child is born to us."—Isa. ix. 6.

My dear children, Christmas is to us all and to all Christians a day of happiness and joy. In families the birthday of a child

is celebrated every year with great rejoicings; in the same manner, and with still greater cause, the Church celebrates every year the birth of the divine Infant our Redeemer.

In those happy days of old, when, to quote the expressions of an eminent writer of the present age, the feasts of the Holy Church were looked upon as belonging to each Christian family, then indeed was Christmas a chosen time for family meetings and rejoicings. On returning from midnight mass and adoring the holy infant in his lowly crib at some distant village, which was lighted up by merry bonfires, what a circle of happy faces crowded round the paternal hearth, and warming themselves in the cheering blaze of the old yule log, long since chosen and set aside for the solemn anniversary, beguiled the night-long vigil, by singing in chorus many a pious canticle, the burden of which was ever and ever again:

Christmas! Christmas!
Hail to Christmas!

And can such raptures of joy astonish us, my children? When we remember that this day the work of our redemption began, that on this day a Saviour was born to us: we may well ask ourselves where a Christian can meet with a greater subject of joy!

We also will rejoice, and, like those good people, we also will go to church to celebrate this solemn day; but first of all, let us prepare for so doing, by reading in the Gospel the affecting recital of the birth of our Saviour. The moment announced by the prophets for the birth of the Saviour of the world had arrived at last. The Roman emperor, Ceasar Augustus, published a decree ordering the enrolling of all the inhabitants of his empire. Each individual was obliged to return to his native town, there to set down his name and profession. Joseph and Mary left Nazareth, a town of Galilee where they lived, to go to Bethlehem the native place of David, their ancestor. There Mary gave birth to her first born, her only child Jesus our Lord and Saviour. She wrapped him up in swaddling clothes and laid him in a manger.

There were in the neighborhood of Bethlehem some shepherds who passed their nights in the fields, even during winter,

to guard their flocks. All at once an Angel appeared to them, and they were surrounded by a celestial light which caused them great fright. Then the Angel said: "Fear not, for behold I bring you good tidings, which shall be of great joy to all men. For this day, in the city of David, there is born unto you a Saviour who is Christ the Lord. And this shall be a sign unto you. You shall find the infant wrapped in swaddling clothes and laid in a manger." And at the same time a numerous troop of the celestial armies joining the Angel began to praise God singing: *Glory to God in the highest: and on earth peace to men of good will.*

As soon as the Angel had reascended to heaven, the shepherds said to one another: "Let us go to Bethlehem, to see what the Lord has ordered to be announced to us." They made great haste, and found in the stable Mary and Joseph; they also found the infant Jesus laid in the manger. On seeing him, they recognized the truth of what had been told them about this child, and afterwards all those who heard mention made of him, wondered at what the shepherds related. After adoring the divine child, the shepherds went back to their flocks, praising and glorifying God. Meanwhile Mary carefully treasured up the remembrance of all these things, and in her heart she meditated on them.

Such is, my dear children, according to the Gospel, the account of our Lord's birth. This event includes much that is surprising and mysterious: God became man, and even a little child: the king of heaven who willed to be born in a stable; Angels who celebrate this event by celestial concerts; poor people, simple shepherds, who are the first to receive the good tidings. All these mysteries are intended to convey useful lessons to our minds. It is by God's will that all this took place, and the slightest circumstances of our Lord's birth remind us, my children, that he came into this world to redeem us, to instruct us, to be loved by us.

Jesus Christ, my children, to-day receives that life which in a few years he will sacrifice on the cross for the salvation of the world. To propitiate his father's justice, it required a holier and a purer victim, than any that had been as yet offered up; then

he offered himself, and as he could not, as God, submit either to sufferings or to death, he became man, so that it might be possible for him to feel in his body those sufferings which were to redeem us from our sins; in a few short years, this divine body will be covered with wounds, loaded with insults, nailed to a cross! The precious blood of the Saviour will cover the earth; but Jesus Christ will not begin to suffer only at the time of his passion. From to-day, from the first instant of his birth, he deigns to submit to the privations of poverty, to the weakness of childhood, to the inclemency of the winter season; he has scarcely entered this world and already he suffers, he weeps for us and for our sins. He expiates our pride by his humiliations and his lowliness, our disobedience by his entire submission to his Father's will, to Mary's orders; he is laid on straw, to expiate our fastidiousness; and the innocent tears which, like those of any other infant coming into this world, flow abundantly down his cheeks, redeem in his Father's eyes those guilty tears which are but too often the result of our perversity. O my Saviour, shall we ever be grateful enough for so many graces?

The infant Jesus becomes also our teacher. In a short time, my children, the sublime lessons of the Gospel will flow from his divine lips; and even now, although he does not speak, Jesus already teaches us and preaches to us; the sight of his humble crib says more than the most eloquent speeches. He condemns at once our vanity, our love of pleasure, and of the goods of this world; he teaches every virtue. O my children, could you ever again be undutiful when you remember the obedience of the infant Jesus? Could you ever again give way to feelings of pride when thinking of the humility of the infant Jesus? Could you still be hard to the poor, vain enough to despise them, when the infant Jesus himself was poor and barely clad in mean coarse clothing.

Finally, Jesus likens himself to us, that we may cleave to him all the more. Does not every particular of his birth, make him more and more an object for love? The graces he brings us, the sufferings he endures for our sake, and the amiable traits with which he manifests himself to us. If he had come on this

earth in all the splendor of his majesty, in all his glory, and surrounded by Angels, his grandeur might have dazzled and frightened us; perhaps we should never have dared to approach him; but he comes as a child, who smiles and calls on us—as a brother sent us by God, and who turns towards us his outstretched arms.

How happy you are, my children, still to be at that age at which the infant Jesus is more especially your friend, your model. And you too, the poor of Jesus Christ, you the first called to the manger of Bethlehem, how fully privileged you appear to me. Yes, Christmas is really your feast. In the midst of its restless pursuits, of its business, of its frivolous pleasures, the world, alas! does not pay great attention to children, or to the poor; it takes little heed of them, and even sometimes disdains them. But after all, what does it matter? The infant Jesus loves them, and to-day his highest blessings are for them.

FIFTY-SIXTH LESSON.

On Imitating Jesus Christ, By Being Meek and Humble of Heart.

"Because you are sons, God hath sent the Spirit of His Son into your hearts." (Gal. iv. 6.)

Our divine Saviour was born into this world, and dwelt amongst us, not only that He might purchase our Redemption by dying for us, but also that He might set us an example for our imitation.

We profess to be His disciples—to be His imitators; but are we really so? We know we cannot be saved without imitating Him: are we, then, already lost, because we have not imitated Him—because we have not copied His example? "Those whom God foreknew, He also predestinated to be made conformable to the image of His Son." We have not been conformable: are we, then, lost? No, we are yet living, and therefore we *may* become conformable to that divine image, if we will. Let

us, then, begin in good earnest, and from this very moment: let us now, and in future, imitate the life of Jesus Christ, and then we shall be made partakers of His glory in heaven. Let us therefore be constantly striving to "do all things according to the pattern shown us on the mount." (Heb. viii. 5.)

In what, then, must we imitate our Lord's example? or rather, where should we *begin?* for we have to copy *all* His virtues. Christians of every state of life will find in Him a pattern of all virtues; but what virtues shall we begin with? He Himself tells us: "Learn of Me," He says (not to create the world, or to raise the dead to life; but)—"Learn of Me, because I am meek and humble of heart." (Mt. xi. 29.) This being "meek and humble of heart" is the beginning—the foundation of all virtue. These two virtues go hand in hand: for a meek man is humble, and an humble man is meek. We may say the same of the contrary vices: for a haughty man is always proud; and a proud man is haughty. Let us, then, "learn of Him to be meek and humble of heart." For, though, as St. Augustine says, His whole life upon earth is an example of every virtue, His meekness and humility of heart are what He more especially calls upon us to imitate. The excellence of these two virtues, and the need we have of them, are thus rendered evident. But even if He had not expressly told us that these two virtues are what He particularly wishes us to imitate Him in; nevertheless, in order to discover this truth, we need only consider, that the Son of God came down from heaven to teach them, not by words only, but much more by His actions; and that His whole life was an example and living model of them. St. Basil proves this truth, by running through the whole life of Christ; and, after having recounted the principal circumstances, from His birth to His death, He shows that all His actions serve to teach us that He was "meek and humble of heart."

As to *Meekness*, what is the example He has given us? The Gospel informs us how, during His whole life, He had to endure the most unrelenting persecutions and insulting outrages; and, at the close of it, the severest torments. But He bore all this unworthy treatment not merely with patience, but with an

The Fourteen Helpers

It is evident from Scripture that the angels and saints in heaven can hear our prayers, and that they have the power and the will to help us. Christians of most denominations are accustomed to recite the article of the Apostles' Creed, "I believe in the communion of Saints," the meaning of which is, "That between the children of God, whether reigning in heaven or sojourning on earth, there exists an intercommunion or spiritual communication by prayer; and, consequently, that our friends who have entered into their rest are mindful of us in their petitions to God." Concerning the Invocation of Saints, the Church declares that it is "useful and salutary" to ask their prayers. We have abundant testimony from Scripture to show that the saints assist us by their prayers. It is even a common practice among ourselves to ask the prayers of one another. If men, even though sinners, can aid us by their prayers, why cannot our friends, the saints of God, be able to assist us also? If Abraham, and Moses, and Job exercised so much influence with the Almighty while they lived in the flesh, is their power with God diminished now that they reign with him in heaven? The Hebrew people, like us, believed that the saints after death were occupied in praying for us. We do not dishonor God in praying to the saints. We do not consult the saints independently of God. When we address the saints, we beg them to pray for us through the merits of Jesus Christ, while we ask Jesus to help us through His own merits. Many of the saints are supplicated as patrons of some special virtue.

Corpus Christi

In the whole life of our Blessed Redeemer, there is no circumstance wherein He has more clearly manifested toward us the excess of His bounty and goodness, or given us a more striking proof of the tenderness of His love than in the institution of the Sacrament of the Holy Eucharist. And the solemn feast of Corpus Christi has been appointed by the Church for the purpose of honoring our Lord in the institution of His love, and of testifying to Him our gratitude for so inestimable a benefit, and what a return of love does not this tender mercy of our Divine Redeemer require from us. The gloom of impending sorrow pervades Maunday Thursday. Hence the Church on that day, while rejoicing at the institution of the Holy Eucharist, refrains from fully expressing her joy. True, she has the *Gloria in Excelsis* sung, and orders the bells to be rung, but this joyful outburst is succeeded by a mournful silence until Easter even. Yet the event commemorated is too wonderful to be allowed to pass with so little honor. A solemnity is, therefore, instituted, in which there were to be only notes of triumph and thanksgiving. The great feast of Corpus Christi, with its octave, was established to be kept with great pomp. Unfortunately, in our busy times, it is hard to get people to observe feasts which fall on week days. Therefore, the number of feasts of obligation was restricted by the Fathers of the Third Plenary Council of Baltimore, and Corpus Christi, among others, ceased to be of precept. In some places the solemnization is kept on the Sunday within the octave. But its ancient glory has departed for too many. In Catholic countries the feast is celebrated by public processions and impressive religious exercises.

unspeakable meekness. He could, with the least exertion of His divine power, have cast all His persecutors at once into the bottomless abyss; but He preferred rather to endure their malice, without any other resistance but that of meekness. He forgave them from His heart; and even offered Himself as a victim of propitiation for them, in order to induce His heavenly Father also to forgive them. And one of His last dying words on the Cross was in favor of those very persons, who had nailed Him to it: "Father, forgive them; for they know not what they do." (Lk. xxiii. 34.)

As to *humility of heart*, His example is no less striking. He was the King of kings and Lord of lords—the great God of heaven and earth, before whom the Angels and Archangels, the Cherubim and Seraphim, fall down in silent adoration; and yet He humbled Himself so far, for our example, as to be born of a poor mother, in a stable, as a stranger, and an outcast from society, to be "wrapped up in swaddling clothes, and laid in a manger." He submitted to be circumcised, as a sinner,—to flee into Egypt, as one forced into exile,—to be baptized among publicans and sinners, as if He were one of them. When, afterwards, the people wished to honor Him by making Him their king, He hid Himself from them; but when they would load Him with insults and reproaches, He appeared publicly in their presence. When men praised Him, and the devils, by the mouth of the possessed, published His greatness, He commanded them to be silent; but when they accused and condemned Him, He gave no such command. To recommand humility to us as the act of His last will, He humbled Himself at the end of His life so far as even to wash the feet of His disciples; and crowned all these examples of humility, by voluntarily resigning Himself to die the most humiliating death of the Cross.

But, why all these humiliations, in the life of Christ? It was, says St. Bernard, in order that no one might dare, after that, to exalt or glorify himself. Man had always been extravagant in allowing himself to be carried away with vanity; but it would now be, says the same Saint, a thing wholly insupportable, to see a worm of the earth puffing himself up with pride, after the God of

infinite Majesty has thus debased Himself so low for our example. The Son of God has taken the form of a servant, and chosen for Himself humiliations and contempt; and we, who are but dust and ashes, and much worse than dust and ashes, because we are sinners—we presume to seek after honor and respect, as if they were our due.

Oh what a difference between our conduct, and the example of Jesus Christ, our model! He suffered every kind of humiliation, and ill-treatment, with perfect meekness and humility of heart; but is not the least thing sufficient to wound our pride, and make us break out into complaints and ill-humor, and even revenge? The example of our blessed Redeemer teaches us how to reform our conduct; let us, therefor study His life, and learn of Him henceforth to be "meek and humble of heart." Like Him, let us be condescending, and kind, and affable to every one, but more especially to the poor and lowly; and let us not give way to that false, mistaken, and worldly idea, that we shall thereby degrade or lower ourselves in the eyes of men. Perhaps some, indeed, may smile contemptuously at our simplicity and condescension. Well, be it so; Christ was laughed to scorn: in His condescension, meekness, and humiliations, He was contemned, despised, and laughed at. Now, "the disciple is not (or should not think of being) above his master." (Mt. x. 24.) "I am among you, as he that doth serve." (Lk. xxii. 27.) "I have given you an example, that, as I have done, so you do also." (John xiii. 15.)

Oh! let us, then, keep constantly before our eyes this divine example which our Lord has set us, and which he thus proposes to us for our imitation. Whatever may be the conduct of men in our regard—however they may treat us, let us cast our eyes upon our divine Model, who left us His example that we should follow His steps. (1 Pet. ii. 21.) Let us, on all occasions, and under all circumstances, "learn of Him to be meek and humble of heart."

And let us pray that He would actuate us at all times and in all things by His spirit that it may be no longer we that live, but Christ who liveth in us.

FIFTY-SEVENTH LESSON.

Devotion to the Sacred Heart.

"Jesus having loved His own, who were in the world, loved them unto the end."—John xiii: i.

We honor the Heart of Jesus because it is the Heart of a God Incarnate, and this God we honor each time that we do homage to His Immaculate Heart. The Heart is the special object of our homage, because the Heart is the symbol of love, and our devotion to the Sacred Heart springs from our consciousness of the immense love with which the Sacred Heart of Jesus was animated for the whole human race. He loved them unto the end, and proved His love by dying the ignominious death of the Cross for the salvation of men.

The Heart of Jesus is free from all stain of sin. Composed of the blood of the Immaculate Mary, it was as pure as the crystal waters of living streams. Besides it was always united hypostatically with the Word and could not sin. "Who shall convince me of sin?" are the words used by our Divine Lord Himself when He challenged His enemies to convince Him of sin, to bring against Him the smallest charge. Pilate himself confessed to His innocence when he declared publicly that he found no cause in Him. Not only was Jesus free from sin, but from all temptation, from all thought of sin. He was free also from all the effects of sin, from concupiscence, and all propensity to evil. He could not sin. Although sinless He was the most humble of the children of men. He sought not His own glory, but that of His heavenly Father. His mother was a poor woman. When He grew up He chose for companions poor fishermen. He lived the life of a poor man, associating with laborers, whom He had chosen to be the ministers of the Gospel. He was also obedient to His Heavenly Father in all things. "Let this chalice pass away, but not my will but Thine be done." He obeyed a poor mechanic, Joseph the carpenter. He obeyed His enemies. When Caiphas asked Him whether He was the Son of God, He declared that He was, and His answer cost Him His life. He was even obedient to His executioners, stretching,

at their command, His hands upon the Cross, and allowing them to be pierced through with enormous nails.

The tenderness of the Heart of Jesus is great indeed, He prayed on the Cross for those who placed them thereon. "Come to Me," He says on another occasion, "all ye that are burdened, and I will relieve you." We see Him shed tears at the tomb of Lazarus. Also as He entered Jerusalem, some few days before His Passion, He began to weep as He recalled to mind the fate of that unfortunate city, "Ah! Jerusalem, Jerusalem," exclaimed the Son of God, "how often have I wished to gather your children together, as the hen gathers her little ones, and you would not." He was truly tender-hearted. After having preached the whole day to thousands of His fellow-countrymen, He could not bear the idea of sending them away without providing for their temporal wants. Thus to feed them in the desert where they had spent hours suspended on His lips, He worked a most stupendous miracle, feeding five thousand men with five loaves and two fishes. Let us imitate this Divine Model. Let us love one another, for we are all members of His Mystical Body, we have been all redeemed by the Blood of Christ. He prayed that we should be all one, as He and the Father are one. Do we pray that all men should be united, and embrace the one Church, that Church which Christ founded, and against which the gates of hell shall never prevail? Do we set them a good example? We are not free from sin, but through the divine grace we may become saints, and bring down upon the members of the Church great blessings. We can all of us become saints. We all have at our disposal the means of sanctification, prayer, and the Sacraments of the Church, which are the channels through which the graces of God are communicated to our souls. Our Lord frequently passed whole nights in prayer. He did this to set us an example. Let us, therefore, pray and imitate Our Divine Master in all things, His humility, His patience under trials, His obedience, His charity, His meekness, and great tenderness of heart. Thus we shall honor that Divine Heart that still lives for us, and that never ceases to implore the Father of all light to have pity upon us.

GREAT LIGHTS
OF
THE FAITH.

Glorious Examples for Young and Old,
from the
Lives of Holy Men of Every Age;

CONFESSORS, DOCTORS, SAINTS AND MARTYRS OF THE CHURCH.

SAINT PETER, PRINCE OF THE APOSTLES

ST. PETER, the most glorious prince of the apostles, and the most ardent lover of his divine Master, before his vocation to the apostleship, was called Simon. He was son of Jonas and brother of St. Andrew. St. Peter and St. Andrew were religious, docile, and humble, in the midst of a perverse and worldly-minded people. They were educated in the laborious trade of fishing, which was probably their father's calling. With their worldly employment they retained a due sense of religion, and did not suffer the thoughts of temporal concerns or gain to devour their more necessary attention to spiritual things, and the care of their souls. They lived in the earnest expectation of the Messiah. St. Andrew became a disciple of St. John the Baptist; and most are of opinion that St. Peter was so too. Simon believed in Christ before he saw him; and being impatient to behold him with his eyes, and to hear the words of eternal life from his divine mouth, he without delay went with his brother to Jesus, who, looking upon him, in order to give him a proof of his omniscience, told him not only his own but also his father's name. He on that occasion gave him the new name of Cephas, which in the Syro-Chaldaic tongue, then used in Judæa, signifies a rock, and is by us changed into Peter, from the Greek word of the same import. St. Peter and St. Andrew, after having passed some time

in the company of our divine Redeemer, returned to their fishing trade; yet often resorted to him to hear his holy instructions. Towards the end of the same year, which was the first of Christ's preaching, Jesus saw Simon Peter and Andrew washing their nets on the banks of the lake, and going into Simon's boat to shun the press, he preached to the people who stood on the shore. After his discourse, as an earnest of his blessing to his entertainer, he bade Peter cast his nets into the sea. Our apostle had toiled all the foregoing night to no purpose, and had drawn his boat into the harbor, despairing of any success at present. However, in obedience to Christ, he again launched out into deep water, and let down his net. He had scarce done this, when such a shoal of fishes was caught by the first draught as filled not only their own boat, but also that of James and John, the sons of Zebedee, who were fishing near them, and were forced to come and help them to drag in the net, which was ready to break with the load—yet the boats were not sunk. At the sight of this miracle, Peter, struck with amazement, fell on his knees, and cried out, "Depart from me, O Lord, for I am a sinful man." The apostle by this humility, whilst he sincerely professed himself unworthy to appear in the presence of his Lord, or to be in his company, deserved to receive the greatest graces. By this miracle Christ gave the apostles a type of their wonderful success in the new employment to which he called them, when he made them fishers of men. Upon this occasion, he bade Peter and Andrew follow him. This invitation they instantly obeyed, and with such perfect dispositions of heart that St. Peter could afterwards say to Christ with confidence, "Behold, O Lord, we have left all things, and have followed thee."

After the feast of the passover, in the year 31, Christ chose his twelve apostles, in which sacred college the chief place was from the beginning assigned to St. Peter. Mr. Laurence Clarke takes notice, that "in the enumeration of the twelve, all the evangelists constantly place Peter in the front. Our Lord usually directs his discourse to him, and he replies as the mouth of his fellows. Christ appeared to him after his resurrection before the rest of the apostles. He gave him a special com

mand to feed his sheep. He was the first whom God chose to preach the gospel to the Gentiles. From these and other passages of the holy scripture, it is evident that St. Peter acted as chief of the college of the apostles; and so he is constantly described by the primitive writers of the church, who call him the head, the president, the prolocutor, the chief, the foreman of the apostles, with several other titles of distinction." Christ, who had always distinguished St. Peter above the rest of the apostles, promised to commit his whole church to his care, above a year before his sacred death, and confirmed to him that charge after his resurrection, having exacted of him a testimony of his strong faith on the first occasion, and on the second, a proof of his ardent love of God, and zeal for souls.

After the resurrection of our Divine Saviour, Mary Magdalene and the other devout women that went early on the Sunday morning to the sepulchre, were ordered by an angel to go and inform Peter and the rest, that Christ was risen. Our apostle no sooner heard this, but he ran in haste with St. John to the sepulchre. Love gave wings to both these disciples; but St. John, running faster, arrived first at the place, though he waited there, doubtless out of respect; and St. Peter first entered the sepulchre, and saw the place where the sacred body had been laid. After their departure, Christ appeared to Mary Magdalene; and afterward on the same day to St. Peter, the first among the apostles. This favor was an effect of his tender mercy, in which he would not defer to satisfy this apostle's extreme desire of seeing him, and to afford him comfort in the grief of his bitter compunction, by this pledge of his grace, and this assurance of his pardon. The angel that appeared to St. Mary Magdalene, had ordered that the apostles should go from Jerusalem into Galilee, where they should see their divine Master, as he had foretold them before his sacred death. Accordingly, some days after, St. Peter, whilst he was fishing in the lake of Tiberias, saw Christ on the shore; and not being able to contain himself, in the transport of his love and joy, he threw himself into the water, and swam to land, the sooner to meet his Lord. St. John and the rest followed him in the boat, dragging the net loaded with one hundred and fifty-three great

fishes, which they had taken by casting on the right side of the boat, by Christ's direction. When they were landed, they saw upon shore some live coals, and a fish broiling upon them, with bread lying near it. This repast Jesus had prepared for them. After it was over, he thrice asked St. Peter, whether he loved him more than the rest of his disciples: St. Peter told him, that He knew his love to be most sincere; and he was troubled in mind at the repetition of his question, fearing lest Christ discerned in his heart some secret imperfection or defect in his love. St. Peter's greater love for Christ, and zeal for the interest of his glory, raised him to the high charge with which he was entrusted by his Divine Master. Upon this passage, St. Chrysostom writes as followeth, "Why does Christ, passing by the rest, now speak to Peter alone?" He was eminent above the rest, the mouth of the disciples, and the head of that college. Therefore Paul came to see him above the rest. Christ says to him: If thou lovest me, take upon thee the government or charge of thy brethren. And now give the proof of that fervent love which thou hast always professed, and in which thou didst exult. Give for my sheep that life which thou professedst thyself to lay down for me."

Christ appeared to the apostles, assembled together on a certain mountain in Galilee, where he had appointed to meet them, and gave them a commission to preach the gospel throughout all nations, promising to remain with his church all days to the end of the world. He manifested himself also to five hundred disciples at once. When the apostles had spent some time in Galilee, they returned to Jerusalem, where, ten days before the feast of Pentecost, Christ favored them with his last appearance, and commanded them to preach baptism and pen ance, and to confirm their doctrine by miracles.

The extraordinary gifts and graces by which the apostles were qualified for this great function, were the fruit of the descent of the Holy Ghost, who shed his beams upon them on Whitsunday. After the ascension of Christ, they waited the coming of that Divine Spirit in retirement and prayer. In the meantime, St. Peter proposed to the assembly the election of a new apostle, whereupon St. Matthias was chosen.

The Holy Family

As our Lord daily increased in age, so, for our example, the Evangelist tells us that He "advanced in wisdom and grace with God and men," because He daily gave evidences of knowledge and virtue, of wisdom and sanctity to all who saw Him.

In order to see in our Lord's example how we are to advance daily in the practice of a virtuous life, let us place Him before our eyes; imagine we behold that divine Saviour, who passed for the son of Joseph, the Carpenter, leading a retired and holy life in the practice of every virtue, during the years He spent at Nazareth, till He was thirty years of age; working no miracles, nor giving any of those special proofs of His Divinity, which He so frequently gave afterwards during the three years of His public ministry, but employing Himself in manual labor, by working at the humble trade of a carpenter, and showing at all times, and on all occasions, the most perfect obedience and subjection to His Blessed Virgin Mother, and St. Joseph.

Oh! What a happiness it was for her, and her blessed spouse, St. Joseph, to have constantly before their eyes such an example of perfect virtue, and to make it the constant subject of their meditation for the purpose of imitating it! Oh! how blessed were they in thus enjoying the company of such a Model of every virtue; in having Him always by their side; in being with Him daily while He was engaged in His employments; in hearing His words, and enjoying His heavenly conversations, and more especially in being privileged to join in His enrapturing devotions.

The Mother of Sorrows

The great Sabbath was pressing, when no manual labor, not even the burial of the dead, was permitted. Joseph of Arimathea and Nicodemus proceeded at once to loosen the body of Jesus and remove it from the Cross. Tradition tells us that Jesus' lifeless body was laid on His Mother's lap—which fact gave its origin to the touching artistic representation familiar to all as the *Pietà*. Here it was particularly that the sword of grief transfixed the mother's soul. Who can fathom her sorrow at this moment while contemplating the wounds of her Son! Though the Gospel has no record of the fact, yet it stands to reason, and it is the opinion of learned and holy men, that Christ's first apparition after His resurrection, was to His own Mother. She did not go to the grave with the other holy women, but remained retired, doubtless watching in prayer for the hour of the resurrection, in a chamber adjoining the Supper Room, where the Apostles had taken up their temporary residence. Here He appeared to her in all His glory as He did to His Apostles on Mount Tabor. "His face did shine as the sun, and His raiment became white as snow." What joy and sweetness and consolation seized her soul at that moment, when first she embraced her risen Son in His transcendent glory! She is a thousand times recompensed for all she suffered for His sake. Well, then, may the Church congratulate her with the word:

Queen of heaven, rejoice, Alleluia,
For He whom thou wast made worthy to hear, Alleluia,
Hath arisen as He said, Alleluia,
Rejoice, and be glad, O Virgin Mary, Alleluia.

St. Paul

Though St. Paul was not one of the twelve, yet so miraculous was his vocation by the immediate voice of Christ from heaven, so wonderful the manner in which he was sent by the express command of the Holy Ghost to instruct all nations; so extraordinary was his rapt to the third heaven, by which (to use the words of St. Maximus) he was authorized and consecrated to the apostleship in heaven itself, and learned among the angels what he was to teach among men; so eminent was his gift of inspiration, and his spirit of prophecy, and lastly, so many and great were the things which he suffered and did for the honor of God, and for the conversion of nations, that he has been justly entitled to hold a place among the apostles. His miraculous conversion the Church commemorates on the 25th of January. After he was baptized he stayed some days at Damascus, and there preached Christ openly in the Synagogue. We have in the Acts of the Apostles a summary account of the missions of St. Paul, after he had received the imposition of hands. He feared no dangers, was deterred by no difficulties, nor daunted by any torments, or death in any form, in so noble a cause; but rejoiced in the greatest sufferings, fatigues, and labors, that he might make God everywhere known, and might endeavor with his whole strength, to bring all men to his most sweet and holy love. Can we be surprised, then, that he should become the instrument of God to beat down, by the humility of the Cross, the pride of the world and subject so many nations to the humble law of the Gospel?

St. Jerome

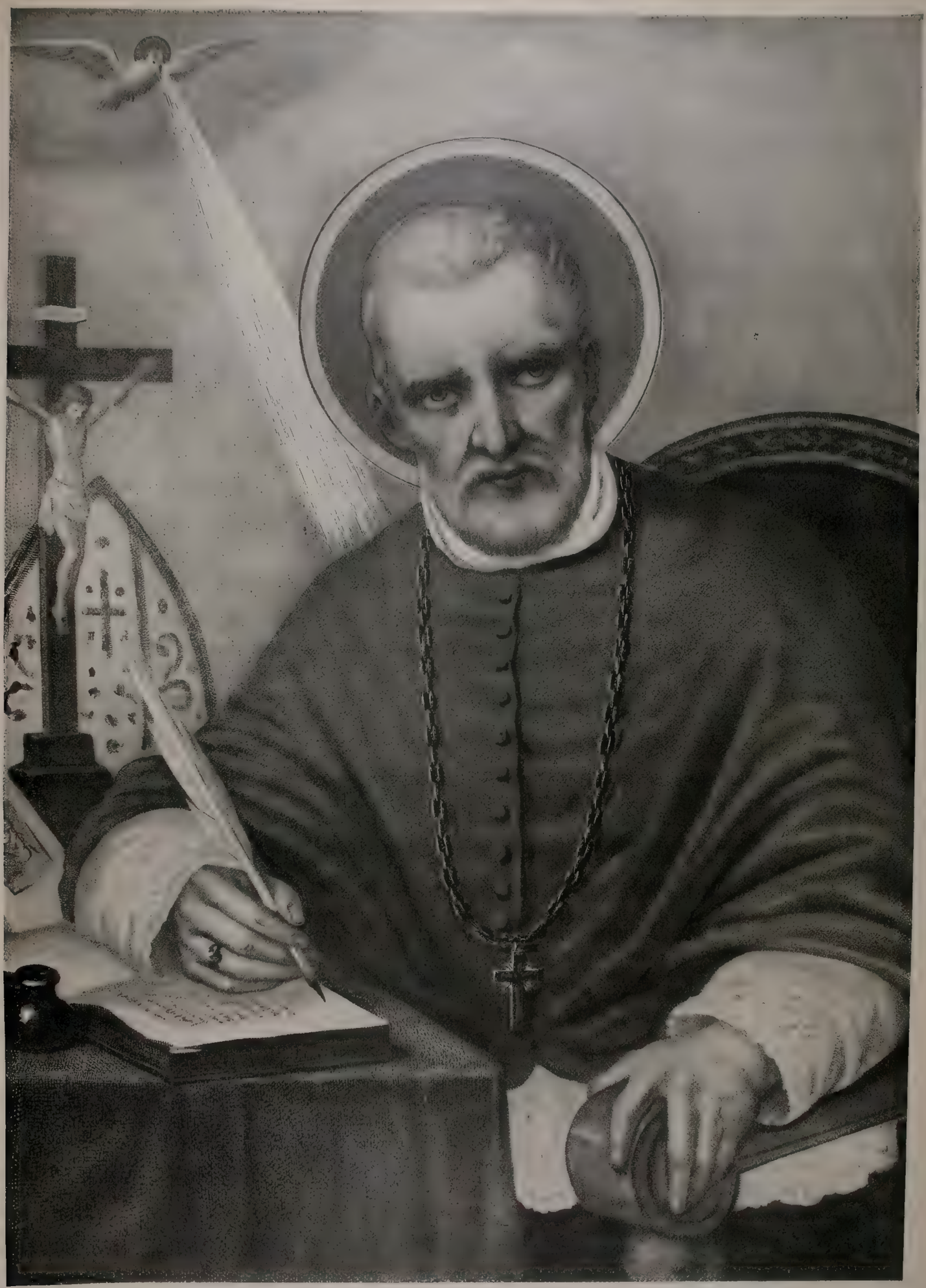
St. Jerome, who is allowed to have been, in many respects, the most learned of all the Latin Fathers, was born at Stridonium, a small town upon the confines of Pannonia, Dalmatia, and Italy, near Aquileia, at some period between 331 and 345. His parents were both Christians. After having received a thorough education, and having resided for a time in Gaul and Aquileia, he went to the east, and in 374 he retired to the desert of Chalcis, where he spent four years in penitential exercises, and in study, especially of the Hebrew language. In 379 he was ordained a priest at Antioch, after which he spent three years in Constantinople in close intimacy with Gregory of Nazianzus; and in 382 he came on a mission connected with the Meletian schism at Antioch to Rome, where he resided until 385, as secretary to Pope Damasus, and where, although already engaged in his great work of the revision of the Latin version of the Bible, he attained to great popularity and influence by his sanctity, learning and eloquence. In 386 he permanently fixed his residence at Bethlehem, where he pursued and completed the great literary labors of his life. Nothing has rendered the name of St. Jerome so famous as his critical labors on the holy scriptures. For this the Church aknowledges him to have been raised by God through a special providence, and particularly assisted from above, and she styles him the greatest of all her doctors in expounding the divine oracles. He died in 420, was buried in Bethlehem, but his remains lie at present in the Church of St. Mary Major, at Rome.

St. Benedict

St. Benedict, patriarch of the western monks, and founder of monachism in the west, was a native of Norcia, in Umbria, Italy, descended from a family of note, and born about the year 480. After having studied in Rome, he retired from the world, in his fourteenth year, and led the life of a solitary monk, in a rocky retreat. After a time, the fame of his sanctity being spread abroad, it occasioned several to forsake the world, and imitate his penitential manner of life. He soon peopled the desert with monks, for whom he built twelve monasteries, placing in each twelve monks with a superior. St. Benedict's reputation drew the most illustrious personages from Rome and other remote parts to see him. In 529 he founded the famous monastery of Monte Cassino. Possessing perfectly the science of the saints, and being enabled by the Holy Ghost to be the guide of innumerable souls in the most sublime paths of Christian perfection, he compiled a monastic rule which, for wisdom and discretion, St. Gregory the Great preferred to all other rules, and which was afterward adopted for some time by all the monks of the west. It is principally founded on silence, solitude, prayer, humility and obedience. It enjoins continual residence in the monastery, and in addition to the usual religious exercises, directs that the monks shall employ themselves in manual labors, imparting instruction to youth, copying manuscripts for the library, etc. By this last instruction, St. Benedict preserved many of the literary remains of antiquity, for the injunction, which he gave only with regard to religious books, was extended afterward to many secular productions.

St. Bernard

St. Bernard, of Clairvaux, one of the prodigies and ornaments of the Middle Ages, was born at Fontaine, near Dijon, in Burgundy, 1091, became a monk of Citeaux in 1113, founded a new branch of that order at Clairvaux, in Champagne, and became its first abbot in 1115, died Aug. 20, 1153, and was canonized by Alexander III., 1174. His ascetic life, solitary studies and stirring eloquence made him, during his lifetime, the oracle of Christendom. He was honored with the title of the "mellifluous doctor," and his writings were termed "a river of paradise." In the course of his life he founded 160 monasteries. His writings are exceedingly numerous. They consist of epistles, sermons and theological treatises. Of the first we possess 439, of the second, 340, and of the third, 12. They are all instinct with genius. Notwithstanding St. Bernard's love of retirement, obedience and zeal for the divine honor frequently drew him from his beloved cell; and so great was the reputation of his learning and piety, that all potentates desired to have their differences determined by him; bishops regarded his decisions as oracles or indispensable laws, and referred to him the most important affairs of their churches. The Popes looked upon his advice as the greatest support of the Holy See, and all people had a very profound respect, and an extraordinary veneration for his person and sanctity. It may be said of him that even in his solitude he governed all the churches of the West. But he knew how to join the love of silence and interior recollection of soul with so many occupations and employ, and a profound humility with so great an elevation.



St. Alphonsus Ligouri

St. Ligouri was born of a noble family at Naples, Sept. 27, 1696, and embraced the profession of the law, which, however, he suddenly relinquished for the purpose of devoting himself entirely to a religious life. He was advanced to the priesthood in 1725, and soon began to preach in all the churches of Naples to immense congregations, and with abundant fruit At stated periods of the year he conducted missions in various parts of the Kingdom, and while laboring for the sanctification of others, took such measures for his own, as are taken only by saints such as he. In 1732, in conjunction with twelve companions, he founded the association of Redemptorists, a congregation of missionary priests, approved by Pope Benedict XIV. in 1759. The sanctity of Alphonsus, and the numbers by which his preaching was attended, began to attract the notice of the entire Kingdom, and he was nominated by the Pope himself as bishop of Sant' Agata de' Goti, in 1762. His life as a bishop was a model of the pastoral character, but shrinking from the responsibilities of such an office, he resigned his see in 1775, after which he returned to his order, and continued to live in the same simple austerity which had characterized his early life. He survived his retirement twelve years, dying Aug. 1, 1787, and was solemnly canonized in 1839. St. Ligouri is one of the most voluminous and popular of modern theological writers. His works, in some seventy volumes, embrace almost every department of theological learning. He was declared a Doctor of the Church by His Holiness, Pius IX., March 17, 1871. He is the last of the Doctors of the Church.

St. Anthony of Padua

The world-wide propagation of special devotion and confidence which people throughout Christendom manifest toward St. Anthony of Padua, is known to all. Churches, altars and statues are erected to his memory; art glorifies the saint in various ways by sculpture and painting; solemn feasts, amid great gatherings of people, are celebrated everywhere in his honor.

The reason of this ardent and general devotion is, without doubt, to be found only in his God-given special privilege of working miracles, and bestowing countless favors and graces, as comprehended and expressed concisely by the Seraphic Doctor, St. Bonaventure, in the Responsory, *If miracles thou fain wouldst see, etc.*

In the constellation of saintly souls who are grouped around the luminous personality of "the Seraph of Assissi," like planets around a central sun, St. Anthony of Padua shines like a star of the first magnitude. Indeed, to none has been given the name of "the saint of the whole world," until the greatest Franciscan of this epoch pronounced a pithy and impromptu panegyric upon the greatest Franciscan of the thirteenth century. "Where are you from?" asked Pope Leo XIII., who, as a Tertiary, belonged to the Franciscan family, addressing Don Locatelli. "From Padua, your Holiness." "And do you love your Saint?" "Love him, Holy Father? Indeed, yes! I was born and lived within sight of his tomb, and I bear his name." "My son," said the Pontiff, "it is not enough; not only must you love him, but you must make him loved; for, mark me well, St. Anthony is the Saint, not of Padua only, but of the whole world."

The preaching of the apostles received a sanction from his wonderful miracle, by which St. Peter and St. John raised the admiration of the people. These two apostles, going to the temple at three o'clock in the afternoon, which was one of the hours for public prayers among the Jews, they saw a man who was lame from his birth, and was begging alms at the gate of the temple, which was called the Beautiful; and being moved with compassion, St. Peter commanded him, in the name of Jesus Christ, to arise and walk. These words were no sooner spoken, but the cripple found himself perfectly whole, and St. Peter lifting him up, he entered into the temple walking, leaping, and praising God. After this miracle St. Peter made a second sermon to the people, the effect of which was the conversion of five thousand persons. Upon this, the priests and Sadducees, moved with envy and jealousy, prevailed upon the captain of the guard of the temple to come up with a troop of soldiers under his command, and seize the two apostles, and put them into prison, upon pretense of a sedition. Next morning they were summoned before the great court of the Sanhedrim, in which Annas, Caiaphas, John, and Alexander appeared busiest in carrying on the prosecution against them. The point of the sedition was waived, because groundless; and St. Peter boldly declared, that it was in the name of Jesus, in which all men must be saved, that the cripple had been made sound. The judges not being able to contest or stifle the evidence of the miracle, contented themselves with giving the apostles a severe charge not to preach any more the name of Jesus. But to their threats St. Peter resolutely replied: "Whether it be just to obey you rather than God, be you yourselves judges." The two apostles being discharged, returned to the other disciples, and after they had prayed together, the house was shaken, for a miraculous sign of the divine protection; and the whole company found themselves replenished with a new spirit of courage.

The apostles confirmed their doctrine by many miracles, curing the sick, and casting out devils. The people laid their sick on beds and couches in the streets, "that when Peter came, his shadow at the least might overshadow any of them, and they

might be delivered from their infirmities." The high priest Caiaphas, and the other heads of the Sanhedrim were much incensed to see their prohibition slighted, and the gospel daily gaining ground; and having apprehended the apostles, they put them into the common prison; but God sent his angel in the night, who, opening the doors of the prison, set them at liberty, and early the next morning they appeared again preaching publicly in the temple. The judges of the Sanhedrim again took them up, and examined them. The apostles made no other defence but that they ought rather to obey God than men. The high priest and his faction deliberated by what means they might put them to death; but their sanguinary intentions were overruled by the mild counsel of Gamaliel, a famous doctor of the law, who advised them to wait the issue, and to consider whether this doctrine, confirmed by miracles, came not from God, against whom their power would be vain. However, they condemned the servants of God to be scourged. Many Jewish priests embraced the faith of Christ; but the daily triumphs of the word of God raised a persecution in Jerusalem which crowned St. Stephen with martyrdom, and dispersed the faithful, who fled, some to Damascus, others to Antioch, and many into Phœnicia, Cyprus, and other places.

St. Peter, who had stayed at Jerusalem during the heat of the persecution, after the storm was blown over made a progress through the adjacent country, to visit the faithful, as a general makes his rounds, says St. Chrysostom, to see if all things are everywhere in good order. At Lydda, in the tribe of Ephraim, he cured a man named Æneas, who had kept his bed eight years, being sick of a palsy; and at Joppe, being moved by the tears of the poor, he raised to life the virtuous and charitable widow Tabitha. The apostle lodged some time in that town, at the house of Simon the Tanner; which he left by the order of an angel to go to baptize Cornelius the centurion, a Gentile. Upon that occasion God manifested to the prince of the apostles, both by this order, and by a distinct vision, the great mystery of the vocation of the Gentiles to the faith. It seems to have been after this that the apostles dispersed themselves into other countries to preach the gospel, beginning in

the adjoining provinces. In the partition of nations which they made among themselves, St. Peter was destined to carry the gospel to the capital city of the Roman empire, and of the world, says St. Leo. But the apostles stopped some time to preach in Syria and other countries near Judea before they proceeded further; and St. Peter founded the church of Antioch, which was the metropolis not only of Syria, but of all the East. St. Jerom, Eusebius, and other ancient writers assure us that Antioch was his first see. It was fitting, says St. Chrysostom, that the city which first gave to the faithful the name of Christians, should have for its first pastor the prince of the apostles. Origen and Eusebius call St. Ignatius the second Bishop of Antioch from St. Peter. St. Chrysostom says St. Peter resided there a long time; the common opinion is, seven years, from the year thirty-three to forty. During this interval he made frequent excursions to carry the faith into other countries. St. Peter was at Jerusalem in 37, when St. Paul paid him a visit, and stayed with him fifteen days. Our great apostle preached to the Jews dispersed through all the East, in Pontus, Galatia, Bithynia, Cappadocia, and the Lesser Asia, before he went to Rome, as Eusebius testifies. He announced the faith also to the Gentiles, as occasions were offered, throughout these and other countries, as appears by many instances.

Peter planted the faith in many countries near Judæa before the dispersion of the apostles, which happened twelve years after the death of Christ, in the fortieth year of the Christian era. In the partition of nations among the apostles, St. Peter chose Rome for the seat of his labors, and having preached through several provinces of the East, by a particular order of Divine providence he at length arrived there, that he might encounter the devil in that city, which was then the chief seat of superstition, and the mistress of error. Divine providence, which had raised the Roman empire for the more easy propagation of the gospel in many countries, was pleased to fix the fortress of faith in that great metropolis, that it might be more easily diffused from the head into all parts of the universe. St. Peter foresaw, that by triumphing over the devil in the very

seat of his tyranny, he opened a way to the conquest of the rest of the world to Christ. Eusebius, St. Jerom, and the old Roman Calendar, published by Bucherius, say that St. Peter held the see of Rome twenty-five years; though he was often absent upon his apostolic functions in other countries. According to this chronology, many place his first arrival at Rome in the second year of the reign of Claudius, of Christ, 42; but all circumstances prove it to have been in the year 40, the twelfth after the death of Christ, in 39. Lactantius mentions only his last coming to Rome under Nero, a few years before his martyrdom. If he stayed at Rome from the year 40 to 42, he returned speedily into the East; for in 44 he was thrown into prison at Jerusalem by King Agrippa; and being miraculously delivered by an angel, he again left the city, and travelling through many countries in the East he established in them bishops, as St. Agapetus assures us. He was at Rome soon after, but was banished from that city when, on account of the tumults which the Jews there raised against the Christians, as Suetonius relates, the emperor Claudius expelled them both, in the year 49. But they were soon allowed to return. St. Peter went again into the East, and in 51 was present in the general council held by the apostles at Jerusalem, in which he made a discourse to show that the obligation of the Jewish ceremonies was not to be laid on the Gentile converts. His determination was seconded by St. James, Bishop of Jerusalem, and formed by the council into a decree. The same synod confirmed to St. Paul, in a special manner, the apostleship of the Gentiles, though he announced the faith also to the Jews when occasion served. St. Peter, whilst he preached in Judea, chiefly labored in converting the Jews.

St. Peter wrote two canonical epistles. The first he dates from Babylon, by which, St. Jerom and Eusebius tell us, he meant Rome, at that time the centre of idolatry and vice. This epistle seems to have been written between the years forty-five and fifty-five. It is chiefly addressed to the converted Jews, though the apostle also speaks to the Gentile converts, as St. Austin observes. His principal view in it was to confirm them in faith under their sufferings and persecutions, and to confute

the errors of Simon and of the Nicolaits. His second epistle was written from Rome a little before his death, and may be regarded as his spiritual testament. In it he strongly exhorts the faithful to labor earnestly in the great work of their sanctification, and cautions them to stand upon their guard against the snares of heresy. We cannot doubt but St. Peter preached the gospel over all Italy, as Eusebius, Rufinus, and others assure us; and also in other provinces of the West, according to the commission which the apostles received to carry the gospel over the whole earth. Whence they did not confine themselves to single cities, except that St. James fixed his residence at Jerusalem for the sake of the Jews. St. Athanasius mentions that SS. Peter and Paul had often fled from persecutors in times of danger, till, being assured of their martyrdom by a revelation, they courageously went to meet it. Our Saviour, immediately after his resurrection, had foretold St. Peter in what manner he should glorify him in his old age, and that he should follow him even to the death of the cross. He afterwards revealed to him the time of his death. Several triumphs over the devil prepared him for that crown.

The great progress which the faith made in Rome, by the miracles and preaching of the apostles, was the cause of the persecution which Nero raised against the Church, as Lactantius mentions. Other fathers say, the resentment of the tyrant against the apostles was much inflamed by the misfortune of Simon Magus; and he was unreasonable enough to make this credible. But he had already begun to persecute the Christians from the time of the conflagration of the city, in 64. St. Ambrose tells us, that the Christians entreated St. Peter to withdraw for a while. The apostle, though unwillingly, yielded to their importunity, and made his escape by night; but going out of the gate of the city, he met Jesus Christ, or what in a vision appeared in his form, and asked him, "Lord, whither art thou going?" Christ answered, "I am going to Rome, to be crucified again." St. Peter readily understood this vision to be meant of himself, and taking it for a reproof of his cowardice, and a token that it was the will of God that he should suffer, returned into the city, and, being taken, was put into the

Mamertine prison with St. Paul. The two apostles are said to have remained there eight months, during which time they converted SS. Processus and Martinian, the captains of their guards, with forty-seven others. It is generally asserted that when they were condemned, they were both scourged before they were put to death. If St. Paul might have been exempted on account of his dignity as a Roman citizen, it is certain St. Peter must have undergone that punishment, which according to the Roman laws, was always inflicted before crucifixion. It is an ancient tradition in Rome that they were both led together out of the city by the Ostian gate. St. Prudentius says, that they suffered both together in the same field, near a swampy ground, on the banks of the Tiber. Some say St. Peter suffered on the same day of the month, but a year before St. Paul. But Eusebius, St. Epiphanius, and most others affirm, that they suffered the same year, and on the 29th of June. St. Peter, when he was come to the place of execution, requested of the officers that he might be crucified with his head downwards, alleging that he was not worthy to suffer in the same manner as his divine Master had died before him. The executioners easily granted the apostle his extraordinary request. St. Chrysostom, St. Austin, and St. Asterius say he was nailed to the cross. Tertullian mentions that he was tied with cords. He was probably both nailed and bound with ropes. F. Pagi places the martyrdom of these two apostles in the year 65, on the 29th of June.

St. Gregory writes that the bodies of the two apostles were buried in the catacombs, two miles out of Rome. The most ancient Roman Calendar, published by Bucherius, marks their festival at the catacombs on the 29th of June. At present the heads of the two apostles are kept in silver bustoes in the Church of St. John Lateran. But one half of the body of each apostle is deposited together in a rich vault in the great Church of St. Paul, on the Ostian road; and the other half of both bodies in a more stately vault in the Vatican church, which sacred place is called from primitive antiquity, "The Confession of St. Peter, and Limina Apostolorum," and is resorted to by pilgrims from all parts of Christendom.

The great St. Chrysostom never was able to name either of these holy apostles without raptures of admiration and devotion; especially when he mentions the ardent love of St. Peter for his divine Master. He calls him "the mouth of all the apostles, the leader of that choir, the head of that family, the president of the whole world, the foundation of the Church, the burning lover of Christ." St. Peter left all things to follow Christ; and in return received from him the promise of life everlasting, and in the bargain a hundredfold in this present life. O thrice happy exchange! O magnificent promise! cries out St. Bernard. O powerful words, which have robbed Egypt, and plundered its richest vessels, which have peopled deserts and monasteries with holy men, who sanctify the earth, and are its purest angels, being continually occupied in the contemplation and praises of God, the ever glorious uninterrupted employment of the blessed, which these spotless souls begin on earth to continue for all eternity in heaven.

ST. PAUL, THE APOSTLE.

This great apostle was a Jew, of the tribe of Benjamin. At his circumcision, on the eighth day after his birth, he received the name of Saul. St. Paul, being born at Tarsus, was by privilege a Roman citizen, to which quality a great distinction and several exemptions were granted by the laws of the empire. His parents sent him young to Jerusalem, where he was educated and instructed in the strictest observance of the law of Moses, by Gamaliel, a learned and noble Jew, and probably a member of the Sanhedrim; and was a most scrupulous observer of it in every point. He appeals even to his enemies to bear evidence how conformable to it his life had been in every respect. He embraced the sect of the Pharisees, which was of all others the most severe, though by its pride the most opposite to the humility of the gospel. It was a rule among the Jews that all their children were to learn some trade with their studies, were it but to avoid idleness, and to exercise the body, as well as the mind, in something serious. It is therefore probable that Saul learned in his youth the trade which he exercised even after his apostleship, of making tents.

Saul, surpassing all his equals in zeal for the Jewish law and their traditions, which he thought the cause of God, became thereby a blasphemer, a persecutor, and the most outrageous enemy of Christ. He was one of those who combined to mur-

der St. Stephen, and by keeping the garments of all who stoned that holy martyr, he is said by St. Austin to have stoned him by the hands of all the rest; to whose prayers for his enemies he ascribes the conversion of St. Paul. "If Stephen," said he, "had not prayed, the church would never have had St. Paul."

After the martyrdom of the holy deacon, the priests and magistrates of the Jews raised a violent persecution against the church at Jerusalem, in which Saul signalized himself above others. By virtue of the power he had received from the high priest, he dragged the Christians out of their houses, loaded them with chains, and thrust them into prison. He procured them to be scourged in the synagogues, and endeavored by torments to compel them to blaspheme the name of Christ. By the violences he committed, his name became everywhere a terror to the faithful. The persecutors not only raged against their persons, but also seized their estates and what they possessed in common, and left them in such extreme necessity that the remotest churches afterwards thought it incumbent on them to join in charitable contributions to their relief. All this could not satisfy the fury of Saul; he breathed nothing but threats and the slaughter of the other disciples. Wherefore, in the fury of his zeal he applied to the high priest and Sanhedrim for a commission to take up all Jews at Damascus who confessed Jesus Christ, and bring them bound to Jerusalem, that they might serve as public examples for the terror of others. But God was pleased to show forth in him his patience and mercy; and, moved by the prayers of St. Stephen and his other persecuted servants, for their enemies, changed him, in the very heat of his fury, into a vessel of election, and made him a greater man in his church, by the grace of the apostleship, than St. Stephen had ever been, and a more illustrious instrument of his glory. He was almost at the end of his journey to Damascus when, about noon, he and his company were on a sudden surrounded by a great light from heaven, brighter than the sun They all saw the light, and, being struck with amazement, fell to the ground. Then Saul heard a voice which to him was articulate and distinct, but not understood, though heard, by the rest: "Saul, Saul, why dost thou persecute me?" Christ said not

Why dost thou persecute my disciples, but me: for it is he, their head, who is chiefly persecuted in his servants. Saul answered, "Who art thou, Lord?" Christ said, "Jesus of Nazareth, whom thou persecutest. It is hard for thee to kick against the goad: to contend with one so much mightier than thyself. By persecuting my church you make it flourish, and only prick and hurt yourself." This mild expostulation of our Redeemer, accompanied with a powerful interior grace, strongly affecting his soul, cured his pride, assuaged his rage, and wrought at once a total change in him. Wherefore, trembling and astonished, he cried out, "Lord, what wilt thou have me to do?" What to repair the past? What to promote your glory? I make a joyful oblation of myself to execute your will in everything, and to suffer for your sake afflictions, disgraces, persecutions, torments, and every sort of death. The true convert expressed this, not in a bare form of words, nor with faint, languid desires, nor with any exception lurking in the secret recesses of his heart; but with an entire sacrifice of himself, and an heroic victory over the world with its frowns and charms, over the devils with their snares and threats, and over himself and all inclinations of self-love; devoting himself totally to God. A perfect model of a true conversion, the greatest work of Almighty grace! Christ ordered him to arise and proceed on his journey to the city, where he should be informed of what he expected from him. Christ would not instruct him immediately by himself, but, St. Austin observes, sent him to the ministry which he had established in his church, to be directed in the way of salvation by those whom he had appointed for that purpose. He would not finish the conversion and instruction of this great apostle, whom he was pleased to call in so wonderful a manner, but by remitting him to the guidance of his ministers; showing us thereby that his holy providence has so ordered it, that all who desire to serve him should seek his will by listening to those whom he has commanded us to hear and whom he has sent in his own name and appointed to be our guides: so perfectly would he abolish in his servants all self-confidence and presumption—the source of error and illusion. The convert, rising from the ground, found that though his eyes were open he saw nothing. Providence sent

this corporal blindness to be an emblem of the spiritual blindness in which he had lived, and to signify to him that he was henceforward to die to the world, and learn to apply his mind totally to the contemplation of heavenly things. He was led by the hand into Damascus, whither Christ seemed to conduct him in triumph. He was lodged in the house of a Jew named Judas, where he remained three days blind, and without eating and drinking. He doubtless spent his time in great bitterness of soul, not yet knowing what God required of him. With what anguish he bewailed his past blindness and false zeal against the church, we may conjecture both from his taking no nourishment during those three days, and from the manner in which he ever after remembered and spoke of his having been a blasphemer and a persecutor. Though the entire reformation of his heart was not gradual, as in ordinary conversions, but miraculous in the order of grace, and perfect in a moment; yet a time of probation and a severe interior trial (for such we cannot doubt but he went through on this occasion) was necessary to crucify the old man and all other earthly sentiments in his heart, and to prepare it to receive the extraordinary graces which God designed him. There was a Christian of distinction in Damascus, much respected by the Jews for his irreproachable life and great virtue; his name was Ananias. Christ appeared to this holy disciple, and commanded him to go to Saul, who was then in the house of Judas, at prayer: Ananias trembled at the name of Saul, being no stranger to the mischief he had done in Jerusalem, or to the errand on which he was set out to Damascus. But our Redeemer overruled his fears, and charged him a second time to go to him, saying, "Go, for he is a vessel of election to carry my name before Gentiles and kings, and the children of Israel: and I will show him how much he has to suffer for my name." For tribulation is the test and portion of all the true servants of Christ. Saul in the meantime saw in a vision a man entering, and laying his hand upon him, to restore his sight. Ananias, obeying the divine order, arose, and went to Saul, and, laying his hand upon him, said: "Brother Saul, the Lord Jesus who appeared to thee on thy journey hath sent me that thou mayst receive thy sight and be filled with the Holy Ghost." Immedi-

ately something like scales fell from his eyes, and he recovered his eyesight. Ananias added: "The God of our fathers hath chosen thee that thou shouldst know his will and see the just one, and shouldst hear the voice from his mouth: and thou shalt be his witness unto all men to publish what thou hast seen and heard. Arise, therefore; be baptized and washed from thy sins, invoking the name of the Lord." Saul then arose, was baptized, and took some refreshment. He stayed some few days with the disciples at Damascus, and began immediately to preach in the synagagues that Jesus was the Son of God, to the great astonishment of all that heard him, who said: "Is not this he who persecuted at Jerusalem those who invoked the name of Jesus, and who is come hither to carry them away prisoners?" Thus a blasphemer and a persecutor was made an apostle, and chosen to be one of the principal instruments of God in the conversion of the world. St. Paul never recalled to mind this his wonderful conversion without raptures of gratitude and praise to the divine mercy.

Though St. Paul was not one of the twelve, yet so miraculous was his vocation by the immediate voice of Christ from heaven, so wonderful the manner in which he was sent by the express command of the Holy Ghost to instruct all nations; so extraordinary was his rapt to the third heaven, by which (to use the words of St. Maximus) he was authorized and consecrated to the apostleship in heaven itself, and learned among angels what he was to teach among men; so eminent was his gift of inspiration, and his spirit of prophecy; and lastly, so many and so great were the things which he suffered and did for the honor of God, and for the conversion of nations, that he has been justly entitled to bold a place among the apostles. His miraculous conversion the church commemorates on the 25th of January. After he was baptized, he stayed some days at Damascus, and there preached Christ openly in the synagogue. But he soon retired into Arabia, probably into the country near Damascus, which city was in the power of Aretas, King of Arabia, and father-in-law to Herod Antipas. It is not mentioned how long he lived in this retirement; but coming back to Damascus, he began again to preach the faith, and confuted the Jews with

wonderful force. That obstinate race seeing themselves unable to enter the lists against him, laid a plot to take away his life, and prevailed with the governor of Damascus, under Aretas, to promise them his concurrence. They therefore kept continual watch, searched many houses, and obtained a guard of this governor to be placed at the gates to apprehend him; but the holy convert was let down by the brethren in a basket over the wall by night. He had then continued three years partly at Damascus, and partly in his retirement in Arabia, and took this occasion to go to Jerusalem to see St. Peter. St. Barnabas, who knew him, introduced him to SS. Peter and James, and satisfied them and the church of the sincerity of his conversion: for many of the Christians at first shunned his company, fearing some design in one who had been their most furious enemy.

In this and in every other circumstance of the establishment of our holy religion, it is observable how impossible it is for the most obstinate infidel to harbor the least suspicion of human contrivance. If the revelations, miracles, and mysteries which the apostles preached, had not been true, they never would have led St. Paul into the secret; one who was before their greatest persecutor. The authors of an imposture are extremely cautious, and infinitely suspicious and jealous. How opposite to this are the candor and sincerity of the apostles! So great a number maintained their testimony, though it cost them the sacrifice of their lives, and every temporal advantage, whilst any one of them who could have discovered a cheat, had every advantage to expect both from Jews and Gentiles. The evidence of their miracles, the humility of their hearts, the heroic sanctity of their lives, their constancy under torments even to death, in so great a cloud of witnesses, and innumerable other circumstances, put their doctrine and testimony beyond the reach of the least suspicion or possibility of error or imposture. But had we no other motive, the manifest sincerity of the apostles in the whole tenor of their conduct, and in particular with regard to St. Paul, as well as that of this illustrious convert towards them, and in the testimony which he gave through all persecutions to the same truth, gives the utmost degree of evidence to the history of his miraculous call, and to the whole Christian religion, in which the

demonstration of one miraculous and supernatural fact evinces the divine original, and truth of the whole gospel dispensation.

St. Paul stayed fifteen days at Jerusalem, during which time he enjoyed the conversation of St. Peter, and was very active in disputing against the Jews in their synagogue; but such was their obstinacy that they shut their ears to the truths of salvation; and not being able to withstand the force of his discourses, and the evidence in which he placed the divine revelation, they had recourse to rage and violence, the impotent weapon of disappointed malice; and they sought to take away his life. The disciples, therefore, that he might escape their snares, conducted him to Cæsarea, and thence sent him by sea to Tarsus, his native city. He remained there upwards of three years, and preached in the neighboring countries of Cilicia and Syria with great success.

It seems to have been about this time that St. Paul was favored with his most extraordinary ecstacy, in which he was taken up into the third heaven or paradise, and heard and saw most sublime mysteries, which man could not utter, of which he speaks fourteen years after.

He gloried and pleased himself in persecutions and humiliations; in his own nothingness, weakness, and insufficiency, that God, his only strength and great All, might alone be considered and glorified in all things. In the fullest conviction and most sincere and feeling sentiment that he was the very abstract of miseries, poverty, and nakedness, and in a total forgetfulness and contempt of himself, he never ceased, with his whole heart, to give all honor and glory to God, and to excite his tongue, his soul, all his powers, and all created beings to praise his holy name, and thank his goodness and mercy without intermission. He feared no dangers, was deterred by no difficulties, nor daunted by any torments, or death in any form, in so noble a cause; but rejoiced in the greatest sufferings, fatigues, and labors that he might make God everywhere known, and might endeavor with his whole strength to bring all men to his most sweet and holy love. He esteemed himself for this a debtor to the whole world, Greeks and barbarians, the wise and the unwise, learned and unlearned, Jews and Gentiles.

This pure love of God and ardent zeal for his glory, could not have kindled this holy flame and consumed in him all earthly affections, had he not been crucified to the world, and dead to himself. In this disposition he so studied Christ crucified as to put on his sentiments, and to animate himself with the perfect spirit of his divine meekness, patience, charity, and humility. He could say with confidence, that he carried the marks of the precious wounds of Christ in his own body, that with him he was nailed to the cross, that he would glory in no other things save in the cross of the Lord Jesus Christ, and that he no longer lived himself, but that Christ lived in him. Can we wonder that a man so spiritual and divine, armed with the power of grace, commanding nature by the gifts of miracles, often seeing into futurity by an eminent spirit of prophecy, and raised above all things human, should trample under his feet the united legions of hell and the world banded against him? Can we be surprised that he should become the instrument of God to beat down, by the humility of the cross, the pride of the world, and subject so many nations to the humble law of the gospel? God was pleased to call his servant to this great work, at a time when the doctors at Antioch were employed in preaching, and were joined by the faithful in fasting and prayer, which pious public exercises have always attended the election of new ministers in the church. The Holy Ghost commanded, by some of the prophets, that Saul and Barnabas should be set apart for a special office of preaching. By this we are to understand the function of the apostleship, that they might propagate the faith over all nations with full authority. Thus was St. Paul assumed to the apostleship. Though the other apostles lived by the gospel, he chose not to make use of that liberty, but to gain his subsistence by making tents, such as were used by soldiers and mariners. Nevertheless, this apostle received sometimes the voluntary alms of the Christians, rejoicing in their charity, not for himself, but for their sake. For as to himself, having tried all things, he was prepared for all, ever content with his condition wherever he was. He knew how to live in want and in hunger, as well as in plenty. To defend the dignity of his apostleship, upon which the success of his preaching depended, he mentioned once his revelations and privileges; but compelled by necessity for the salvation of many souls and conversion of nations: and he speaks of them in such a manner as to show that he gave all the glory to God alone, and made no account of them himself, but trembled and humbled himself more under such favors. In things which seemed to his advantage it is visibly his tongue only that mentions them, without the heart, when solicitude for the souls of his brethren betrayed the secret of his humility. But he glories in his infirmities; his heart speaks by the instrument of his tongue when he recounts whatever was a subject of confusion to him, and he styles himself, from the sincere sentiment of his heart, a blasphemer, a persecutor, an abortive, the last of the apostles, and unworthy to bear that name. We have, in the Acts of the Apostles, a summary account of the missions of St. Paul, after he had received the imposition of hands.

No distance of nations could confine the ardor of this apostle's zeal. From the East he returned again to Rome. St. Athanasius assures us, that God had made known to him by a revelation, that he should suffer martyrdom in that city; whereupon, instead of flying, he with joy hastened thither. St. Austin and other fathers testify the same; and this foresight of his death may also be gathered from the assurance with which he speaks of it in his second Epistle to Timothy. He came this second time to Rome about the year 64. St. Dionysius of Corinth insinuates, that it was in company with St. Peter. St. Chrysostom tells us that St. Paul converted, among others, a beloved concubine of Nero, and that she thereupon changed her course of life, forsook the court, and served God in great sobriety and virtue, which provoked the tyrant, and was the first occasion of St. Paul's imprisonment.

At length the happy term of his labors and dangers approached, and he beheld with joy the great moment, in which Christ called him to his glory. The Holy Ghost had discovered to him the day and the hour long before, as St. Prudentius assures us. His martyrdom happened in the year 65, on the 29th of June. St. Sulpicius Severus says that it fell out before the war in Judæa, which broke out in May, in the twelfth year

of Nero, of Christ, 66. St. Paul was beheaded, as St. Peter of Alexandria, Eusebius, St. Jerom, St. Chrysostom, Prudentius, and other ancient writers testify; and his dignity of a Roman citizen did not allow him to be crucified. He suffered at the Salvian waters, which piece of ground St. Gregory the Great, part of whose estate it was, gave, on that account, to the church where his body rested.

SAINT AMBROSE.

Doctor of the Church.

An invincible courage and constancy in resisting evil is a necessary ingredient of virtue, especially in the episcopal character. Gentleness, meekness, humility, and obedience, make the servant of God ready to yield and conform himself to everyone in things indifferent; but in those of duty he is inflexible, not with wilfulness or obstinacy, but with modesty, yet invincible firmness. Of this virtue St. Ambrose, in the judgment of the learned Hermant, was the most admirable model among all the great pastors of God's Church since the Apostles. His father, whose name was also Ambrose, was prefect of the prætorium in Gaul, where the saint was born in the year 340. The father of St. Ambrose dying whilst he was yet an infant, his mother left Gaul and returned to Rome, her own country. She took special care of the education of her children, and Ambrose profited much by her instructions, and by the domestic examples which she, his sister, and other holy virgins that were with them, set him.

While governor of Milan, the city was distracted by furious parties and tumults, about the election of a new bishop—some of the clergy and people demanding an Arian, others a Catholic, for their pastor. To prevent an open sedition, St. Ambrose thought it the duty of his office to go to the church in which the assembly was held; there he made an oration to the people with much discretion and mildness, exhorting them to proceed in their choice with the spirit of peace, and without tumult. While he was yet speaking, a child cried out, "Ambrose Bishop." This the whole assembly took up, and both Catholics

and Arians unanimously proclaimed him Bishop of Milan. This unexpected choice surprised him; he presently withdrew, and made use of all the artifices he could to shun this charge. Ambrose finding it in vain to resist any longer, yielded himself up; but insisted that the canons forbade anyone who was only a catechumen to be promoted to the priesthood. He was answered, that such ecclesiastical canons may be dispensed with on extraordinary occasions. Ambrose, therefore, was first baptized, and after due preparation, received the episcopal consecration on the 7th of December, in 374. St. Ambrose was about thirty-four years old when he was ordained bishop.

He was no sooner placed in the episcopal chair but, considering that he was no longer a man of this world, and resolving to break all ties which could hold him to it, he gave to the church and the poor all the gold and silver of which he was possessed. His lands and estates he gave also to the church, reserving only an income for the use of his sister Marcellina, during her life. The care of his family and temporalities he committed to his brother Satyrus, that, being disengaged from all temporal concerns, he might give himself up wholly to his ministry and prayer. So perfectly did he renounce the world, and his mind dwelt so much above it, that temptations to riches and honors never had any weight with him. He purged the diocese of Milan of the leaven of the Arian heresy with such wonderful success, that, in the year 385, there remained not one citizen of Milan infected with it, except a few Goths, and some persons belonging to the imperial family, as he assures us. He had a soul exquisitely tender and compassionate, and he often employed his interest to save the lives of condemned persons. He wept with those that wept, and he rejoiced with those that rejoiced. His charity was as extensive as the necessities of human nature, and he styled the poor his stewards and treasurers, in whose hands he deposited his revenues. It was his constant care and practice to do good for evil, and to requite affronts and injuries by offices of kindness. His chamber was for the greatest part of the day filled with persons who came to consult him, and to ask his private advice.

The Goths had extended their ravages from Thrace into Illy-

ricum, and as far as the Alps. St. Ambrose, not content to lay out all the money he could raise in redeeming the captives, employed for that use the gold vessels belonging to the Church, which he caused to be broken and melted down; but such only as were not yet consecrated, reserving those which were for a more pressing necessity. Many Arians who, upon that occasion, fled from Illyricum into Italy, were converted to the faith by the care of St. Ambrose, who was indefatigable in every branch of his pastoral charge. Every Lent he bestowed so much pains and labor in instructing the catechumens, that, when he died, five bishops could hardly go through with that which he used himself to perform.

In 381 St. Ambrose held a council at Milan, against the heresy of Apollinaris; and assisted at another at Aquileia, in which he procured the deposition of two Arian bishops named Palladius and Secundianus. In a journey which he made to Sirmich, he compassed the election of a Catholic bishop to occupy that see, nothwithstanding the intrigues of the Empress Justina in favor of an Arian candidate. In 382 our saint assisted at a council which Pope Damasus held at Rome, in order to apply a remedy to the divisions which reigned in the oriental church about the see of Antioch.

When Maximus usurped the supreme power in Gaul, and was meditating a descent upon Italy, Valentinian and his mother the Empress Justina sent Ambrose to dissuade him from the undertaking; and the embassy was successful. In these times of confusion the Gentiles at Rome attempted to restore the abolished rites of their superstition. At their head appeared Quintus Aurelius Symmachus, a senator of great eminence an admirable scholar, statesman, and orator, at that time prefect of Rome. In autumn, in the year 384, this man presented a request to Valentinian, in the name of the senate, begging that the altar of victory might be re-established in the senate house, and the salaries restored to the priests and vestal virgins; to which he ascribed the victories and prosperity of ancient Rome. This petition St. Ambrose opposed in two epistles to the Emperor, and was successful.

The Empress Justina, though an Arian, durst not openly

espouse the interest of her sect during the lives of her husband, Valentinian I., and of Gratian. But the peace which St. Ambrose had procured between Maximus and her son gave her an opportunity to persecute the Catholics, especially the holy bishop —for she ungratefully forgot the obligations which she and her son had to him. When Easter was near at hand, in 385, she sent to him certain ministers of state to demand of him the Portian basilic, now called St. Victor's, without the city, for the use of the Arians, for herself, her son, and many officers of the court. The saint replied, that he could never give up the temple of God.

The empress, therefore, in the following Lent, in 386, again demanded of St. Ambrose the Portian basilic. The holy prelate answered, "Naboth would not give up the inheritance of his ancestors, and shall I give up that of Jesus Christ? God forbid that I should abandon that of my fathers, of St. Dionysius, who died in exile for the defence of the faith; of St. Eustorgius, the confessor; of St. Miroclus, and of all of the other holy bishops, my predecessors." Dalmatius, a tribune and notary, came to St. Ambrose from the emperor, with an order that he should choose his judges at court, as Auxentius had done on his side, that his and Auxentius's cause might be tried before them and the emperor, which, if he refused to do, he was forthwith to retire, and yield up his see to Auxentius. The saint took the advice of his clergy, and of some Catholic bishops who were then at Milan; then wrote his answer to the emperor, wherein, amongst other things, he says, "Who can deny that, in causes of faith, the bishops judge Christian emperors; so far are they from being judged by them. Would you have me choose lay judges, that if they maintain the true faith, they may be banished or put to death? Would you have me expose them either to a prevarication or to torments? Ambrose is not of that consequence, for the priesthood to be debased and dishonored for his sake. The life of one man is not to be compared with the dignity of all the bishops. If a conference is to be held about the faith, it belongs to the bishops to hold it, as was done under Constantine, who left them the liberty of being judges."

After sending this remonstrance to the emperor, signed by

his own hand, St. Ambrose retired into the Church, where he was for some time guarded by the people, who stood within doors night and day, lest he should be carried away by violence; and the church was soon surrounded by soldiers sent from court, who suffered people to go in, but no one to come out. St. Ambrose being thus shut up with the people, preached often to them. One of those sermons, which he made on Palm Sunday, is extant, under this title: "On not delivering up the Basilics." In it he says, "Are you afraid that I would forsake you, to secure my own life? But you might have observed by my answer, that I could not possibly forsake the Church, because I fear the Lord of the whole world more than the emperor; that if they carry me by force from the Church, they may draw away my body, but they can never separate my mind from it: that if he proceeds against me as a prince, I will suffer as a bishop. Why then are you troubled? I shall never quit you voluntarily; but I can never resist or oppose violence. I can sigh and lament: I can weep and groan. But tears are my only arms against swords, soldiers, and Goths. Bishops have no other defence. I cannot, I ought not to resist any other ways. But as to flying away and forsaking my Church, that I will never do. The respect which I have for the emperor does not make me yield cowardly: I offer myself willingly to torments, and fear not the mischiefs they threaten me with. It was proposed to me to deliver up the vessels belonging to the church. I answered, that if they asked me for my land, my gold, or my silver, I willingly offered them: but I can take nothing out of the Church of God. If they aim at my body and my life, you ought only to be spectators of the combat; if it is appointed by God, all your precautions will be vain. He that loveth me cannot give a better testimony thereof than by suffering me to become the victim of Jesus Christ.—I expected something extraordinary, either to be killed by the sword, or to be burnt for the name of Jesus Christ. They offer me pleasures instead of sufferings. Let none therefore disturb you by saying, that a chariot is prepared, or that Auxentius hath spoken severe things.—It was generally said, that murderers were sent, and that I was condemned to die. I fear it not, and will not leave this place.

Whither should I go? is not every place full of groans and tears, since orders are everywhere to drive away Catholic bishops, to put those to death who resist, and to proscribe all the officers of cities who put not these orders in execution.—What have we said in our answers to the emperor which is not agreeable to duty and humility?" The saint spoke, with an astonishing intrepidity, of the sword, fire, or banishment, detected, boldly the impiety of Auxentius, and other Arian persecutors, and called their new law a flying sword sent over the empire to kill some by corporal death, others in their souls by the guilt of sacrilege. What he mentioned of the chariot is explained by Paulinus, who relates that one Euthymius had placed a chariot at a house near the Church, that he might take away St. Ambrose with greater ease, and carry him into banishment. But a year after, he was himself put into the same chariot, and carried from that very house into banishment: under which misfortune St. Ambrose furnished him with money and other necessaries for his journey. When St. Ambrose had remained several days in the Church and adjacent buildings within its inclosure, with the people who kept the doors shut, and guarded the passes, the guards were removed, and he returned to his house.

In the year 387, news daily came to Milan of the preparations Maximus was making to invade Italy. Maximus thought Britain, Gaul, and Spain, which he possessed in peace, and without danger of being molested, as nothing, so long as he was not master of Italy: and the astonishing success of his usurpation made him only enlarge his views further, and think more due to him. Valentinian and his weak mother were in no condition to oppose him, and in this distress they had again recourse to St. Ambrose, whom they besought to stand in the gap, and venture on a second embassy to stop the march of a prosperous usurper. The good bishop, burying the memory, both of public and private injuries, readily undertook the journey, and arriving at Triers, the next day went to court He returned to Milan, and wrote to Valentinian an account of his unsuccessful embassy, advising him to be cautious how he treated with Maximus, a concealed enemy, who pretended peace,

but intended war. The event showed the truth of this conjecture. For Valentinian sent Domninus, a favorite courtier, to succeed St. Ambrose in this embassy. Maximus entertained him with all the obliging caresses and demonstrations of honor, amused him with assurances, and, as an instance of his friendship toward Valentinian, sent back with him a considerable part of his army, as he gave out, to assist the emperor against the barbarians who were than falling upon Pannonia. But these soldiers, coming to the Alps, seized all the narrow passages; which was no sooner done, but Maximus followed with his whole army, and marched without the least opposition into Italy, where he took up his quarters at Aquileia.

The news of this unexpected surprise carried terror into every place. Valentinian and his mother, in the utmost consternation, took ship, and fled to Thessalonica, whence they sent to the Emperor Theodosius, to beg his speedy assistance before all was lost. That great prince had been employed in quelling the barbarians on different sides, and settling the peace of the Church and state in the East, which had hindered him from revenging the death of Gratian. Upon receiving the message of the fugitive young emperor, he left Constantinople, and went to Thessalonica, where, in the most tender and paternal manner, he comforted the distressed remains of the family of the great Valentinian I. He represented to the young prince that, by favoring the Arian impiety, and persecuting the Catholic Church, he had provoked heaven; and he effaced out of his mind all the impressions of heresy; for it was a fundamental maxim with Theodosius to undertake no enterprise without first doing everything by which he might engage God on his side. Theodosius being then a widower, and meeting at Thessalonica the Princess Galla, a sister to Valentinian II., to give him a pledge of his friendship, married her, and in spring 388, declared war against Maximus, and dismissed the ambassador the tyrant had sent to court his favor. He entirely defeated Maximus upon the banks of the Save, near Siscia, now Peisseg, in Pannonia; and was inclined to spare his life; but at last suffered him to be beheaded on the 28th of July, 388, after he had reigned almost five years.

Theodosius returned to Milan on the 1st of September, and restored the whole western empire to Valentinian, in whose mind, by repeated instructions, he imprinted so deeply the Catholic Faith, that the young prince put himself entirely under the discipline of St. Ambrose, and honored him as his father to his death. His mother, Justina, was dead before the end of the war. The heresiarch Jovinian, having been condemned by Pope Siricius, at Rome, retired to Milan; but was there rejected by Theodosius, and anathematized by St. Ambrose, in a council which he held in 390.

This council was yet sitting, when the news of a dreadful massacre committed at Thessalonica, was brought to Milan. Botheric, one of the imperial officers had been slain in a tumult, which so enraged Theodosius that he issued a mandate for a promiscuous massacre of the inhabitants and about 7,000 persons were butchered by the soldiery. The horror with which the news of this tragical scene filled the breast of St. Ambrose and his colleagues is not to be expressed. Soon after, the emperor, according to his custom, went to church. But St. Ambrose went out and met him at the church-porch, and forbade him any further entrance, until he should have done penance. Theodosius submitted, accepted the penance which the Church prescribed, and retired to his palace, where he passed eight months in mourning, without ever going into the church, and clad with penitential or mourning weeds. St. Ambrose ordered him to place himself amongst the public penitents in the Church. Sozomen assures us that the emperor made a public confession of his sin; and St. Ambrose, in his funeral oration, describes how he knelt at the church door, and lay long prostrate in the rank of the penitents, repeating with David, "My soul hath cleaved to the pavement: O Lord, restore my life, according to thy word." Theodosius, after his absolution, passed no day to his death on which he did not bewail afresh this offence, into which he was drawn by surprise, and through the instigation of others, as St. Ambrose remarks.

Theodosius, after staying almost three years in the West, left Valentinian in peaceable possession of that empire, and would carry home no other recompense of his labors and victories

than the glory of having restored that prince, and afforded so many nations a disinterested protection. The young Valentinian followed in everything the advice and instructions of St. Ambrose, honoring and loving him with as much ardor as his mother had formerly persecuted him with fury. Never was prince more ready to correct his faults. In order to regulate the manners of the clergy, that they might be the light of the world, he composed, in 386, three books "On the Offices of the Ministers;" in which, however, he often descends to general precepts of morality adapted to Christians of all denominations.

One of St. Ambrose's last actions was the ordination of St. Honoratus, Bishop of Vercelli. A few days before he fell sick, he foretold his death, but said he should live till Easter. Before he took his bed he continued his usual studies, and expounded the forty-third psalm. After having ordained a bishop of Pavia, he was taken so ill that he kept his bed a long time. Upon this news, Count Stilico, the guardian and prime-minister of Honorius, who governed the western empire, was much troubled, and said publicly, "The day that this great man dies, destruction hangs over Italy." And, therefore, sending for as many of the nobility and magistrates of the city as he knew had the greatest interest and sway with the bishop, he persuaded them to go to him, and by all means prevail with him to beg of God a longer life. They went, and standing about his bed with tears, entreated him to intercede with heaven for his own life, for the sake of others; to whom he answered, "I have not so behaved myself among you that I should be ashamed to live longer; nor am I afraid to die, because we have a good master." The day on which he expired, he lay with his hands extended in form of a cross for several hours, moving his lips in constant prayer, though it could not be understood what he said. St. Honoratus, bishop of Vercelli, was there, and being gone into an upper chamber to take a little rest, heard a voice crying three times to him: "Arise, and make haste; for he is going to depart." He went down, and gave him the body of our Lord, which the saint had no sooner swallowed, but he gave up the ghost. St. Ambrose died about midnight before Holy Saturday, the 4th of April, in 397. He was about fifty-seven years old, and had been bishop

twenty-two years and four months. The common suffrage of all antiquity has ranked him among the four great doctors of the Latin Church.

SAINT JOHN CHRYSOSTOM.

Archbishop of Constantinople, and Doctor of the Church.

THIS incomparable doctor, on account of the fluency and sweetness of his eloquence, obtained soon after his death the surname of Chrysostom or Golden Mouth, which we find given him by St. Ephrem of Antioch, Theodoret, and Cassiodorus. But his tender piety, and his undaunted courage and zeal in the cause of virtue, are titles far more glorious, by which he holds an eminent place among the greatest pastors and saints of the church. About the year 344, according to F. Stilting, Antioch, the capital city of the East, was ennobled by his illustrious birth. He had one elder sister, and was the only son and heir of Secundus, master of the horse, that is, chief commander of the imperial troops in Syria. His mother Anthusa, left a widow at twenty years of age, continued such the remainder of her life, dividing her time between the care of her family and the exercises of devotion. Her example in this respect made such an impression on our saint's master, a celebrated pagan sophist, that he could not forbear crying out, "What wonderful women have the Christians!" She managed the estate of her children with great prudence and frugality, knowing this to be part of her duty to God, but she was sensible that their spiritual instruction in virtue was of infinitely greater importance. From their cradle she instilled into them the most perfect maxims of piety, and contempt of the world. The ancient Romans dreaded nothing more in the education of youth, than their being ill-taught the first principles of the sciences; it being more difficult to unlearn the errors then imbibed, than to begin on a mere tabula rasa, or blank paper. Wherefore Anthusa provided her son the ablest masters in every branch of literature, which the empire at that time afforded. Eloquence was esteemed the highest accomplishment, especially among the nobility, and was the surest means of raising men to the first dignities in the state. John

studied that art under Libanius, the most famous orator of that age; and such was his proficiency, that even in his youth he excelled his masters. Libanius being asked by his pagan friends on his death-bed, about the year 390, who should succeed him in his school: "John," said he, "had not the Christians stolen him from us." Our saint was then priest.

The first dignities of the empire were open to John; but his principal desire was to dedicate himself to God, without reserve, in holy solitude. Christ crucified was the only object of his heart, and nothing could make him look back after he had put his hand to the plough. And his progress in virtue was answerable to his zealous endeavors.

St. Meletius, Bishop of Antioch, called the young ascetic to the service of the church, gave him suitable instructions, during three years, in his own palace, and ordained him Reader.

Four years after, in 374, he retired into the mountains near Antioch, among certain holy anchorets who peopled them, where he remained six years. St. Chrysostom passed four years under the conduct of a veteran Syrian monk, and afterwards two years in a cave as a hermit. The dampness of this abode brought on him a dangerous distemper, and for the recovery of his health he was obliged to return into the city. He was ordained deacon by St. Meletius, in 381, and priest by Flavian in 386, who at the same time constituted him his vicar and preacher, our saint being then in the forty-third year of his age. He discharged all the duties of that arduous station during twelve years, being the hand and the eye of his bishop, and his mouth to his flock. The instruction and care of the poor he regarded as his first obligation; this he always made his favorite employment and his delight. He never ceased in his sermons to recommend their cause and the precept of almsdeeds to the people. Antioch, he supposes, contained at that time one hundred thousand Christian souls; all these he fed with the word of God, preaching several days in the week, and frequently several times on the same day. He confounded the Jews and Pagans, also the Anomæans, and other heretics. He abolished the most inveterate abuses, repressed vice, and changed the whole face of

that great city. It seemed as if nothing could withstand the united power of his eloquence, zeal, and piety.

St. Chrysostom had been five years deacon, and twelve years priest, when Nectarius, Bishop of Constantinople, dying in 397, the emperor Arcadius, at the suggestion of Eutropius the eunuch, his chamberlain, resolved to procure the election of our saint to the patriarchate of that city, and thus John was consecrated on the 26th of February, in 398. In regulating his own conduct and his domestic concerns, he retrenched all the great expenses which his predecessors had entailed on their dignity, which he looked upon as superfluous, and an excessive prodigality; and these sums he applied to the relief of the poor, especially of the sick. For this purpose he erected and maintained numerous hospitals, under the government of holy and charitable priests, and was very careful that all the servants and attendants were persons of great virtue, tenderness, compassion, and prudence. His own family being settled in good order, the next thing he took in hand after his promotion was the reformation of his clergy. This he forwarded by zealous exhortations and proper rules for their conduct, tending both to their sanctification and exemplarity. And to give these his endeavors their due force, he lived an exact model of what he inculcated to others. By the invincible power of his eloquence and zeal he tamed the fiercest sinners, and changed them into meek lambs: he converted an incredible number of idolaters and heretics. His mildness towards sinners was censured by the Novatians: he invited them to repentance with the compassion of the most tender father, and was accustomed to cry out: "If you are fallen a second time, or even a thousand times into sin, come to me and you shall be healed." But he was firm and severe in maintaining discipline, though without harshness; to impenitent sinners he was inflexible.

Neither was this pastoral care confined to his own flock or nation: he extended it to the remotest countries. He sent a bishop to instruct the Nomades or wandering Scythians; another, an admirable man, to the Goths. Palestine, Persia, and many other distant provinces felt the most beneficent influence of his zeal.

In the year 400, St. Chrysostom held a council of bishops at Constantinople, one of whom had preferred a complaint against his metropolitan, Autoninus, the Archbishop of Ephesus, which consisted of several heads, but that chiefly insisted on was simony. All our saint's endeavors to discuss this affair being frustrated by the distance of places, he found it necessary, at the solicitation of the clergy and people of Ephesus, to go in person to that city, though the severity of the winter season, and the ill state of health he was then in, might be sufficient motives for retarding this journey. In this and the neighboring cities several councils were held, in which the Archbishop of Ephesus, and several other bishops in Asia, Lycia, and Phrygia, were deposed for simony.

It remained that our saint should glorify God by his sufferings, as he had already done by his labors; and if we contemplate the mystery of the cross with the eyes of faith, we shall find him greater in the persecutions he sustained than in all the other occurrences of his life.

The first open adversary of our saint was Severianus, Bishop of Gabala, in Syria, to whom the saint had left the care of his church during his absence. This man had acquired the reputation of a preacher, was a favorite of the empress Eudoxia, and had employed all his talents and dexterity to establish himself in the good opinion of the court and people, to the prejudice of the saint, against whom he had preached in his own city. Severianus being obliged to leave Constantinople at the saint's return, he made an excellent discourse to his flock on the peace Christ came to establish on earth, and begged they would receive again Severianus, whom they had expelled the city.

Another enemy of the saint was Theophilus, Patriarch of Alexandria, whom Sozomen, Socrates, Palladius, St. Isidore of Pelusium, and Synesius, accuse of avarice and oppression to gratify his vanity in building stately churches; of pride, envy, revenge, dissimulation, and an uncontrollable love of power and rule, by which he treated other bishops as his slaves, and made his will the rule of justice. His three paschal letters, which have reached us, show that he wrote without method, and that his reflections and reasonings were neither just nor apposite,

whence the loss of his other writings is not much to be regretted. These spiritual vices sullied his zeal against the Anthropomorphites, and his other virtues. He died in 412, wishing that he had lived always in a desert, honoring the name of the holy Chrysostom, whose picture he caused to be brought to his bedside, and, by reverencing it, showed his desire to make atonement for his past ill conduct towards our saint. This turbulent man had driven from their retreat four abbots of Nitria, called the tall brothers, on a groundless suspicion of Origenism, as appears from Palladius, though it was believed by St. Jerom, which is maintained by Baronius. St. Chrysostom admitted them to communion, but not till they had juridically cleared themselves of it in an ample manner. This, however, was grievously resented by Theophilus; but the empress Eudoxia, who, after the disgrace of Eutropius, governed her husband and the empire, was the main spring which moved the whole conspiracy against the saint. Zozimus, a heathen historian, says that her flagrant avarice, her extortions and injustices, knew no bounds, and that the court was filled with informers, calumniators, and harpies, who, being always on the watch for prey, found means to seize the estates of such as died rich, and to disinherit their children or other heirs.

No wonder that a saint should displease such a court whilst he discharged his duty to God. He had preached a sermon against the extravagance and vanity of women in dress and pomp. This was pretended by some to have been levelled at the empress; and Severianus was not wanting to blow the coals. Knowing Theophilus was no friend to the Saint, the empress, to be revenged of the supposed affront, sent to desire his presence at Constantinople, in order to depose him. He obeyed the summons with pleasure, and landed at Constantinople, in June, 433, with several Egyptian bishops his creatures. refused to see or lodge with John, and got together a packed cabal of thirty-six bishops, the saint's enemies, in a church at Chalcedon, calling themselves the synod at the Oak, from a great tree which gave name to that quarter of the town. The heads of the impeachment drawn up against the holy bishop were, that he had deposed a deacon for beating a servant; that

he had called several of his clergy base men; had deposed bishops out of his province; had ordained priests in his domestic chapel, instead of the cathedral; had sold things belonging to the church; that nobody knew what became of his revenues; that he eat alone; and that he gave the holy communion to persons who were not fasting: all which were false or frivolous. The saint held a legal council of forty bishops in the city at the same time; and refused to appear before that at the Oak, alleging most notorious infractions of the canons in their pretended council. The cabal proceeded to a sentence of deposition, which they sent to the city and to the emperor, to whom they also accused him of treason, for having called the empress Jezebel, a false assertion, as Palladius testifies. The emperor hereupon issued out an order for his banishment, but the execution of it was opposed by the people, who assembled about the great church to guard their pastor. He declared that he was ready to lay down a thousand lives for them, if at his disposal, and that he suffered only because he had neglected nothing to save their souls.

On the third day after the unjust sentence given against him, having received repeated orders from the emperor to go into banishment, and taking all possible care to prevent a sedition, he surrendered himself, unknown to the people, to the Count, who conducted him to Prænetum, in Bithynia. After his departure his enemies entered the city with guards, and Severianus mounted the pulpit, and began to preach, pretending to show the deposition of the saint to have been legal and just. But the people would not suffer him to proceed, and ran about as if distracted, loudly demanding in a body the restoration of their holy pastor. The next night the city was shook with an earthquake. This brought the empress to reflect with remorse on what she had done against the holy bishop. She applied immediately to the emperor, under the greatest consternation, for his being recalled; crying out, "Unless John be recalled, our empire is undone:" and with his consent she despatched letters the same night, inviting him home with tender expressions of affection and esteem, and protesting her ignorance of his banishment. Almost all the city went out to meet him, and great

numbers of lighted torches were carried before him. He stopped in the suburbs, refusing to enter the city till he had been declared innocent by a more numerous assembly of bishops. But the people would suffer no delay: the enemies of the saint fled, and he resumed his functions, and preached to his flock. He pressed the emperor to call Theophilus to a legal synod; but that obstinate persecutor alleged that he could not return without danger of his life. However, Sozomen relates, that three score bishops ratified his return. But the fair weather did not last long. A silver statue of the empress having been erected on a pillar before the great church of St. Sophia, the dedication of it was celebrated with public games, which, besides disturbing the divine service, engaged the spectators in extravagances and superstition. St. Chrysostom had often preached against licentious shows; and the very place rendered these the more criminal. On this occasion, fearing lest his silence should be construed as an approbation of the thing, he with his usual freedom and courage, spoke loudly against it. Though this could only affect the Manichæan overseer of these games, the vanity of the empress made her take the affront to herself, and her desires of revenge were implacable. His enemies were invited back: Theophilus durst not come, but sent three deputies. Though St. John had forty-two bishops with him, this second cabal urged to the emperor certain canons of an Arian council of Antioch, made only to exclude St. Athanasius, by which it was ordained that no bishop who had been deposed by a synod, should return to his see till he was restored by another synod. This false plea overruled the justice of the saint's cause, and Arcadius sent him an order to withdraw. He refused to forsake a church committed to him by God, unless forcibly compelled to leave it. The emperor sent troops to drive the people out of the churches on Holy Saturday, and the holy places were polluted with blood and all manner of outrages. The saint wrote to Pope Innocent, begging him to declare void all that had been done; for no injustice could be more notorious. He also wrote to beg the concurrence of certain other holy bishops of the West. The pope having received from Theophilus the acts of the false council at the Oak, even

by them saw the glaring injustice of its proceedings, and wrote to him, exhorting him to appear in another council, where sentence should be given according to the canons of Nice, meaning by those words to condemn the Arian canons of Antioch. He also wrote to St. Chrysostom, to his flock, and several of his friends; and endeavored to redress these evils by a new council, as did also the emperor Honorius. But Arcadius and Eudoxia found means to prevent its assembling, the very dread of which made Theophilus, Severianus, and other ringleaders of the faction to tremble.

St. Chrysostom was suffered to remain at Constantinople two months after Easter. On Thursday in Whitsun week the emperor sent him an order for his banishment. The holy man, who received it in the church, said to those about him, "Come, let us pray, and take leave of the angel of the church." He took leave of the bishops, and, stepping into the baptistry, also of St. Olympias and the other deaconesses, who were overwhelmed with grief and bathed in tears. He then retired privately out of the church, to prevent a sedition, and was conducted by Lucius, a brutish captain, into Bithynia, and arrived at Nice on the 20th of June, 404. The saint enjoyed himself comfortably at Nice; but Cucusus was pitched upon by Eudoxia for the place of his banishment, a poor town in Armenia, in the deserts of Mount Taurus. The pope refused to hold communion with Theophilus or any of the abettors of the persecution of our saint. He and the emperor Honorius sent five bishops to Constantinople to insist on a council, and that in the meantime St. Chrysostom should be restored to his see, his deposition having been notoriously unjust. But the deputies were cast into prison in Thrace. His impious enemies, seeing the whole Christian world both honor and defend him, resolved to rid the world of him. With this view they procured an order from the emperor that he should be removed to Arabissus, and thence to Pytius, a town situated on the Euxine Sea, near Colchis, at the extremity of the empire on the frontiers of the Sarmatians, the most barbarous of the Scythians. Two officers were ordered to convey him thither in a limited number of days, through very rough roads, with a promise of promotion if, by hard usage, he should die in their

hands. They so faithfully obeyed their cruel instructions that before he reached the sea coast of Euxine, he expired at Comana in Pontus in the sixtieth year of his age. His ashes were afterwards carried to Rome, and rest under an altar which bears his name in the Vatican church. The saint was low in stature; and his thin, mortified countenance bespoke the severity of his life. The austerities of his youth, his cold solitary abode in the mountains, and the fatigues of continual preaching, had weakened his breast, which occasioned his frequent distempers. But the hardships of his exile were such as must have destroyed a person of the most robust constitution. Pope Celestine, St. Austin, St. Nilus, St. Isidore of Pelusium, and others, call him the illustrious doctor of churches, whose glory shines on every side, who fills the earth with the light of his profound sacred learning, and who instructs by his works the remotest corners of the world, preaching everywhere, even where his voice could not reach. They style him the wise interpreter of the secrets of God, the sun of the whole universe, the lamp of virtue, and the most shining star of the earth. The incomparable writings of this glorious saint, make his standing and most authentic eulogium.

SAINT JEROM.

Doctor of the Church.

St. Jerom, who is allowed to have been, in many respects, the most learned of all the Latin fathers, was born at Stridonium, now Sdrigni, a small town upon the confines of Pannonia, Dalmatia, and Italy, near Aquileia. He had a brother much younger than himself, whose name was Paulinian. His father, called Eusebius, was descended from a good family, and had a competent estate; but, being persuaded that a good education is the most precious inheritance that a parent can leave to his children, took great care to have his son instructed in piety, and in the first principles of literature at home, and afterwards sent him to Rome.

Being arrived at man's estate, and very desirous of improving his studies, he resolved upon travelling, in order to further

this design. A vehement thirst after learning put him upon making a tour through Gaul, where the Romans had erected several famous schools, especially at Marseilles, Toulouse, Bourdeaux, Autun, Lyons, and Triers. It had been St. Jerom's greatest pleasure at Rome to collect a good library, and to read all the best authors: in this such was his passion, that it made him sometimes forget to eat or drink. Cicero and Plautus were his chief delight. He purchased a great many books, copied several, and procured many to be transcribed by his friends.

St. Jerom shut himself up in a monastery at Aquileia for some time, that he might with greater leisure and freedom pursue his studies, and then returned to Rome, resolving to betake himself wholly to his studies and retirement. Experience soon convinced him that neither his own country nor Rome were fit places for a life of perfect solitude, at which he aimed, wherefore he resolved to withdraw into some distant country.

The saint having spent some time at Antioch, went into a hideous desert, lying between Syria and Arabia, in the country of the Saracens, where the holy abbot, Theodosius, received him with great joy, and spent there four years in studies, and the fervent exercises of piety. Jerom now began the study of Hebrew and devoted his scholarship to the Holy Scripture. He received at Antioch the holy order of priesthood before the end of the year 377; to which promotion he only consented on this condition, that he should not be obliged to serve that or any other church in the functions of his ministry. Soon after his ordination he went into Palestine, and visited the principal holy places situated in different parts of that country, but made Bethlehem his most usual residence. He had recourse to the ablest Jewish doctors to inform himself of all particulars relating to all the remarkable places mentioned in the sacred history, and he neglected no means to perfect himself in the knowledge of the Hebrew tongue. For this he addressed himself to the most skilful among the Jews: one of his masters, by whose instructions he exceedingly improved himself, spoke Hebrew with such gracefulness, true accent, and propriety of expression, that he passed among the Jewish doctors for a true Chaldean.

About the year 380, our saint went to Constantinople, there to study the holy scriptures under St. Gregory Nazianzen, who was then bishop of that city. In several parts of his works he mentions this with singular satisfaction, and gratitude for the honor and happiness of having had so great a master in expounding the divine oracles, as that most eloquent and learned doctor. Upon St. Gregory's leaving Constantinople, in 381, he returned into Palestine. Not long after, he was called to Rome, as he testifies. He went thither in the same year, 381, with St. Paulinus of Antioch and St. Epiphanius, who undertook that journey to attend a council which Damasus held about the schism of Antioch. The two bishops stayed the winter in Rome, and then returned into the East; but Pope Damasus detained St. Jerom with him, and employed him as his secretary in writing his letters, in answering the consultations of bishops, and in other important affairs of the church.

Our holy doctor soon gained at Rome a universal love and esteem, on account of his religious life, his humility, eloquence, and learning. Many among the chief nobility, clergy, and monks sought to be instructed by him in the holy scriptures, and in the rules of Christian perfection. He was charged likewise with the conduct of many devout ladies, as St. Marcella, her sister Asella, and their mother Albina; Melania the elder, Marcellina, Felicitas, Lea, Fabiola, Læta, Paula, and her daughters, with many others.

The instruction of these and many other devout persons did not so engross our saint's time and attention, but he was always ready to acquit himself of all that Pope Damasus recommended to his care, and, by other labors, to render important services to the Catholic Church. After having stayed about three years at Rome, St. Jerom resolved to return into the East, there to seek a quiet retreat. He arrived at Jerusalem in the middle of winter, near the close of the year 385, and in the following spring went into Egypt, to improve himself in sacred learning, and in the most perfect practices of the monastic institute. At Alexandria, he, for a month, received the lessons of the famous Didymus, and profited very much by his conversation in 386. He visited the chief monasteries of Egypt; after which he re-

turned into Palestine, and retired to Bethlehem. It was thought that he could not be further instructed in the knowledge of the Hebrew language; but this was not his own judgment of the matter; and he applied again to a famous Jewish master, called Bar-Ananias, who, for a sum of money, came to teach him in the night-time, lest the Jews should know it. Church history, which is called one of the eyes of theology, became a favorite study of our holy doctor. All the heresies which were broached in the church in his time, found him a warm and indefatigable adversary.

Whilst he was an inhabitant of the desert of Chalcis, he drew his pen against the Luciferian schismatics. After the unhappy council of Rimini, in which many orthodox bishops had been betrayed, contrary to their meaning, into a subscription favorable to the Arians, St. Athanasius, in his council of Alexandria, in 362, and other Catholic prelates, came to a resolution to admit those prelates to communion, upon their repentance. This indulgence displeased Lucifer, Bishop of Cagliari, a person famous for his zeal and writings against the Arians, in the reign of Constantius. St. Jerom composed a dialogue against the Luciferians, in which he plainly demonstrates, by the acts of the council of Rimini, that in it the bishops were imposed upon. In the same work he confutes the private heresy of Hilary, a Luciferian deacon at Rome, that the Arians, and all other heretics and schismatics, were to be rebaptized; on which account St. Jerom calls him the Deucalion of the world.

Our holy doctor, whilst he resided at Rome, in the time of Pope Damasus, in 384, composed his book against Helvidius, "On the Perpetual Virginity of the Blessed Virgin Mary." Two years after this, St. Jerom wrote two books against Jovinian.

Our saint was also engaged in a long war against Origenism. St. Jerom could suffer no heresy to pass without his censure. Being informed by one Ctesiphon, that the errors of Pelagius made great progress in the East, and that many were seduced by them, he wrote him a short confutation thereof in 414. He again handled the same questions in his Dialogue against the Pelagians, which he published in 416.

Nothing has rendered the name of St. Jerom so famous as his critical labors on the holy scriptures. For this the church acknowledges him to have been raised by God through a special providence, particularly assisted from above, and she styles him the greatest of all her doctors in expounding the divine oracles. Pope Clement VIII. scruples not to call him a man, in translating the holy scriptures, divinely assisted and inspired. He was furnished with the greatest helps for such an undertaking: living many years upon the spot, whilst the remains of ancient places, names, customs which were still recent, and other circumstances, set before his eyes a clearer representation of many things recorded in holy writ than it is possible to have at a great distance of place and time. The Greek and Chaldaic were then living languages, and the Hebrew, though it had ceased to be such from the time of the captivity, was not less perfectly understood and spoken among the doctors of the law in its full extent, and with the true pronunciation. It was carefully cultivated in the Jewish academy, or great school of Tiberias, out of which St. Jerom had a master.

A Latin translation of the Bible was made from the Greek in the time of the apostles, and probably approved or recommended by some of them, especially, according to Rufinus, by St. Peter, who, as he says, sat twenty-five years at Rome. In the fourth century great variations had crept into the copies, as St. Jerom mentions, so that almost every one differed. For many that understood Greek undertook to translate anew some part, or to make some alterations from the original. However, as Blanchini observes, these alterations seem to have been all grafted upon, or inserted in, the first translation; for they seem all to have gone under the name of the Latin Vulgate, or Common Translation. Amongst them one obtained the name of the Italic, perhaps because it was chiefly used in Italy and Rome; and this was far preferable to all the other Latin editions, as St. Austin testifies. To remedy the inconvenience of this variety of editions, and to correct the faults of bold or careless copiers, Pope Damasus commissioned St. Jerom to revise and correct the Latin version of the gospels by the original Greek, which this holy doctor executed to the great satisfaction of the whole

church. He afterwards did the same with the rest of the New Testament. This work of St. Jerom's differs very much in the words from the ancient Italic. It insensibly took place in all the Western churches, and is the Latin Vulgate of the New Testament, which is now everywhere in use. The edition of the Greek Septuagint which was inserted in Origen's Hexapla, being the most exact extant, St. Jerom corrected by it the ancient Italic of many books of the Old Testament, and twice the Psalter: first, by order of Pope Damascus, at Rome, about the year 382; and a second time at Bethlehem, about the year 389.

His new translation of the books of the Old Testament, written in Hebrew, made from that original text, was a more noble and a more difficult undertaking. Many motives concurred to engage him in this work; as, the earnest entreaties of many devout and illustrious friends, the preference of the original to any version how venerable soever, and the necessity of answering the Jews, who in all disputations would allow no other. Having triumphed over all vices, subdued the infernal monsters of heresies, and made his life a martydom of penance and labors, at length by a fever, in a good old age, he was released from the prison of his body, in the year 420, on the 30th of September. His festival is mentioned in the Sacramentary of St. Gregory, and in the Martyrologies of Bede, Usuard, etc. He was buried in a vault at the ruins of his monastery, at Bethlehem; but his remains lie at present in the Church of St. Mary Major at Rome.

SAINT AUGUSTINE, BISHOP,

And Doctor of the Church.

So great is the veneration which popes, councils, and the whole church have paid to the memory of this glorious saint, through every succeeding age since his time, that to load this sketch with a list of his illustrious panegyrists would be a superfluous labor, and barely to copy the sober praises which the most judicious Christian critics have bestowed on his extraordinary learning and sanctity, would be like carrying water to the

sea; for the name of the great St. Austin is alone the highest eulogium and panegyric, raises in all persons the most exalted idea, and commands the most profound respect. This perfect model of true penitents, this triumphing champion of our holy faith and confounder of heresies, this bright light and most glorious doctor of the Church of Christ, was born on the 13th of November, in the year 354, at Tagasté, a small town of Numidia, in Africa, not far from Hippo, but at some distance from the sea, which the saint had never seen till he was grown up. His parents were of good condition, yet not very rich; his father, Patricius, was an idolater, and of a hasty choleric disposition; but by the holy example and prudent conduct of St. Monica, his wife, he at length learned the humility and meekness of the Christian religion, and was baptized a little before his death. She bore him several children. Our saint had the misfortune to fall, in his youth, like the prodigal son, into the most frightful gulf of vice and spiritual miseries, of which himself has drawn a lively portraiture in the first books of his Confessions, both for his own greater humiliation, and to deplore his blindness and ingratitude towards God, to set forth the infinite riches of the divine mercy, and to propose the example of his own fall as a warning to others.

By the care of his pious mother he was instructed in the Christian religion, and taught to pray. He was made a catechumen by being marked with the sign of the cross, and by blessed salt being put in his mouth; and whilst he went to school in his own town, falling dangerously ill, he desired baptism, and his mother got everything ready for it; but he on a sudden grew better, and it was deferred.

Patricius, who was a worldly man, and continued still an idolater, perceived that his son Austin had an excellent genius, and a wonderful disposition for learning, and with a view to his future preferment, spared nothing to breed him up a scholar.

Austin went to Carthage towards the end of the year 370, in the beginning of the seventeenth year of his age. There he easily held the foremost place in the school of rhetoric, and applied himself to his studies, with so much eagerness and pleasure, that it was with great difficulty that he was drawn from them.

His father, Patricius, died soon after he had been baptized, in 371; but Austin still continued his studies at Carthage. Soon after this he fell into the sect of the Manichees, in which he continued between eight and nine years, from the nineteenth to the twenty-eighth year of his age. His vanity was soothed and flattered by the Manichees, who pretended to try everything by the test of bare reason, and scoffing at all those who paid a due deference to the authority of the Catholic Church, as if they shackled reason, and walked in trammels. It was by this artifice that he was seduced and caught in their nets; they promised to show him everything by demonstration, banishing all mystery, and calling faith weakness, credulity, and ignorance. "They said that, setting aside dreadful authority, they would lead men to God, and free them from all error by reason alone."

However, soon perceiving that these heretics were more dextrous in disputing against others, than in defending or proving their own tenets, on this account he remained rather a seeker than a perfect Manichee, and continuing among them only in the rank of a hearer, he would never be initiated among their Elect. He had attained to a perfect understanding of most of the liberal sciences at scarce twenty years of age, but says of his learning at that time, because he did not apply himself with it to the true knowledge of God: "What did this profit me, when indeed it did me harm?"

In the twentieth year, to ease his mother or the charge of his education, he left Carthage, and returning to her, set up a school of grammar and rhetoric at Tagaste; but she, who was a good Catholic, and never ceased to weep and pray for his conversion, forbore to sit at the same table, or to eat with him, hoping by this severity and abhorrence of his heresy, to make him enter into himself. Some time after, finding her own endeavors to reclaim him unsuccessful, she repaired to a certain bishop, and with tears besought him to discourse with her son upon his errors. The prelate excused himself for the present, alleging that her son was yet unfit for instruction, being intoxicated with the novelty of his heresy, and bloated with conceit, having often puzzled several Catholics who had entered the lists with him, and were more zealous than learned. "Only pray to our Lord

for him," said he, "your son will at length discover his error and impiety." She still persisted, with many tears, importuning him that he would see her unhappy son; but he dismissed her, saying, "Go your way; God bless you; it cannot be that a child of those tears should perish." Which words she received as an oracle from heaven. She was also comforted by a dream, in which she seemed to see a young man, who having asked the cause of her sorrow and daily tears, bid her be of good courage, for where she was, there her son also was. Upon which she, looking about, saw Austin standing upon the same plank with herself. This assurance, and her confidence in the divine mercy, gave her present comfort; but she was yet to wait several years for the accomplishment of her earnest desires, and to obtain it by many importunate prayers and tears, which she could not but put forth in abundance, while she saw her beloved son an enemy to that God whom she loved far more than her son or herself.

Not being able any longer to bear his native country, he removed to Carthage where he opened a school of rhetoric, gained great applause in the public disputations, and carried away the principal prizes in the theatre for the best performances in poesy and oratory.

Austin, being disgusted at the disorderly behavior of the students at Carthage, resolved to go to Rome, where scholars were kept under stricter discipline. There he also soon became dissatisfied, and accepted an invitation to proceed to Milan, where the people were in search of a teacher of rhetoric.

At Milan he was received with great applause, and the most ingenious persons of that city were soon convinced that he deserved the high opinion they had entertained of him. The holy bishop, St. Ambrose, gave him particular marks of his respect. St. Austin was very desirous of being acquainted with him, not as with a teacher of the truth, which he thought impossible to be found among the Catholics, but only as a person of great learning and reputation, and one who was obliging and friendly to him. He frequently attended his sermons, not with any desire of profiting by them, but to gratify his curiosity, and to inform himself whether his eloquence answered the fame he had

heard concerning him. He was very intent upon his words, and found his discourse elegant and more learned than that of Faustus, the Manichæan, yet not so pleasing in the delivery. Austin aimed only at gratifying his ears, and despised the matter which the bishop treated: yet his doctrine, like a distilling rain, insensibly made impression on his heart, and caused the seeds of virtue to spring forth therein. He began to think there was good argument and reason in what he said, and that the Manichees unjustly derided and cast contempt on the writings of the law and the prophets; but he was not yet convinced of the goodness of the Catholic cause, and he continued in suspense, withholding his heart from giving any assent, for fear of a precipice; though he learned from St. Ambrose's discourses that Catholics did not hold what the Manichees charged them with.

He found the writings of the Platonic philosophers bred in his soul pride, and not humility, making him to have a mind to seem wise, and leaving him full of his punishment, instead of teaching him to bewail his own misery. Finding nothing in them about the great mystery of man's redemption, or Christ's incarnation, he with great eagerness of mind betook himself to read the New Testament, especially the writings of St. Paul, in which he then began to take great delight. Here he found the testimonies of the Old Testament admirably illustrated, the glory of heaven displayed, and the way clearly pointed out which leadeth us thither; here he learned that which he had long felt, that he had a law in his members warring against the law in his mind, and that nothing could deliver him from this body of death but the grace of Jesus Christ. He perceived an infinite difference between the doctrine of him who styled himself the last of the apostles, and that of those proud philosophers who esteemed themselves the greatest of men. Austin himself was now convinced of the truth and excellency of that virtue which the divine law prescribes in the Catholic Church, but was still predjudiced with such an apprehension of insuperable difficulties in the practice as kept him from resolutely entering upon it.

While busy with his friend Alipius in studying the Pauline epistles, his strength of mind became intolerable; the thought

of divine purity fighting in his heart with the love of the world and of the flesh overcame him; and rushing out to the garden flung himself under a fig-tree and poured out his heart to God in a flood of tears.

On a sudden he heard, as it were, the voice of a child, from a neighboring house, which singing, frequently repeated these two words in Latin, *Tolle Lege; Tolle Lege:* that is, "Take up, and read; take up, and read." Whereupon, he rose up suppressing the torrent of his tears, and he interpreted the voice to be nothing less than a divine admonition, remembering that St. Antony was converted from the world to a life of retirement by hearing an oracle of the gospel read. Therefore he returned in haste to the place where Alipius was sitting, for he had left there the book of St. Paul's epistles. He catched it up, opened it, and read in silence the following words, on which he first cast his eyes: "Not in revelling and drunkenness; not in chamberings and impurities; not in strifes and envy; but put ye on the Lord Jesus Christ, and make not provision for the flesh in its concupiscences." He would read no further, nor was there need; for at the end of these lines, as it were, by a new gleam of confidence and security streaming into his heart, all the darkness of his former hesitation was dispelled. He shut the book, having put a mark upon the place, and with a calm and serene countenance told Alipius what had passed in his soul. Alipius desired to see the passage he had read, and found the next words to be: "He that is weak in faith, take unto you;" which he applied to himself. Being of virtuous inclinations, and a sweet disposition, he readily joined his friend in his good resolution. They immediately went in, and told his good news to St. Monica, who was transported with joy. She had followed her son into Italy, and came to him at Milan soon after he had abandoned the Manichæan heresy and before he embraced the Catholic faith, for which happiness she continued still to pray, and for his perfect conversion from vice and irregularities till she saw both accomplished.

The conversion of St. Austin happened in the year 386, the thirty-second of his age, in the month of August or September. At the same time he determined to quit his school and profes-

sion of teaching rhetoric; but deferred the execution of this resolution three weeks, till the vacation, which was in the time of the vintage.

The time being come when St. Austin was to enter his name among the Competentes, in order to prepare himself for baptism, he came to Milan in the beginning of Lent, in 387. St. Austin was baptized by St. Ambrose on Easter-eve, in 387, together with Alipius, and his son Adeodatus, who was about fifteen years of age.

Our saint had no sooner received the sacrament of regeneration but he found himself freed from all anxiety concerning his past life. Nor was he ever satiated with the wonderful sweetness he enjoyed in considering the depth of the divine counsels concerning the salvation of man. Soon after this, desiring to devote himself entirely to the divine service in a life of solitude, he resolved to return into Africa. Accordingly he went, on his way thither, from Milan to Rome, together with his mother and several of his friends, where they continued from the month of April to the September following. Going thence to Ostia with an intention to embark there, he lost St. Monica, who died in that seaport before the 13th of November, in 387.

Upon this accident Austin went back to Rome, and stayed there till the following year. He landed at Carthage about September, in 388, and there lodged for some time in the house of a virtuous lawyer, named Innocent. St. Austin made a very short stay at Carthage, making all possible haste to retire to his house in the country, with certain devout friends. There he lived almost three years entirely disengaged from all temporal concerns, serving God in fasting, prayer, good works, meditating upon his law day and night, and instructing others by his discourses and books. The religious Order of the hermits of St. Austin dates its foundation from this epoch, in 388.

St. Austin applied himself to pious meditation, and the study of the sacred writings.

St. Austin had enjoyed his solitude near Tagasté almost three years, when a person of consideration and probity, one of the emperor's agents at Hippo Regius, a maritime town not far from Tagasté, desired very much to converse with him at leis-

ure about the state of his soul. The saint carefully avoided going to any cities in which the sees were vacant, for fear of being chosen to the episcopal dignity; but there being then a bishop at Hippo, he went thither on this occasion without suspecting any danger. Valerius, bishop of that city, had mentioned to his people the necessity of ordaining a priest for the service of his church. One day, when St. Austin was come into the church, they laid hands on him, and presented him to Valerius, desiring with great earnestness and loud cries, that he might be forthwith ordained priest. St. Austin burst into tears, considering the great dangers that threatened him in that charge; but was obliged in the end to acquiesce, and was ordained priest about the end of the year 390.

St. Austin preached constantly, sometimes every day, and sometimes twice on the same day. He did not desist even when he was so weak as to be scarce able to speak; but he seemed to gather strength in preaching, and his ardor for the salvation of souls made him forget the pains of sickness. Wherever he went, even in the dioceses of other bishops, he was constantly required to feed the people with the bread of life, and was always heard with great eagerness; his sermons were received with universal applause, and according to the custom of that age, with clappings and acclamations; but what alone gave him pleasure, was the wonderful fruit which they never failed to produce.

Valerius, finding himself sinking under the weight of his years and infirmities, and fearing lest his church should be deprived of Austin by some other city demanding him for their bishop, procured privately the consent of St. Aurelius, Archbishop of Carthage, and the approbation of his own people, and the neighboring prelates of his province of Numidia, to make him his coadjutor in the bishopric. St. Austin strenuously opposed the project, but was compelled to acquiesce in the will of heaven, and was consecrated in December, 395, having in November entered into the forty-second year of his age. Valerius died the year following.

There perhaps never was a man endowed by nature with a more affectionate and friendly soul than the great St. Austin;

but his tender and benevolent disposition was exceedingly heightened and improved by the nobler supernatural motive, and most powerful influence of holy charity and religion, of which his letters and the sequel of the history of his life will furnish many examples. He conversed freely with infidels, and often invited them to his table; but generally refused to eat with Christians whose conduct was publicly scandalous and disorderly, and was severe in subjecting their crimes to canonical penance and to the censures of the church.

The Pagans and the Jews were no small object of our saint's zeal. The latter he confuted by a treatise, in which he shows the Mosaic law was to have an end, and to be changed into the new law. The neighboring city of Madaura was full of idolaters. St. Austin gained their good will by rendering them some important public service, and doing them good offices. Their grateful disposition towards him he improved to their spiritual advantage, and induced them to embrace the faith of Christ, having obliged Longinian, their pontiff, to confess that we must adore one only God, the incomprehensible Creator of all things, and our sovereign good. When Rome was plundered by Alaric the Goth, in 410, the Pagans renewed their blasphemies against the Christian religion, to which they imputed the calamities of the empire. To answer their slanders, St. Austin began his great work of the City of God, in 413, though he only finished it in 426. Several Tertullianists still subsisted at Carthage, whom St. Austin, by his mildness and zeal, reunited to the Catholic Church, as he also did another sect, called, from Abel the patriarch, Abelonians.

The sect which then made most noise in Africa, and gave the greatest employment to the zeal of this saint, was that of the Donatists. Constantine the Great passed severe laws against them at Milan, in 316, and banished some of their ringleaders. Valentinian I., Gratian, and Theodosius the Great published new laws against them, and they were divided into so many different sects in Mauritania and Numidia, that they themselves did not know their number.

The Donatists were exceeding numerous in Africa, and obstinate to a degree of madness. They reckoned above five hun-

dred bishops of their sect. At Hippo the number of Catholics was very small, and the Donatists bore so uncontrollable a sway there, that, a little before St. Austin came thither, Faustinus, their bishop, had forbid any bread to be baked in that city for the use of Catholics, and was obeyed, even by servants who had lived in Catholic families. The holy doctor arriving whilst matters were in this situation, set himself to oppose the reigning heresy, both in public and in private, in the churches and in houses, by his words and writings. Possidius tells us that far the greatest part of Christians in Africa were at that time infected with the errors of the Donatists, and they carried their fury to the greatest excesses, murdering many Catholics, and committing all acts of violence.

By the learning and indefatigable zeal of St. Austin, supported by the sanctity of his life, the Catholics began to gain ground exceedingly; at which the Donatists were so much exasperated, that some enthusiasts among them preached publicly, that to kill him would be doing a thing of the greatest service to their religion, and highly meritorious before God; and troops of Circumcellions made several attemps to do it when he made the visitation of his diocese. One day he only escaped them by his guide having missed his way; for which preservation he gave public thanks to God.

About the year 400 Pelagius, and Celestius his pupil began to propagate their errors, the chief of which regard original sin and divine grace; the former they denied, and the necessity of the latter: they also affirmed that a man could live exempt from all sin, without grace, and they extolled the virtues of the pagans. St. Austin maintained the contrary truths of the Catholic faith with invincible force; and he proved from clear passages in holy scripture, that all men are sinners and bound to pray for the pardon of sins; for without an extraordinary grace, such as was given to the Virgin Mary, saints offend by small transgressions of a faulty inadvertence, against which they watch, and for which they live in constant compunction; he also proves that the virtues of heathens are often counterfeit, namely, when they are founded in or infected with motives of vain-glory or other passions; they are true mortal virtues, and may deserve some

temporal recompense, if they spring purely from principles of moral honesty; but no virtue can be meritorious of eternal life, which is not animated by the principle of supernatural life (that is, divine charity), and which is not produced by a supernatural grace. He teaches, that the divine grace, obtained for us by Christ's redemption, works in us the consent of our will to all virtue, though not without our free concurrence; so that all the good that can be in us is to be attributed to the Creator, and no one can boast of his good works against another; but God cannot be the author of evil, which rises entirely from the malice and defect of rectitude in the free-will of the creature, to whom nothing remains without the divine concurrence, but the wretched power of depraving and corrupting itself, or at most of doing that from self-love which ought to be done for God alone. It cannot, without grace, do any action of which God is the supernatural end, nor of which, by consequence, he will be the recompense; but the necessary grace is never wanting but through our fault.

Pride being become the darling passion of our heart, men are born with a propensity to Pelagianism, or principles which flatter an opinion of our own strength, merit, and self-sufficiency. It is not therefore to be wondered that this heresy found many advocates: next to that of Arianism the church never received a more dangerous assault. The wound which this monster caused, would certainly have been much deeper had not God raised up this eminent doctor of his grace to be a bulwark for the defence of the truth. He was a trumpet to excite the zeal of the other pastors, and, as it were, the soul of all their deliberations, councils, and endeavors to extinguish the rising flame. To him is the church indebted as to the chief instrument of God in overthrowing this heresy. He calmly resigned his spirit into the hands of God, on the 28th of August, 430, after having lived seventy-six years, and spent almost forty of them in the labors of the ministry. He made no will; for this poor man of Christ had nothing to bequeath. He had given charge that the library which he had bestowed on his church, should be carefully preserved.

This saint was not only the oracle of his own times, but of the

principal among all the Latin fathers that came after him, who often have only copied him, and always professed to adhere to his principles; Peter Lombard, St. Thomas Aquinas, and other eminent masters among the schoolmen, have trod in their steps. The councils have frequently borrowed the words of this holy doctor in expressing their decisions.

SAINT GREGORY THE GREAT, POPE.

St. Gregory, from his illustrious actions and extraordinary virtues surnamed the Great, was born at Rome about the year 540. Gordianus, his father, enjoyed the dignity of a senator, and was very wealthy; but, after the birth of our saint, renounced the world, and died Regionarius,—that is, one of the seven cardinal deacons who took care of the ecclesiastical districts of Rome. His mother, Sylvia, consecrated herself to God in a little oratory near St. Paul's. Our saint was called Gregory, which in Greek implies a watchman, as Vigilius and Vigilantius in Latin. In his youth he applied himself, with unabated diligence, to the studies of grammar, rhetoric, and philosophy; and after these first accomplishments, to the civil law and canons of the Church, in which he was perfectly skilled. He was only thirty-four years old, when, in 574, he was made, by the Emperor Justin the Younger, prætor, or governor and chief magistrate of Rome. After the death of his father, he built and endowed six monasteries in Sicily, out of the estates which he had in that island, and founded a seventh in his own house in Rome, which was the famous monastery of St. Andrew, on the hill Scarus, now possessed by the Order of Camaldoli. The first abbot of this house was Hilarion; the second Valentinus, under whom St. Gregory himself took the monastic habit in 575, being thirty-five years old. In this retirement, Gregory applied himself with that vigor to fasting and the study of the sacred writings, that he thereby contracted a great weakness in his stomach, and used to fall into fits of swooning if he did not frequently eat. What gave him the greatest affliction was his not being able to fast on an Easter-eve, a day on which, says John the Deacon, every one, not even excepting little children, are used to fast. His great desire of conforming to the universal

practice on that day occasioned his applying to a monk of eminent sanctity, named Eleutherius, with whom having prayed, and besought God to enable him to fast at least on that sacred day, he found himself on a sudden so well restored, that he not only fasted that day, but quite forgot his illness, as he himself relates.

It was before his advancement to the See of Rome, or even to the government of his monastery, that he first, as Paul the Deacon testifies, projected the conversion of the English nation. This great blessing took its rise from the following occasion: Gregory happened one day to walk through the market, and here taking notice that certain youths of fine features and complexion were exposed to sale, he inquired what countrymen they were, and was answered that they came from Britain. He asked if the people of that country were Christians or heathens, and was told they were still heathens. Then Gregory, fetching a deep sigh, said: "It was a lamentable consideration that the prince of darkness should be master of so much beauty, and have so comely persons in his possession, and that so fine an outside should have nothing of God's grace to furnish it within." This incident made so great an impression upon him, that he applied himself soon after to Pope Benedict I., and earnestly requested that some persons might be sent to preach Christianity in Britain, and was only prevented by the command of his ecclesiastical superiors from going in person to seek the realization of his pious wish. Not long after, the same Pope, according to John the Deacon and the Benedictines, or as Paul the Deacon and Baronius say, his successor, Pelagius II., made him one of the seven deacons of the church at Rome, who assisted the Pope. Pelagius II. sent him to Constantinople in quality of Apocrisiarius, or Nuncio of the Holy See, to the religious Emperor Tiberius, by whom the saint was received and treated with the highest distinction. This public employment did not make him lay aside the practices of a monastic life, in order to which he had taken with him certain monks of his house, with whom he might the better continue them, and by their example to excite himself to recollection and prayer. At the request of St. Leander, Bishop of Seville,

whom he saw at Constantinople, he wrote in that city his thirty-five books of Morals upon Job, giving chiefly the moral and allegorical interpretations of that sacred book, in such a manner as to reduce into one body the most excellent principles of morality, and also of an interior life, of both which this admirable work hath been ever since regarded as the great storehouse and armory. Out of it St. Isidore, St. Thomas, and other masters of those holy sciences, have chiefly drawn their sublime maxims. Mauritius having married the daughter of Tiberius, in 582, who had the empire for her dowry, St. Gregory was pitched upon to stand godfather to his eldest son. Eutychius was at that time Patriarch of Constantinople. This prelate, having suffered for the faith under Justinian, fell at length into an error, importing, that after the general resurrection, the glorified bodies of the elect will be no longer palpable, but of a more subtle texture than air. This error he couched in a certain book which he wrote. St. Gregory was alarmed, and held several conferences with the patriarch upon that subject, both in private and before the emperor, and clearly demonstrated from the Scriptures that the glorified bodies of the saints will be the same which they had on earth, only delivered from the appendixes of mortality; and that they will be palpable as that of Christ was after the resurrection. The good bishop, being docile and humble, retracted his mistake, and shortly after falling sick, in presence of the emperor who had honored him with a visit, taking hold of his skin with his hand, said, "I profess the belief that we shall all rise in this very flesh."

Pope Pelagius recalled St. Gregory in 584 and also made him his secretary. Pope Pelagius II. dying in the beginning of the great pestilence, in January, 590, the clergy, senate, and Roman people unanimously agreed to choose St. Gregory for their bishop, although he opposed his election with all his power. He was consecrated on the 3d of September, in 590. John, Archbishop of Ravenna, modestly reprehended his cowardice, in endeavoring, by flight, to decline the burden of the pastoral charge. In answer to his censure, and to instruct all pastors, soon after his exaltation he wrote his incomparable book, "On the Pastoral Care," setting forth the dangers, duties, and obliga-

tions of that charge, which he calls, from St. Gregory Nazianzen, the art of arts, and science of sciences. So great was the reputation of this performance, as soon as it appeared, that the Emperor Mauritus sent to Rome for a copy; and Anastasius, the Holy Patriarch of Antioch, translated it into Greek. Many popes and councils have exhorted and commanded pastors of souls frequently to read it, and in it, as in a looking-glass, to behold themselves. Our English saints made it always their rule, and King Alfred translated it into the Saxon tongue. In this book we read a transcript of the sentiments and conduct of our excellent pastor. His zeal for the glory of God, and the angelical function of paying him the constant tribute of praise in the Church, moved him, in the beginning of his pontificate, to reform the Church music. Preaching he regarded as the principal and most indispensable function of every pastor of souls, as it is called by St. Thomas, and was most solicitous to feed his flock with the Word of God. His forty homilies on the Gospels, which are extant, show that he spoke in a plain and familiar style, and without any pomp of words, but with a surprising eloquence of the heart. The same may be said of his twenty-two homilies on Ezekiel, which he preached whilst Rome was besieged by the Lombards, in 592.

This great Pope always remembered that, by his station, he was the common father of the poor. He relieved their necessities with so much sweetness and affability, as to spare them the confusion of receiving the alms; and the old men among them he, out of deference, called his fathers. He often entertained several of them at his own table. He kept by him an exact catalogue of the poor, called by the ancients Matriculæ; and he liberally provided for the necessities of each. In the beginning of every month he distributed to all the poor, corn, wine, pulse, cheese, fish, flesh, and oil; he appointed officers for every street to send every day necessaries to all the needy sick; before he ate he always sent off meats from his own table to some poor persons. One day a beggar being found dead in a corner of a by-street, he is said to have abstained some days from the celebration of the Divine Mysteries, condemning himself of a neglect in seeking the poor with sufficient care. He entertained

great numbers of strangers, both of Rome and in other countries, and had every day twelve at his own table, whom his sacristan invited. He was most liberal in redeeming captives taken by the Lombards, for which he permitted the Bishop of Fano to break and sell the sacred vessels, and ordered the Bishop of Messana to do the same. He extended his charity to the heretics, whom he sought to gain by mildness. He wrote to the Bishop of Naples to receive and reconcile readily those who desired it, taking upon his own soul the danger, lest he should be charged with their perdition if they should perish by too great severity. Yet he was careful not to give them an occasion of triumphing by any unreasonable condescension; and, much more, not to relax the severity of the law of God in the least tittle. He showed great moderation to the schismatics of Istria, and to the very Jews. When Peter, Bishop of Terracina, had taken from the latter their synagogue, St. Gregory ordered it to be restored to them, saying, they are not to be compelled, but converted by meekness and charity. He repeated the same orders for the Jews of Sardinia, and for those of Sicily. In his letters to his vicar in Sicily, and to the stewards of the patrimony of the Roman Church in Africa, Italy, and other places, he recommends mildness and liberality towards his vassals and farmers; orders money to be advanced to those that were in distress, which they might repay by little and little, and most rigorously forbids any to be oppressed. He carefully computed and piously distributed the income of his revenues at four terms in the year. In his epistles, we find him continually providing for the necessities of all churches, especially of those in Italy, which the wars of the Lombards and other calamities had made desolate. Notwithstanding his meekness and condescension, his courage was undaunted, and his confidence in the Divine assistance unskaken amidst the greatest difficulties. "You know me," says he, "and that I tolerate a long while; but when I have once determined to bear no longer, I go with joy against all dangers."

It is incredible how much he wrote, and, during the thirteen years that he governed the Church, what great things he achieved for the glory of God, the good of the Church, the re-

formation of manners, the edification of the faithful, the relief of the poor, the comfort of the afflicted, the establishment of ecclesiastical discipline, and the advancement of piety and religion.

But our surprise redoubles upon upon us, when we remember his continual bad state of health and frequent sicknesses, and his assiduity in prayer and holy contemplation; though this exercise it was that gave always wings to his soul. In his own palace he would allow of no furniture but what was mean and simple, nor have any attendants near his person but clergymen or monks of approved virtue, learning and prudence. His household was a model of Christian perfection; and by his care arts, sciences, and the heroic practice of piety flourished, especially in the city of Rome. The state of Christendom was, at that time, on every side miserably distracted, and stood in need of a pastor whose extraordinary sanctity, abilities, and courage should render him equal to every great enterprise. And such a one was Gregory. The Eastern churches were wretchedly divided and shattered by the Nestorians, and the numerous spawn of the Eutychians,—all which he repressed. In the West, England was buried in idolatry, and Spain, under the Visigoths, was overrun with the Arian heresy. These two flourishing countries owe their conversion, in a great measure, to his zeal,—especially the former. In Africa he extirpated the Donatists, converted many schismatics in Istria and the neighboring provinces, and reformed many grievous abuses in Gaul, whence he banished simony, which had almost universally infected that church. A great part of Italy was become a prey to the Lombards, who were partly Arians, partly idolaters. St. Gregory often stopped the fury of their arms, and checked their oppression of the people; by his zeal he also brought over many to the Catholic faith, and had the comfort to see Agilulph, their king, renounce the Arian heresy to embrace it.

In 592, Romanus, exarch, or governor of Italy for the emperor, with a view to his own private interest, perfidiously broke the solemn treaty which he had made with the Lombards, and took Perugia and several other towns. But the barbarians, who were much the stronger, revenged this insult with great cruelty, and besieged Rome itself. St. Gregory neglected nothing to

protect the oppressed, and raised troops for the defence of several places. At length, by entreaties and great presents, he engaged the Lombards to retire into their own territories.

This holy Pope had labored many years under a great weakness of his breast and stomach, and was afflicted with slow fevers and frequent fits of the gout, which once confined him to his bed two whole years. God called him to himself on the 12th of March, the same year, about the sixty-fourth of his age, after he had governed the Church thirteen years, six months, and ten days.

SAINT DOMINIC.

Founder of the Friar Preachers.

St. Dominic was born in 1170, at Calaruega, anciently called Calaroga, in Old Castille, in the diocese of Osma. He was of the illustrious house of the Guzmans, which has been frequently ennobled by alliances with divers royal families. St. Dominic's father was called Felix of Guzman, and his mother was Jane of of Asa. Such was his fervor in his childhood, that he accustomed himself to rise often in the night to pray, and, leaving his soft bed, used to take his rest lying on the hard boards. His uncle, by the mother, the holy archpriest of Gumiel, was his first preceptor.

The saint, at fourteen years of age, was sent to the public schools of Palentia, which were soon after transferred to Salamanca, where the university, which is the most famous and best provided in all Spain, was erected in the middle of the thirteenth century. Dominic here laid in a solid stock of learning, and became a great proficient in rhetoric, philosophy and divinity. He was well versed in the knowledge of the holy Scriptures and fathers. The death of his mother was a sensible affliction to him, but he improved it to a more perfect disengagement of his heart from the world. From her example he had learned a tender devotion to the holy Mother of God, and an extraordinary affection for the poor; to assist whom, in a famine, he not only gave all his money and goods, but sold even his books and his own writings and commentaries. This was in the twenty-

first year of his age. So heroic a charity touched the hearts of all the masters, scholars, and citizens; the latter opened their granaries, and the former emptied their purses, to supply the necessitous. Thus Dominic, yet a scholar, became by his example, a preacher to his masters. The charity with which his heart was moved towards all that were in distress seemed to have no bounds. A poor woman one day begged of him, with many tears, an alms to redeem her brother, who was made a slave by the Moors. The saint's heart seemed rent with compassion, and having already given away all his money to others, he said to her, "I have neither gold nor silver; but am able to work. Offer me to the Moor in exchange for your brother. I am willing to be his slave." The woman, astonished at such a proposal, durst not accept it; but Dominic's charity was not less before God. As soon as he had finished his studies and taken his degrees, he explained the holy scriptures in the schools, and preached the word of God to the people at Palentia with wonderful reputation and success. Every one looked upon the man of God as an oracle, consulted him in all doubts, whether of learning or of conscience, and acquiesced in his decisions.

Azebedo, a zealous pastor, being made bishop of Osma, in 1198, reformed his chapter, introducing into it regular canons and invited St. Dominic to accept a canonry. He practiced all the austerities of the ancient fathers of the desert, and attained to that purity of heart and perfect disengagement from creatures which made up the character of those great saints.

Alphonsus IX., King of Castille, chose the Bishop of Osma to go ambassador into La Marche to negotiate a match between the daughter of the earl of that country and his son, Prince Ferdinand. The bishop took Dominic with him. In their way they passed through Languedoc, which was then filled with the abominations of the heresy of the Albigenses. He in whose house they lodged at Toulouse was tainted with it. St. Dominic, pierced to the heart with compassion for the unhappy condition of his soul, in thatone night made him a perfect convert. Being desirous to devote themselves to labor for the conversion of souls deprived of the light of faith, the Bishop and St. Dominic went to

Rome to ask of Pope Innocent III. leave to stay in Languedoc to labor among the Albigenses. The holy bishop begged he might be allowed to resign his episcopal see in Spain. This his holiness would not consent to, but gave him leave to stay two years in Languedoc. In their return they made a visit of devotion to Citeaux, a place then renowned for the sanctity of the monks that inhabited it. They arrived at Montpellier towards the end of the year 1205, where they met several Cistercian abbots, who were commissioned by the pope to oppose the reigning heresies. The archbishop and Dominic proposed that to labor with success they ought to employ persuasion and example rather than terror, and that their preachers should imitate the poverty of Christ and the apostles, travelling on foot, without money, equipage, or provisions. The abbots readily came into the proposal, and sent away their horses and servants. These missionaries saw the dangers and difficulties that attended their undertaking, but they were persuaded they should be abundantly recompensed for all they could suffer, if they should be so happy as to become instrumental in rescuing one soul from the slavery of sin, or to lay down their life in such a cause. The prodigious growth of impiety in that country, and the obstinacy of the disease, moved them to compassion, but did not terrify them, though the evils seemed extreme. The heretics, not content to fill their own country with terror and desolation, overran several other provinces in troops of four, five, or eight thousand men, pillaged the countries and massacred the priests, flaying some alive, and scourging others to death; in plundering the churches, they broke and profaned the sacred vessels, and sacrilegiously converted the ornaments of the altars into women's clothes. King Philip Augustus cut in pieces ten thousand of these banditti in the province of Berri, they having penetrated into the very centre of his kingdom. Dominic undertook to stem the torrent by his feeble voice; and God was pleased to make his preaching the instrument of his grace to strike the rocks, to open the uncircumcised ears, and to soften the hardened hearts of many which even the thunder of a St. Bernard had not been able to move. The conversion of many most obstinate sinners may be regarded as the greatest of our saint's miracles.

The first conference of the missionaries with the heretics was held in a borough near Montpellier, and lasted eight days; during which, each day several remarkable conversions were wrought. The apostolic men preached after this eight days at Beziers, where they gained several, though the far greater number shut their ears against the Catholic faith. Diego and Dominic proceeded thence to Carcassone and Montreal. At this last place they disputed during fifteen days with the four chiefs of the Albigensian sect, by which conference a hundred and fifty persons were brought over to the truth.

St. Dominic saw with grief that many children of Catholic parents, for want of the means of procuring a proper education, were neglected in their youth, or fell into the hands of those that corrupted their morals or their faith. To cut off the source of this fatal disorder, being assisted by the liberalities of several bishops, he founded the numerous nunnery of our Lady of Prouille, near Fanjaux, in 1206, which he put under the rule of St. Austin, adding certain particular constitutions, which were approved by Gregory IX. This house became a sanctuary to many ladies who desired to find a secure retreat from the corruption of the world, and a nursery of religion and piety for those who were afterwards to encounter its dangers. This monastery is regarded to this day as the chief or mother-house of all the nuns of this Order. In 1207, the Bishop of Osma returned to his diocese, the two years allowed him by the pope being almost expired.

He had been almost two years superior of the mission in Languedoc, in which charge, at his departure, he appointed St. Dominic his successor, to whom Pope Innocent III. confirmed the same in 1207. The saint, vested with this authority, established wholesome regulations to be observed by the zealous preachers who labored with him.

St. Dominic, during his apostolic labors in Languedoc, instituted the celebrated devotion of the Rosary, consisting of the recital of fifteen Our Fathers and a hundred and fifty Hail Marys, in honor of the fifteen principal mysteries of the life and sufferings of our Blessed Saviour, and of his holy Mother. The divine and most excellent prayer which our Redeemer,

who promises to grant all that we request in his name, has drawn up as the form of our supplications, contains the petitions of all those things we are to ask or hope for of God, and comprises the exercise of all the sublime virtues by which we pay to him the rational homage of our affections. In the Angelical Salutation are comprised our praises and thanks to God for the great mysteries of the incarnation and of our redemption, the source of all our good; and these praises are expressed in words of which the Holy Ghost himself was the author, which, though addressed to the Virgin Mary, contain much more the praises of her Divine Son, whom we acknowledge the cause of all hers and our happiness. The earnest intercession of this mother of God, and of mercy, is also implored in our behalf both at present and for the tremendous moment of our departure hence; and to move hers and her Divine Son's compassion, we acknowledge our own deep sense of our miseries, which we display before the eyes of heaven under the extensive and most expressive humbling title of sinners. These prayers are so disposed in the Rosary, as to comprise an abstract of the history of our blessed Redeemer's holy life and sufferings, the great object of the continual devotion and meditation of Christians; for each mystery whereof we praise God, and through it ask his graces and blessings for ourselves and others. The ignorance of many, and the blasphemies of others among the Albigenses, with regard to these most sacred mysteries, moved the zealous and apostolic servant of God to teach the people to honor them by an easy method equally adapted to persons of the weakest understanding and to those that are most learned, or the most advanced in the exercises of sublime contemplation, who find in it a most inexhausted fund of the highest acts of faith, hope, divine love, praise and thanksgiving, with a supplication for succor in all spiritual and corporal necessities, which they always repeat with fresh ardor. St. Dominic afterwards established the same method of devotion at Bologna and in other places.

The saint, after having founded his nunnery of Prouille, established an institute afterwards called his third Order, in which the strictest regularity is observed, but no extraordinary

austerities are prescribed. Some persons of this third Order live in monasteries, and are properly nuns; others live in their own houses, and endeavor to sanctify their work and the duties of a civil life by certain exercises of regularity and devotion, and by dedicating part of their time to works of mercy, especially in serving the poor in hospitals and prisons. St. Dominic had spent ten years in preaching in Languedoc, when, in 1215, he founded his religious Order of Preaching Friars, the plan of which he had meditated some time before. The principal aim of the saint by this institution was to multiply in the church zealous preachers, whose spirit and example might be a means more easily to spread the light of faith, and the fire of divine charity, and to assist the pastors in healing the wounds which the church had received by the inundation of heresy and vice.

To establish it the founder was obliged to go to Rome, whither he accompanied Fulco, the Bishop of Toulouse, who was called to assist at the fourth general council of Lateran.

After a mature consultation with his sixteen colleagues, of whom eight were Frenchmen, seven Spaniards, and one Englishman, he made choice of the rule of the canons of the great St. Augustine, who was himself an eminent preacher. He added certain particular constitutions, and borrowed from the Order of Premontré the rule of observing perpetual abstinence from flesh, and a rigorous fast from the Feast of the Exaltation of the Cross to Easter.

Pope Honorius III. confirmed his Order and its constitutions by two bulls, both dated on the 26th of December, 1216. He detained the saint several months in Rome to preach in that city; which commission he executed with incredible applause and success. He put the pope in mind that several persons that attended his court could not seek instructions abroad, and therefore a domestic master of the sacred studies in his palace would be of great advantage. His holiness hereupon created the office of Master of the Sacred Palace, who by his place is the pope's domestic theologian, assists at all consistories, whether public or private, confers the degree of doctor at court, approves all theses and books, and nominates the pope's preachers. If he is absent from court, he has a right to substi-

tute another in his place. Pope Honorius obliged St. Dominic to take upon himself that charge, which has been ever since committed to one of his Order. With the consent of his holiness he returned to Toulouse in May, and spent some time in forming his religious brethren in the practice of the most perfect maxims of an interior life, the most necessary qualification in preachers of the divine word. He dismissed some of his religious to Spain and Portugal, and some to Paris, appointing F. Matthew superior among these latter, and sending with him his own brother, Manez de Guzman. The extraordinary reputation of St. Dominic and his preaching friars drew many learned doctors and other eminent men into this new Order, and the saint settled convents at Lyons, Montpellier, Bayonne, etc.

St. Dominic went again to Rome in 1217, and the pope desiring that his Order should have a house in that city, gave him the Church of St. Sixtus; and, whilst a convent was building there, the saint, by order of his holiness, read lectures of theology, both in the palace and in the city, and preached in St. Peter's Church with such eloquence and zeal as drew on him the attention and admiration of the whole city. The many illustrious miracles by which God honored his ministry in that city, procured him the name of the Thaumaturgus of that age.

In 1218 he took a journey from Rome through Languedoc into Spain, and founded a famous convent at Segovia, and another at Madrid. He returned to Toulouse in April, 1219, and from thence went to Paris. He did not stay many weeks in that capital, but gained souls to God by his sermons and instructions, and received into his Order many persons of eminence. Alexander II., King of Scotland, happened to be then at Paris, being come to pay a visit to Queen Blanche, the mother of St. Lewis. He was much taken with the discourse and sanctity of the holy founder, and obtained of him a promise that he would send some of his religious brethren into Scotland, as Hector Boëtius and Bishop Lesley inform us. The saint settled in good order his great convent which was founded in the street of St. Jacques, from which the Dominican friars are usually called in France Jacobins. After this he left Paris, and having founded convents on his road at Avignon, Asti, and

Bergamo, arrived at Bologna about the end of summer in 1219, which city he made from that time his ordinary residence to the end of his life, though he sometimes made excursions to Rome, Florence, and other places. At Bologna, the curate of St. Nicholas, with the bishop's consent, bestowed his church on the saint, and he, and several archdeacons, doctors, and eminent professors, entered themselves in his Order. In 1220 he waited on Pope Honorius III. at Viterbo, and met St. Francis at Rome, in the house of Cardinal Hugolin, their common friend, who afterwards succeeding Honorius III. under the name of Gregory IX., chose out of the Order of St. Dominic thirty-three bishops, one patriarch of Antioch, and eight delegates. St. Dominic had till then taken no other title but that of superior. In 1220 Honorious III. commanded him to be styled General; and the saint returning to Bologna, there held a chapter of all the superiors in his Order, at Whitsuntide the same year.

Wherever the saint travelled, he frequently preached, even on the road; and always with that incredible success which can only be the fruit of continual prayer, animated with the most ardent charity. The greatest part of the night he often spent in churches at the foot of the altars. Though he was superior, he was distinguished in nothing from the lowest among his brethren, but by his more profound humility and more rigorous abstinence. The people at Bologna attended his sermons with such insatiable avidity, that whilst he stayed there he usually preached every day, and often several times the same day.

St. Dominic made frequent missionary excursions; and founded convents at Bergamo, Brescia, Faënza, and Viterbo, and visited those he had already founded. He sent some of his religious into Morocco, Portugal, Sweden, Norway, and Ireland; and Brother Gilbert, with twelve others, into England, who established monasteries of this Order in Canterbury, London, and Oxford. The holy patriarch, in his second general chapter, held at Bologna, in 1221, divided his order into eight provinces, and sent some of his religious into Hungary, Greece, Palestine, and other countries. Among these missionaries, F. Paul, of Hungary, founded in Lower Hungary the monasteries of Gever and Vesprim, converted great numbers of idolaters in

Croatia, Sclavonia, Transylvania, Valachia, Moldavia, Bosnia, and Servia; and leaving the churches which he had there founded under the care of other laborers, preached with the like success in Cumania, the inhabitants of which country were most savage and barbarous.

After having received the last sacraments the saint calmly expired on the 6th of August, 1221, being fifty-one years old.

SAINT THOMAS OF AQUINO.

Doctor of the Church.

St. Thomas of Aquino was of noble descent and closely allied to several of the royal houses of Europe. He was born at Belcastro, Italy, in 1226. His father, the Count of Aquino, conducted him to the Abbey of Mount Cassino, when he was but five years old, to be instructed by those good monks in the first principles of religion and learning; and his tutors soon saw with joy the rapidity of his progress, his great talents, and his happy dispositions to virtue. He was but ten years of age when the abbot told his father that it was time to send him to some university. The count, before he sent him to Naples, took him for some months to see his mother at his seat at Loretto, the place which about the end of that century grew famous for devotion to our Lady. Thomas was the admiration of the whole family. Amidst so much company, and so many servants, he appeared always as much recollected, and occupied on God, as he had been in the monastery; he spoke little, and always to the purpose; and he employed all his time in prayer, or serious and profitable exercises. His great delight seemed to be to intercede for, and to distribute, his parent's plentiful alms among the poor at the gate, whom he studied by a hundred ingenious contrivances to relieve. He robbed himself of his own victuals for that purpose; which his father having discovered, he gave him leave to distribute things at discretion, which liberty he made good use of for the little time he stayed. He learned rhetoric under Peter Martin, and philosophy under Peter of Hibernia, one of the most learned men of his age, and with such wonderful progress, that he repeated the lessons more clearly than the master had

explained them. Yet his greater care was to advance daily in the science of the saints, by holy prayer and all good works. His humility concealed them; but his charity and fervor sometimes betrayed his modesty, and discovered them, especially in his great alms, for which he deprived himself of almost all things, and in which he was careful to hide from his left hand what his right did.

The Order of St. Dominic, who had been dead twenty-two years, then abounded with men full of the Spirit of God and Thomas conceived a vehement desire to consecrate himself wholly to God in that Order. Accordingly, when seventeen years old, he assumed the habit of St. Dominic, in spite of the opposition of his family, an opposition overcome only by the intervention of Pope Innocent IV., and the Emperor Frederick. Albertus Magnus, teaching then at Cologne, the general, John the Teutonic, took the saint with him from Rome to Paris, and thence to Cologne. Thomas gave all his time, which was not employed in devotion and other duties, to his studies, retrenching part of that which was allowed for his meals and sleep, not out of a vain passion, or the desire of applause, but for the advancement of God's honor and the interests of religion, according to what He Himself teaches. His humility made him conceal his progress and deep penetration, insomuch that his school-fellows thought he learned nothing, and, on account of his silence, called him the Dumb Ox, and the Great Sicilian Ox. But the brightness of his genius, his quick and deep penetration and learning were at last discovered, in spite of all his endeavors to conceal them; for his master, Albertus, having propounded to him several questions on the most knotty and obscure points, his answers, which the duty of obedience extorted, astonished the audience; and Albertus, not able to contain his joy and admiration, said, "We call him the Dumb Ox, but he will give such a bellow in learning as will be heard all over the world." This applause made no impression on the humble saint. He continued the same in simplicity, modesty, silence, and recollection, because his heart was the same; equally insensible to praises and humiliations, full of nothing but of God and his own insufficiency, never reflecting on his

own qualifications, or on what was the opinion of others concerning him. In his first year, under Albertus Magnus, he wrote comments on Aristotle's Ethics. The general chapter of the Dominicans, held at Cologne, in 1245, deputed Albertus to teach at Paris, in their College of St. James, which the university had given them; and it is from that college they are called, in France, Jacobins. St. Thomas was sent with him to continue his studies there. His school exercises did not interrupt his prayer. By an habitual sense of the divine presence, and devout aspirations, he kept his heart continually raised to God; and, in difficult points, redoubled with more earnestness his fervor in his prayers than his application to study. This he found attended with such success, that he often said that he had learned less by books than before his crucifix, or at the foot of the altar. His constant attention to God always filled his soul with joy which appeared in his very countenance, and made his conversation altogether heavenly.

In the year 1248, being twenty-two years of age, he was appointed by the general chapter to teach at Cologne, together with his old master Albertus, whose high reputation he equalled in his very first lessons. He then also began to publish his first works, which consist of comments on the Ethics, and other philosophical works of Aristotle. No one was more courteous and affable, but it was his principle to shun all unnecessary visits. To prepare himself for holy orders, he redoubled his watchings, prayer, and other spiritual exercises. His devotion to the Blessed Sacrament was extraordinary. He spent several hours of the day, and part of the night, before the altar, humbling himself in acts of profound adoration, and melting with love in contemplation of the immense charity of that Man-God whom he there adored. In saying Mass he seemed to be in raptures, and often quite dissolved in tears; a glowing frequently appeared in his eyes and countenance, which showed the ardor with which his heart burned within him. His devotion was most fervent during the precious moments after he had received the divine mysteries; and after saying Mass he usually served at another or at least heard one. This fire and zeal appeared also in his sermons at Cologne, Paris, Rome, and in other cities of Italy

He was everywhere heard as an angel; even the Jews ran of their own accord to hear him, and many of them were converted. St. Thomas, after teaching four years at Cologne, was sent, in 1252, to Paris. His reputation for perspicuity and solidity drew immediately to his school a great number of auditors. St. Thomas, with great reluctancy, compelled by holy obedience, consented to be admitted Doctor, on the 23d of October, in 1257, being then thirty-one years old.

The holy King St. Louis had so great an esteem for St. Thomas, that he consulted him in affairs of state, and ordinarily informed him, the evening before, of any affair of importance that was to be treated of in council, that he might be the more ready to give advice on the point. The saint avoided the honor of dining with the king as often as he could excuse himself; and, when obliged to assist at court, appeared there as recollected as in his convent. In the year 1269 St. Thomas assisted at the thirty-sixth general chapter of his Order, held at Valenciennes, which deputed him, in conjunction with Albertus Magnus and three others, to draw up rules for studies, which are still extant in the acts of that chapter. Returning to Paris, he there continued his lectures. In 1261, Urban IV. called St. Thomas to Rome, and, by his order, the general appointed him to teach here. His Holiness pressed him with great importunity to accept of some ecclesiastical dignity, but he knew how much safer it was to refuse than to accept a bishopric. The Pope, however, obliged him always to attend his person. Thus it happened that the saint taught and preached in all the towns where that Pope ever resided: as in Rome, Viterbo, Orvieto, Fondi, and Perugia. He also taught at Bologna, Naples, etc.

In the year 1263 the Dominicans held their fortieth general chapter in London; St. Thomas assisted at it, and obtained soon after to be dismissed from teaching. He rejoiced to see himself reduced to the state of a private religious man. Pope Clement IV. had such a regard for him, that, in 1265, among other ecclesiastical preferments, he made him an offer of the Archbishopric of Naples, but could not prevail with him to accept of that or any other. The first part of his theological Summ, St. Thomas composed at Bologna; he was called thence to Naples.

Here it was that, according to Tocco and others, Dominick Caserte beheld him, while in fervent prayer, raised from the ground, and heard a voice from the crucifix directed to him in these words: "Thou hast written well of me, Thomas; what recompense dost thou desire?" He answered, "No other than thyself, O Lord."

Pope Gregory X. had called a general council, the second of Lyons, with the view of extinguishing the Greek schism, and raising succors to defend the Holy Land against the Saracens. The ambassadors of the Emperor Michael Palæologus, together with the Greek prelates, were to assist at it. The council was to meet on the 1st of May, in 1274. His Holiness, by brief directed to our saint, ordered him to repair thither, and to prepare himself to defend the Catholic cause against the Greek schismatics. Though indisposed, he set out from Naples about the end of January, but his strength failing on the way he was carried to the Cistecian monastery of Fossa-Nuova, in the diocese of Terricina, where after an illness of seven weeks he died March 7, 1274.

The nearer he saw himself to the term of all his desires, the entering into the joy of his Lord, the more tender and inflamed were his longings after death. He had continually in his mouth these words of St. Austin, "Then shall I truly live, when I shall be quite filled with you, alone, and your love; now I am a burden to myself, because I am not entirely full of you." In such pious transports of heavenly love he never ceased sighing after the glorious day of eternity. The monks begged he would dictate an exposition of the Book of Canticles, in imitation of St. Bernard. He answered, "Give me St. Bernard's spirit, and I will obey." But at last, to renounce perfectly his own will, he dictated the exposition of that most mysterious of all the divine books. It begins, "Solomon inspiratus." It is not what his erudition might have suggested, but what love inspired him with in his last moments, when his pure soul was hastening to break the chains of mortality, and drown itself in the ocean of God's immensity, and in the delights of eternity. The holy doctor, at last finding himself too weak to dictate any more, begged the religious to withdraw, recommending himself to their prayers

and desiring their leave to employ the few precious moments he had to live with God alone. He accordingly spent them in fervent acts of adoration, praise, thanksgiving, humility and repentance. He made a general confession of his whole life to Father Reynold, with abundance of tears for his imperfections and sins of frailty; for in the judgment of those to whom he had manifested his interior, he had never offended God by any mortal sin. And he said to Father Reynold, before his death, that he thanked God with his whole heart for having prevented him with his grace, and always conducted him as it were by the hand, and preserved him from any known sin that destroys charity in the soul; adding, that this was purely God's mercy, to which he was indebted for his preservation from every sin which he had not committed. Having received absolution in the sentiments of the most perfect penitent, he desired the Viaticum. Whilst the abbot and community were preparing to bring it, he begged to be taken off his bed, and laid upon ashes spread upon the floor. Thus lying on the ground, weak in body but vigorous in mind, he waited for the priest with tears of the most tender devotion. When he saw the Host in the priest's hand, he said, "I firmly believe that Jesus Christ, true God and true Man, is present in this august Sacrament. I adore you, my God and my Redeemer; I receive you, the price of my redemption, the Viaticum of my pilgrimage; for whose honor I have studied, labored, preached, and taught. I hope I never advanced any tenet as your word, which I had not learned from you. If, through ignorance, I have done otherwise, I revoke everything of that kind, and submit all my writings to the judgment of the holy Roman Church." Then recollecting himself, after other acts of faith, adoration, and love, he received the holy Viaticum, but remained on the ashes till he had finished his thanksgiving. Growing still weaker, amidst his transports of love, he desired Extreme Unction, which he received, answering himself to all the prayers. After this, he lay in peace and joy, as appeared by the serenity of his countenance; and he was heard to pronounce these aspirations: "Soon, soon will the God of all comfort complete his mercies on me, and fill all my desires. I shall shortly be satiated in him, and drink of the torrent of his de-

lights; be inebriated from the abundance of his house, and in him who is the source of life, I shall behold the true light." Seeing all in tears about him, he comforted them, saying, death was his gain and his joy. Father Reynold said he had hoped to see him triumph over the adversaries of the Church in the Council of Lyons, and placed in a rank in which he might do it some signal service. The saint answered, "I have begged of God, as the greatest favor, to die a simple religious man, and I now thank him for it. It is a greater benefit than he has granted to many of his holy servants, that he is pleased to call me out of this world so early, to enter into his joy; wherefore grieve not for me, who am overwhelmed with joy." He returned thanks to the abbot and monks of Fossa-Nuova for their charity to him. One of the community asked him by what means we might live always faithful to God's grace. He answered, "Be assured that he who shall always walk faithfully in his presence—always ready to give him an account of all his actions—shall never be separated from him by consenting to sin." These were his last words to men, after which he only spoke to God in prayer, and gave up the ghost, a little after midnight, some say in the fiftieth year of his age; but Ptolemy of Lucca, and other contemporary authors, say expressly in his forty-eighth, which also agrees with his whole history. He was very tall, and every way proportioned.

The University of Paris sent to the general and provincial of the Dominicans a letter of condolence upon his death, giving the highest commendations to the saint's learning and sanctity, and begging the treasure of his holy body. Naples, Rome, and many other universities, princes, and Orders, contended no less for it. He was solemnly canonized by Pope John XXII., in 1323. Pope Pius V., in 1567, commanded his festival and office to be kept equal with those of the four doctors of the Western Church.

SAINT BONAVENTURE.

Cardinal, Bishop and Doctor of the Church.

St. Bonaventure, the great light and ornament of the holy Order of St. Francis, for his extraordinary devotion, ardent

charity, and eminent skill in sacred learning, is surnamed the Seraphic Doctor. He was born at Bagnarea, in Tuscany, in the year 1221, of pious parents, named John of Fidenza and Mary Ritelli. Bonaventure from his infancy entered upon a religious course, and appeared inflamed with the love of God as soon as he was capable of knowing him. His progress in his studies surprised his masters, but that which he made in the science of the saints, and in the practise of every virtue was far more extraordinary. It was his highest pleasure and joy to hear by how many titles he belonged to God, and he made it his most earnest study and endeavor to devote his heart with his whole strength to the divine service.

In 1243, being twenty-two years of age, he entered into the Order of St. Francis. Shortly after, he was sent to Paris to complete his studies under the celebrated Alexander of Hales, surnamed the Irrefragable Doctor. After his death in 1245, St. Bonaventure continued his course under his successor, John of Rochelle. His penetrating genius was poised by the most exquisite judgment, by which, while he easily dived to the bottom of every subtle inquiry, he cut off whatever was superfluous, dwelling only on that knowledge which is useful and solid, or at least was then necessary to unravel the false principles and artful sophistry of the adversaries of truth. Thus he became a masterly proficient in the scholastic philosophy, and in the most sublime parts of theology. Bonaventure prepared himself to receive the Holy Order of priesthood by long fasts, humiliations, and fervent prayer, that he might obtain in it an abundant measure of graces proportioned to so high a function.

Bonaventure looked upon himself as called by the obligations of his priestly character to labor for the salvation of his neighbor, and to this he devoted himself with extraordinary zeal. He announced the word of God to the people with an energy and unction which kindled a flame in the hearts of those that heard him; everything was inflamed that came from his mouth. For an assistance to himself in this function he compiled his treatise called Pharetra, consisting of animated sentiments gathered from the writings of the fathers. In the meantime, he was employed in teaching privately in his own convent, till he succeeded his late master, John of Rochelle, in a public chair of the University. The age required by the statutes for this professorship was thirty-five, whereas the saint was only thirty-three years old; but his abilities amply supplied that defect, and on this literary theatre he soon displayed them to the admiration of the whole Church. He continued always to study at the foot of the crucifix.

The holy king St. Lewis honored St. Bonaventure with his particular esteem, invited him often to his own table, and consulted him in his most intricate concerns, placing an entire confidence in his advice. He engaged him to compile an office of the Passion of Christ for his use. St. Bonaventure drew up a rule for St. Isabella, the king's sister, and for her nunnery of migitated Clares at Long-Champs. His book "On the Government of the Soul," his Meditations for every day in the week, and most of his other lesser tracts, were written to satisfy the requests of several devout persons of the court. The unction which every word breathes in the writings of this holy doctor pierces the heart, and his concise expression is an abyss, or, rather, a treasure, of most profound sentiments of humility, compunction, love, and devotion, the riches of which a pious heart finds everywhere boundless. Especially his tender sentiments of the love of God, and on the sacred passion of Christ, exceedingly recommend to all devout persons his meditations on this latter subject, and express the burning affections with which his pure soul glowed towards that stupendous mystery of infinite love, goodness, and mercy, that perfect model of all virtue and sancity, and source of all our good.

The celebrated Gerson, the most learned and devout chancellor of Paris, writes of the works of St. Bonaventure: "Among all the Catholic doctors, Eustachius (for so we may translate his name of Bonaventure) seems to me the most proper for conveying light to the understanding, and, at the same time, warming the heart. In particular his Brevioloquim and Itinerarium are written with so much force, art, and conciseness, that nothing can be beyond them." In another book he says: "St. Bonaventure's works seem to me the most proper for the instruction of the faithful. They are solid, safe, pious, and

devout; and he keeps as far as he can from niceties; not meddling with logical or physical questions which are foreign to the matter in hand. Nor is there any doctrine more sublime, more divine, or more conducive to piety." Trithemius recommends this doctor's writings in the following words: "His expressions are full of fire, they no less warm with divine love the hearts of those who read them, than they fill their understanding with the most holy light. His works surpass those of all the doctors of his time, if we consider the spirit of divine love, and of Christian devotion that speaks in him. He is profound in few words, penetrating without curiosity, eloquent without vanity; his discourse is inflamed without being bloated. Whoever would be both learned and devout, let him read the works of St. Bonaventure."

Whilst he continued to teach at Paris, he was chosen general of his Order, in a chapter held in the convent called Ara-Cœli, at Rome, in 1256. The saint was only thirty-five years old. Nevertheless Pope Alexander IV. confirmed the election. St. Bonaventure was thunderstruck at this news, and, prostrating himself on the ground, he with many tears implored the divine light and direction; after which he set out immediately for Rome.

Our saint in his return to the schools at Paris, visited several of his convents in the way, in which he showed everywhere that he was only become superior to be the most humble, the most charitable, and the most compassionate of all his brethren, and the servant of his whole Order. When he was first made general he put his Order under the special patronage of the Blessed Virgin. He regulated many pious exercises of devotion to her, composed his Mirror of the Virgin, setting forth her graces, virtues, and prerogatives, with many prayers, which are tender and respectful effusions of the heart, to implore her intercession. He wrote a pathetic paraphrase in verse of the anthem Salve Regina. He published the praises of the Mother out of devotion to the Son, and to extend his glory. To propagate his honor and saving faith he sent, by the Pope's authority, preachers into many barbarous nations, and lamented his situation that he could not go himself, and expose his life among the infidels.

He held a General Chapter at Paris, in 1266; and in the next, which he assembled at Assisium, he ordered the triple salutation of the Blessed Virgin, called the Angelus Domini, to be recited every evening at six o'clock, to honor the incomprehensible mystery of the Incarnation, which ought to be the object of our perpetual praises and thanksgiving.

In 1272, Theobald, the holy Archdeacon of Liege, a native of Placentia, then absent in the Holy Land, was chosen Pope, and took the name of Gregory X. Bonaventure, fearing the holy Pope would compel him to accept of some ecclesiastical dignity, left Italy and went to Paris, where he wrote his Hexaemeron, or pious exposition of the creation, or work of six days. He had scarce finished it, when, at Whitsuntide, he received from the Pope a brief by which he was nominated cardinal, and Bishop of Albano, one of the six suffragans of Rome. His Holiness added a precept to him to accept that double charge without alleging any pretext against it, and immediately to repair to Rome. He sent two nuncios to meet him on the road with the hat and other ensigns of his dignities. They found the saint reposing on his journey in a convent of his Order at Migel, four leagues from Florence, and employed in washing the dishes. He desired them to hang the cardinal's hat on the bough of a tree, because he could not decently take it in his hands, and left them to walk in the garden till he had finished his work. Then, taking up the hat, he went to the nuncios, and paid them the respect due to their character. Gregory X. came from Orvietto to Florence, and there, meeting Bonaventure, ordained him bishop with his own hands; then ordered him to prepare himself to speak in the general council which he had called to meet at Lyons for the reunion of the Greeks.

The Emperor Michael Palæologus had made proposals to Pope Clement IV. for a union. Pope Gregory X. zealously pursued this affair. Joseph, Patriarch of Constantinople, made a violent opposition, but was obliged by the emperor to retire into a monastery. To bring this affair to a happy conclusion, Gregory X. invited the Greeks to come to the general council which he assembled at Lyons for this very purpose, and also to concert measures for pushing on a war for the recovery of the

Holy Land, which the Pope promoted with all his might. This was the fourteenth general council, and the second of Lyons. At it were present five hundred bishops, seventy abbots, James, King of Arragon, and the ambassadors of the Emperor Michael, and of other Christian princes. St. Thomas, of Aquin, died on the road to this synod. St. Bonaventure accompanied the Pope through Milan to it, and arrived at Lyons in November, though the council was only opened on the 7th of May, 1274. Bonaventure sat on the Pope's right hand, and first harangued the assembly. St. Bonaventure, meantime, was taken ill. The Pope himself gave him Extreme Unction, as is attested by an inscription which hath been preserved in the same chamber in which he died to our times. He expired in great tranquility on the 14th of July, in the year 1274, of his age the fifty-third. The Pope and the whole council solemnized his obsequies on the same day in the Church of the Franciscans at Lyons.

The body of St. Bonaventure was translated into the new Church of the Franciscans on the 14th of March, 1843. King Charles VIII. founded their new convent at Lyons, at the foot of the castle of Pierre Incise, in 1494, with a rich chapel, in which the saint's remains were enshrined, except a part of the lower jaw, which that king caused to be conveyed to Fontainebleau, and it is now in the Church of the Cordeliers, in Paris: the bones of an arm are kept at Bagnarea, and a little bone at Venice. In 1562 the Calvinists plundered his shrine, burned his relics in the market-place, and scattered the ashes in the River Saone, as is related by the learned Jesuit Possevinus, who was then at Lyons. They stabbed to death the guardian, with a Catholic captain, whom they had made prisoner; they burned the archives of the library, and set fire to the convent. The saint's head, and some other relics, escaped the fury of the rebels by having been concealed. St. Bonaventure was canonized by Sixtus IV. in 1482. Sixtus V. enrolled his name among the doctors of the church in the same manner as Pius V. had done that of St. Thomas Aquinas.

SAINT FRANCIS OF ASSISIUM

Founder of the Friar Minors.

The blessed St. Francis was one of those happy little ones whom God chose to enrich with spiritual knowledge and heavenly gifts of virtue. He was born at Assisium, in Umbriæ, in the Ecclesiastical State, in 1182. His father, Peter Bernardon, was descended of a gentleman's family originally settled at Florence, but was himself a merchant, and lived at Assisium, a town situated on the brow of a hill called Assi. The saint's mother was called Pica. Both his parents were persons of great probity. At the age of twenty-five Francis was seized with a severe illness. Reflections came to him on his sick-bed, and he rose from it an altered man. Henceforward he held that in contempt which the world holds in admiration and love. The ardor of his natural character flamed both in a consummate spirit of self-sacrifice for the good of others. He made a pilgrimage to Rome, and in his enthusiasm for poverty flung all he had on the altar of St. Peter's, joined himself to a troop of beggars, and gave himself up to a wandering life of almsgiving and charity. Gradually he found his full vocation, not only in a life of entire devotion and poverty for himself, but in founding an order of mendicants devoted to the service of the Church.

Many began to admire the heroic and uniform virtue of this great servant of God, and some desired to be his companions and disciples. Gradually there gathered round his cell a band of disciples as enthusiastic as himself. At first there were only seven, himself the eighth, but all were animated by the same spirit, and all followed the same rule of life. When their number was augmented to one hundred and twenty-seven, St. Francis, assembling them together, spoke to them in a most pathetic manner of the kingdom of God, the contempt of the world, the renouncing their own will, and the mortification of their senses.

The saint composed a rule for his Order, consisting of the gospel counsels of perfection, to which he added some things necessary for uniformity in their manner of life. He exhorts

his brethren to manual labor, but will have them content to receive for it things necessary for life, not money. He bids them not to be ashamed to beg alms, remembering the poverty of Christ; and he forbids them to preach in any place without the bishop's license. He carried his rule to Rome, and obtained the Pope's approbation.

Soon after, the Benedictins of Monte Soubazo bestowed on the founder the church of the Portiuncula, upon condition that it should always continue the head church of his Order. The saint refused to accept the property or dominion, but would only have the use of the place; and, in token that he held it of the monks, he sent them every year, as an acknowledgment, a basket of little fish, called laschi, of which there is great plenty in a neighboring river. The monks always sent the friars, in return, a barrel of oil. St. Francis would not suffer any dominion or property of temporal goods to be vested even in his Order, or in any community or convent in it (as in other religious Orders), that he might more perfectly and more affectionately say in his heart, that the house in which he lived, the bread which he ate, and the poor clothes which he wore were none of his; and that he possessed nothing of any earthly goods, being a disciple of Him who, for our sakes, was born a stranger in an open stable, lived without a place of his own wherein to lay his head, subsisting by the charity of good people, and died naked on a cross in the close embraces of holy poverty, in order to expiate our sins, and to cure our passions of covetousness, sensuality, pride, and ambition.

Holy poverty was dearer to St. Francis through his extraordinary love of Penance. He scarce allowed his body what was necessary to sustain life, and found out every day new ways of afflicting and mortifying it. If any part of his rough habit seemed too soft, he sewed it with pack-thread, and was wont to say to his brethren that the devil easily tempted those that wore soft garments. His bed was ordinarily the ground, or he slept sitting, and used for his bolster a piece of wood or stone. Unless he was sick, he very rarely ate anything that was dressed with fire; and when he did, he usually put ashes or water upon it. Often his nourishment was only a little coarse bread, on

which he sometimes strewed ashes. He drank clear water, and that very moderately, how great thirst or heat soever he suffered. He fasted rigorously eight lents in the year. Seculars were much edified that, to conform himself to them, he allowed his religious to eat flesh meat, which the end of his institute made necessary. He called his body brother Ass, because it was to carry burdens, to be beaten, and to eat little and coarsely. When he saw anyone idle, eating of other men's labors, he called him brother Fly, because he did no good, but spoiled the good which others did, and was troublesome to them. As a man owes a discreet charity to his own body, the saint, a few days before he died, asked pardon of his, for having treated it perhaps with too great rigor, excusing himself that he had done it the better to secure and guard the purity of his soul, and for the greater service of God.

With extreme austerity St. Francis joined the most profound humility of heart. He was in his own eyes the basest and most despicable of all men, and desired to be reputed such by all; he loved contempt, and sincerely shunned honor and praise. If others commended him, and showed any esteem of his virtue, he often said to himself, "What every one is in the eyes of God, that he is and no more." From this humility it was that he would not be ordained priest, but always remained in the degree of deacon; he bore the greatest reverence to all priests.

This saint, who by humility and self-denial was perfectly crucified and dead to himself, seemed, by the ardor of his charity, to be rather a seraph incarnate than a frail man in a mortal state. Hence he seemed to live by prayer, and was assiduously employed in holy contemplation; for he that loves much desires to converse with the person whom he loves. In this he finds his treasure and his happiness, and finds no entertainment or delight like that of dwelling upon his excellences and greatness. St. Francis retired every year, after the feast of the Epiphany, in honor of the forty days which Christ spent in the desert, and, shutting himself up in his cell, he spent all that time in rigorous fasting and devout prayer. He communicated very often, and ordinarily with ecstacies, in which his soul was wrapt and suspended in God. He had a singular devotion to the Mother of

God (whom he chose for the special patroness of his Order), and in her honor he fasted from the feast of SS. Peter and Paul, to that of her Assumption. After this festival he fasted forty days, and prayed much, out of devotion to the angels, especially the archangel Michael; and at All Saints he fasted other forty days.

St. Francis sometimes expressed his pious breathings in canticles. Two such canticles composed by him are still extant, and express, with wonderful strength and sublimity of thought, the vehemence and tenderness of divine love in his breast, in which he found no other comfort than, could it be gratified, to die of love, that he might be for ever united to the great object of his love. His thirst of the conversion of souls was most ardent. So great was the compassion and charity of this holy man for all such, that, not contenting himself with all that he did and suffered for that end in Italy, he resolved to go to preach to the Mahometans and other infidels, with an extreme desire of laying down his life for our Lord. With this view he embarked, in the sixth year after his conversion, for Syria, but straight there arose a tempest, which drove him upon the coast of Dalmatia; and finding no convenience to pass on further, he was forced to return back again to Ancona. Afterwards, in 1214, he set out for Morocco, to preach to the famous Mahometan king Miramolin, and went on his way with so great fervor and desire of martyrdom, that though he was weak and much spent, his companion was not able to hold pace with him. But it pleased God that in Spain he was detained by a grievous fit of sickness, and afterwards by important business of his Order, and various accidents, so that he could not possibly go to Mauritania. But he wrought several miracles in Spain, and founded there some convents; after which he returned through Languedoc into Italy.

The holy founder out of humility gave to his Order the name of Friar Minors, desiring that his brethren should be disposed, in the affection of sincere humility, to strive, not for the first, but for the last and lowest places. Many cities became suitors that they might be so happy as to possess some of his disciples animated with his spirit, and St. Francis founded convents at Cortona, Arezzo, Vergoreta, Pisa, Bologna, Florence, and other

places; and in less than three years his Order was multiplied to sixty monasteries. In 1212 he gave his habit to St. Clare, who, under his direction, founded the institute of holy virgins, which was called the second order of St. Francis. St. Dominic being at Rome in 1215, met there St. Francis, and these two eminent servants of God honored each other, had frequent spiritual conferences together, and cemented a close friendship between their Orders, which they desired to render perpetual, as we are informed by contemporary writers of the life of St. Dominic.

Ten years after the first institution of his Order, in 1219, St Francis held near Portiuncula, the famous general chapter called of Matts, because it was assembled in booths in the fields, being too numerous to be received in any building of the country. We are assured by four companions of St. Francis, and by St. Bonaventure, that five thousand friars met there, though some remained at home who could not leave their convents.

St. Francis in 1219 set sail with B. Illuminatus, of Reate, and other companions, from Ancona, and having touched at Cyprus, landed at Acon or Ptolemais, in Palestine. The Christian army in the sixth crusade lay at that time before Damiata, in Egypt, and the Soldan of Damascus, or Syria, led a numerous army to the assistance of Meledin, Soldan of Egypt, or Babylon; for so he was more commonly called, because he resided at Babylon, in Egypt, a city on the Nile, opposite to the ruins of Memphis: Grand Cairo rose out of the ashes of this Babylon. St. Francis, with brother Illuminatus, hastened to the Christian army, and upon his arrival endeavored to dissuade them from giving the enemy battle, foretelling their defeat, as we are assured by three of his companions; also by St. Bonaventure, Cardinal James, of Vitri, who was then present in the army, and Marin Sanut. He was not heard, and the Christians were driven back into their trenches with the loss of six thousand men. However, they continued the siege, and took the city on the 5th of November the same year.

Resigning the generalship that year, 1220, he caused the virtuous Peter of Cortona to be chosen minister-general. In 1223 he obtained of Pope Honorius III. the confirmation of the

famous indulgence granted a little time before to the Church Portiuncula.

When St. Francis returned from Spain, and laid aside the thoughts of his intended mission to Morocco, in 1215, Count Orlando, of Catona, bestowed on him a close agreeable solitude on Mount Alverno, a part of the Appenines not far from Camaldoli and Vale Umbrosa. This virtuous count built there a convent and a church for the Friar Minors, and St. Francis was much delighted with the retirement of that high mountain. Towards the festival of the Assumption of the Blessed Virgin, in 1224, St. Francis retired into a most secret place in Mount Alverno, where his companions made him a little cell. Heavenly visions and communications of the Holy Ghost were familiar to our saint; but in this retreat on Mount Alverno, in 1224, he was favored with extraordinary raptures, and inflamed with burning desires of heaven in a new and unusual manner. Then it was that this saint deserved, by his humility, and his ardent love of his crucified Saviour, to be honored with the extraordinary favor of the marks of his five wounds imprinted on his body by the vision of a seraph.

St. Francis, a little before his death, dictated his testament to his religious brethren, in which he recommends to them, that they always honor the priests and pastors of the Church as their masters, that they faithfully observe their rule, and that they work with their hands, not out of a desire of gain, but for the sake of good example, and to avoid idleness. He yielded up his soul on the 4th of October, in the year 1226, the forty-fifth of his age, as De Calano assures us. St. Francis was canonized on the 6th of July, 1228.

SAINT IGNATIUS OF LOYOLA.

Founder of the Society of Jesus.

THE conversion of many barbarous nations, several heretofore unknown to us, both in the most remote eastern and western hemisphere, the education of youth in learning and piety, the instruction of the ignorant, the improvement of all the sciences, and the reformation of the manners of a great part of Christen-

dom, is the wonderful fruit of the zeal with which this glorious saint devoted himself to labor in exalting the glory of God, and in spreading over the whole world that fire which Christ himself came to kindle on earth. St. Ignatius was born in 1491, in the castle of Loyola, in Guipuscoa, a part of Biscay that reaches to the Pyrenean mountains. He was well shaped, and in his childhood gave proofs of a pregnant wit and discretion above his years; was affable and obliging, but of a warm or choleric disposition, and had an ardent passion for glory. He was bred in the court of Ferdinand V. in quality of page to the king, and his inclinations led him to the army. The love of glory and the example of his elder brothers, who had signalized themselves in the wars of Naples, made him impatient till he entered the service. He behaved with great valor and conduct in the army, especially at the taking of Najara, a small town on the frontiers of Biscay; yet he generously declined taking any part of the booty, in which he might have challenged the greatest share. He hated gaming as an offspring of avarice, and a source of quarrels and other evils; was dextrous in the management of affairs, and had an excellent talent in making up differences among the soldiers. He was generous, even towards enemies, but addicted to gallantry, and full of the maxims of worldly honor, vanity, and pleasures.

While in the breach at the head of the garrison, at the defense of Pampeluna, in 1521, Ignatius had his leg shattered by a cannon ball.

During the cure of his knee he was confined to his bed, though otherwise in perfect health, and finding the time tedious he called for some book of romances, for he had been always much delighted with fabulous histories of knight-errantry. None such being found, a book of the lives of our Saviour, and of the saints, was brought him. He read them first only to pass away the time, but afterwards began to relish them and to spend whole days in reading them. He chiefly admired in the saints their love of solitude and of the cross. He considered among the anchorets many persons of quality, who buried themselves alive in caves and dens, pale with fasting, and covered with haircloth: and he said to himself, "These men were of the same

frame I am of; why then should not I do what they have done?" Taking at last a firm resolution to imitate the saints in their heroic practice of virtue, he began to treat his body with all the rigor it was able to bear; he rose at midnight, and spent his retired hours in weeping for his sins. One night being prostrate before an image of the Blessed Virgin, in extraordinary sentiments of fervor, he consecrated himself to the service of his Redeemer under her patronage, and vowed an inviolable fidelity. The saint's eldest brother, who was then, by the death of their father, lord of Loyola, endeavored to detain him in the world, and to persuade him not to throw away the great advantages of the honor and reputation which his valor had gained him. Ignatius, being cured of his wounds, went to Montserrat. This was a great abbey of near three hundred Benedictine Monks, of a reformed austere institute, situate on a mountain of difficult access, about four leagues in circumference and two leagues high, in the diocese of Barcelona.

He made a vow of perpetual chastity, and dedicated himself with great fervor to the divine service. At his first coming to this place he had bought, at the village of Montserrat, a long coat of coarse cloth, a girdle, a pair of sandals, a wallet, and a pilgrim's staff, intending, after he had finished his devotions there, to make a pilgrimage to Jerusalem. Disguised in this habit, he remained at the abbey. He communicated to his director a plan of the austerities he proposed to practise, and was confirmed by him in his good resolutions. He received the blessed eucharist early in the morning on the feast of the Annunciation of our Lady in 1522; and, on the same day left Montserrat, having given his horse to the monastery, and hung up his sword on a pillar near the altar in testimony of his renouncing the secular warfare, and entering himself in that of Christ. He travelled with his staff in his hand, a scrip by his side, bareheaded, and with one foot bare, the other being covered because it was yet tender and swelled. He went away infinitely pleased that he had cast off the livery of the world, and put on that of Jesus Christ.

Three leagues from Montserrat is a large village called Manresa, with a convent of Dominicans, and a hospital without the

walls for pilgrims and sick persons. Ignatius went to this hospital, and, rejoicing to see himself received in it unknown and among the poor, began to fast on water and the bread (which he begged) the whole week, except Sundays, when he ate a few boiled herbs, but sprinkled over with ashes. He wore an iron girdle and a hair shirt; disciplined himself thrice a day, slept little, and lay on the ground. He was every day present at the whole divine office, spent seven hours on his knees at prayer, and received the sacraments every Sunday. He stayed there almost a year, during which time he governed himself by the advice of the holy monk of Montserrat, whom he visited every week, and that of his Dominican director.

He began then to exhort many to the love of virtue; and he there wrote his Spiritual Exercises, which he afterwards revised, and published at Rome, in 1548. When some pretended to find fault with this book of St. Ignatius's Spiritual Exercises, Pope Paul III., at the request of St. Francis Borgia, by a brief, in 1548, approved it as full of the Spirit of God, and very useful for the edification and spiritual profit of the faithful.

Ignatius, after a stay of ten months at Manresa, left that place for Barcelona, and in five days landed at Gaeta, whence he travelled on foot to Rome, Padua, and Venice. He spent the Easter at Rome, and sailed from Venice on board the admiral's vessel, which was carrying the governor to Cyprus. He arrived at Cyprus, and found in the port a vessel full of pilgrims, just ready to hoist sail. Going immediately on board, he made a good voyage, and landed at Jaffa, the ancient Joppe, on the last day of August, 1523, forty days after he had left Venice. He went on foot from thence to Jerusalem in four days. The sight of the holy places filled his soul with joy, and the most ardent sentiments of devotion and compunction.

He returned to Europe in winter, in extreme cold weather, poorly clad, and came to Venice at the end of January, in 1524; from whence he continued his journey by Genoa to Barcelona. Desiring to qualify himself for the functions of the altar, and for assisting spiritually his neighbor, he began at Barcelona to study, and addressed himself to a famous master named Jerom Ardebal, being assisted in the meantime in his maintenance by

the charities of a pious lady of that city, called Isabel Rosella. He was then thirty-three years old.

The saint, after studying two years at Barcelona, went to the university of Alcala, which had been lately founded by Cardinal Ximenes, where he attended at the same time to lectures in logic, physics, and divinity; by which multiplicity he only confounded his ideas, and learned nothing at all, though he studied night and day. However, he went himself to the Archbishop of Toledo, Alphonsus de Fonseca, who was much pleased with him, but advised him to leave Alcala, and go to Salamanca, promising him his protection. Shortly afterward he resolved to leave Spain.

He from that time began to wear shoes, and received money sent him by his friends, but in the middle of winter travelled on foot to Paris, where he arrived in the beginning of February, 1528. He spent two years in perfecting himself in the Latin tongue; then went through a course of philosophy. He studied his philosophy three years and a half in the College of St. Barbara. Pegna, his master, appointed another scholar, who was more advanced in his studies, and a young man of great virtue and quick parts, to assist him in his exercises. This was Peter Faber, a Savoyard, a native of the diocese of Geneva, by whose help he finished his philosophy, and took the degree of master of arts with great applause, after a course of three years and a half, according to the custom of the times. After this Ignatius began his divinity at the Dominicans.

The saint prescribed for Peter Faber a course of his spiritual exercises, and taught him the practices of meditation, of the particular examination, and other means of perfection, conducting him through all the paths of an interior life. St. Francis Xavier, a young master of philosophy, full of the vanity of the schools, was his next conquest. St. Ignatius made him sensible that all mortal glory is emptiness; only that which is eternal deserving our regard. He converted many abandoned sinners.

James Laynez, of Almazan, twenty-one years of age; Alphonsus Salmeron, only eighteen; and Nicholas Alphonso, surnamed Bobadilla, from the place of his birth, near Valencia,—all Spaniards of great parts, at that time students in divinity at Paris,—

associated themselves to the saint in his pious exercises. Simon Rodriguez, a Portuguese, joined them. These fervent students, moved by the pressing instances and exhortations of Ignatius, made all together a vow to renounce the world, to go to preach the gospel in Palestine, or if they could not go thither within a year after they had finished their studies, to offer themselves to his holiness to be employed in the service of God, in what manner he should judge best.

In the meantime, three others, all doctors in divinity, by the exhortations of Faber, joined the saint's companions in Paris. Claudius le Jay, a Savoyard, John Codure, a native of Dauphine, and Pasquier Brouet, of Picardy; so that with Ignatius they were now ten in number. The holy founder, after a tedious and dangerous journey, both by sea and land, arrived at Venice about the end of the year 1536, and his nine companions from Paris met him there on the 8th of January, 1537; they employed themselves in the hospitals, but all, except Ignatius, went to Rome, where Pope Paul III. received them graciously, and granted them an indult, that those who were not priests might receive holy orders from what bishop they pleased. They were accordingly ordained at Venice by the Bishop of Arbe. Ignatius was one of this number. The emperor and the Venetians having declared war against the Turks, their pilgrimage into Palestine was rendered impracticable. The year therefore being elapsed, Ignatius, Faber, and Laynez went to Rome, threw themselves at his holiness's feet, and offered themselves to whatever work he should judge best to employ them in. St. Ignatius told his companions at Vicenza, that if any one asked what their institute was, they might answer, "the Society of Jesus;" because they were united to fight against heresies and vice under the standard of Christ. Pope Paul III. received them graciously; and appointed Faber, called in French Le Fevre, to teach in the Sapienza at Rome scholastic divinity, and Laynez to explain the holy scripture; whilst Ignatius labored, by means of his spiritual exercises and instructions to reform the manners of the people.

The holy founder, with a view to perpetuate the work of God, called to Rome all his companions, and proposed to them

his design and motives of forming themselves into a religious Order. The three cardinals appointed by the pope to examine the affairs of this new Order, at first opposed it, thinking religious orders already too much multiplied, but changed their opinions on a sudden, and Pope Paul III. approved it under the title of "The Society of Jesus," by a bull, dated the 27th of September, 1540. Ignatius was chosen the first general, but only acquiesced in obedience to his confessor. He entered upon his office on Easter-day, 1541, and the members all made their religious vows, according to the bull of their institution.

Ignatius then set himself to write constitutions or rules for his Society, in which he lays down its end to be, in the first place, the sanctification of their own souls by joining together the active and the contemplative life; for nothing so much qualifies a minister of God to save others as the sanctification of his own soul in the first place. Secondly, to labor for the salvation and perfection of their neighbor, and this, first, by catechising the ignorant (which work is the basis and ground of religion and virtue, and, though mean and humble, is the most necessary and indispensable duty of every pastor); secondly, by the instruction of youth in piety and learning (upon which the reformation of the world principally depends); and thirdly, by the direction of consciences, missions, and the like.

He was entreated by many princes and cities of Italy, Spain, Germany, and the Low Countries to afford them some of his laborers. Under the auspicious protection of John III., King of Portugal, he sent St. Francis Xavier into the East Indies, where he gained a new world to the faith of Christ. He sent John Nugnez and Lewis Gonzales into the kingdoms of Fez and Morocco to instruct and assist the Christian slaves; in 1547, four others to Congo in Africa; in 1555, thirteen into Abyssinia, among whom John Nugnez was nominated by Pope Julius III. patriarch of Ethiopia, and two others, bishops; lastly, others into the Portuguese settlements in South America.

Pope Paul III. commissioned the fathers James Laynez and Alphonsus Salmeron to assist, in quality of his theologians, at the council of Trent. Before their departure St. Ignatius,

among other instructions, gave them a charge in all disputations to be careful above all things, to preserve modesty and humility, and to shun all confidence, contentiousness, or empty display of learning. F. Claudius Le Jay appeared in the same council as theologian of Cardinal Otho, Bishop of Ausberg. Many of the first disciples of St. Ignatius distinguished themselves in divers kingdoms of Europe.

In 1546 the Jesuits first opened their schools in Europe, in the college which St. Francis Borgia had erected for them at Gandia, with the privileges of an university. The seminary of Goa, in Asia, which had been erected some years before for the Indian missions, was committed to the Jesuits, under the direction of Francis Xavier, the preceding year. King John also founded for them, in 1546, a noble college at Coimbra, the second which they had in Europe. F. Simon Rodriguez directed this establishment, and many others in Portugal, Spain, and Brazil, and died at Lisbon, in the highest reputation for sanctity and learning, in 1579.

St. Francis Borgia, in 1551, gave a considerable sum towards building the Roman college for the Jesuits. Pope Julius III. contributed largely to it; Paul IV., in 1555, founded it for perpetuity with great munificence; afterwards Gregory XIII. much augmented its buildings and revenues. St. Ignatius, intending to make this the model of all his other colleges, neglected nothing to render it complete, and took care that it should be supplied with the ablest masters in all the sciences, and with all possible helps for the advancement of literature.

The prudence and charity of the saint in his conduct towards his religious won him all their hearts. His commands seemed rather entreaties. The address with which he accommodated himself to every one's particular genius, and the mildness with which he tempered his reproofs, gave to his reprehensions a sweetness which gained the affections, whilst it corrected a fault. He always showed the affection of the most tender parent towards all his brethren, especially towards the sick, for whom he was solicitous to procure every spiritual and even temporal succor and comfort, which it was his great delight to give them himself. The most perfect obedience and self-denial were the

two first lessons which he inculcated to his novices, whom he told at the door as they entered, that they must leave behind them all self-will and private judgment.

Notwithstanding the fatigue and constant application which the establishment of his Order in all parts of the world, and so many other great enterprises undertaken to promote the glory of God required, he was all on fire with an excess of charity, and a restless desire of gaining souls to God, and wearied himself out in the service of his neighbor, always laboring to extirpate vice, and to promote virtue in all, and set on foot several practices which might conduce to the divine service and the salvation of men.

In matters of concern, though reasons were ever so convincing and evident, he never took any resolution before he had consulted God by prayer. He let not an hour pass in the day without recollecting himself interiorly and examining his conscience, for this purpose banishing for a while all other thoughts. He never applied his mind so much to exterior affairs as to lose the sweet relish of interior devotion. He had God always and in all things present to his mind.

After mass he spent two hours in private prayer, during which time no one was admitted to speak to him except on some pressing necessity. All his actions, and whatever belonged to him, breathed an air of sincere humility. His apparel was poor, though clean; his bed was very mean, and his diet coarse, and so temperate that it was a perpetual abstinence. He employed himself often most cheerfully in the meanest offices about the house, as in making beds, and in cleansing the chambers of the sick. It was his great study to conceal his virtues, and nothing was more admirable in his life than the address with which he covered his most heroic actions under the veil of humility. Though he was superior, he frequently submitted to inferiors with wonderful meekness and humility, when he could do it without prejudice to his authority. In things of which he was not certain, he readily acquiesced in the judgment of others; and was a great enemy to all positiveness, and to the use of superlatives in discourse. He received rebukes from any one with cheerfulness and thanks. If in his

presence anything was said that redounded to his praise, he showed an extreme confusion, which was usually accompanied with many tears. He was seldom heard to speak of himself, and never but on very pressing occasions. Ribadeneira heard him say, that every one in the house was to him an example of virtue, and that he was not scandalized at any one besides himself.

Charity, or the most ardent and pure love of God, was the most conspicuous, and the crown of all his other virtues. He had often in his mouth these words, which he took for his motto or device, "To the greater glory of God," referring to this end, with all his strength, himself, his Society, and all his actions, in which he always chose that which appeared to him the most perfect. He often said to God, "Lord, what do I desire, or what can I desire besides thee!"

From this same love of God sprang his ardent thirst for the salvation of men, for which he undertook so many and so great things, and to which he devoted his watchings, prayers, tears, and labors. When he dismissed any missionaries to preach the word of God, he usually said to them, "Go, brethren, inflame the world, spread about that fire which Jesus Christ came to kindle on earth." To gain others to Christ, he, with admirable address, made himself all to all, going in at *their* door, and coming out at *his own*.

St. Ignatius was General of the Society fifteen years, three months, and nine days; but was in the end so worn out with infirmities that he procured that the Society should choose him an assistant in that office.

The saint, on the day before he died, charged F. Polancus to beg his holiness's blessing for him at the article of death, though others at that time did not think it so near. The next morning, having lifted up his eyes and hands to heaven, and pronouncing, both with his tongue and heart, the sweet name of Jesus, with a serene countenance, he calmly gave up his happy soul into the hands of his Creator on the last day of July, in the year 1556, the sixty-fifth of his age, the thirty-fifth after his conversion, and the sixteenth after the confirmation of the Society. The people esteemed him a saint both living and after his death; and the

opinion of his sanctity was confirmed by many miracles. He saw his Society in very few years divided into twelve provinces, with above one hundred colleges, and spread over almost the whole world. In 1626, it contained thirty-six provinces, and in them eight hundred houses, and fifteen thousand Jesuits, since which time it is much increased. St. Ignatius's body was buried first in the little church of the Jesuits, dedicated in honor of the Blessed Virgin, in Rome. When Cardinal Alexander Farnesius had built the stately church of the professed house called Il Giesu, it was translated thither in 1587; and in 1637 was laid under the altar of the chapel, which bears his name. He was beatified by Paul V. in 1609, and canonized by Gregory XV. in 1622, though the bull was only published the year following by Urban VIII.

SAINT ALPHONSUS LIGUORI.

Doctor of the Church.

He was born in Marinella, in the suburbs of Naples, on the 27th of September, 1696, of a noble family, and pious parents.

Alphonsus, in early youth, nay, we might almost say, in infancy, even then edified all with whom he conversed; and those who have written his life in detail, mention numerous instances of virtue, which we cannot afford to specify. His progress in human learning kept pace so well with his progress in the science of the saints, that when he had completed his legal studies, he required a dispensation of three years for admission to the degree of doctor in canon and civil law.

He practised for some time at the bar, and was fast growing into repute, when an incident occurred, to which, in the dispensations of Providence, we are indebted for the apostolic labors and learned writings of our saint. Alphonsus having been retained as counsel for the defence, in a case of great interest and importance, his pleading was so ingenious and so eloquent, that the president, Signor Caravita, felt disposed to give judgment in favor of his client, when the counsel, on the other side, instead of replying, simply begged of Alphonsus to reconsider his

argument, and see whether it was not unsound. Alphonsus, to his great confusion and surprise, perceived it to be flawed by reason of his having overlooked one negative particle in the process. The court and audience complimented him upon his able defence, and acquitted him of any blame upon the score of negligence; attributing his oversight to the warmth so natural to a young lawyer in his situation. Alphonsus, however, did not so readily acquit himself; but, having bowed to the court, was heard to say, as he withdrew, "false world, I know you, and have done with you;"—he had given up the bar.

Alphonsus was advanced to the priesthood, and so great, in fact, was the esteem in which he was held by his archbishop, that he had no sooner been ordained priest, than he was appointed to conduct the retreat of the clergy, although there were amongst them many apostolic and eloquent men of older standing than he.

Our saint meanwhile continued to preach in all the churches of Naples to immense congregations, and with abundant fruit. At stated periods of the year, he conducted missions in various quarters of the kingdom, and while laboring for the sanctification of others, took such measures for his own, as are taken only by saints such as he.

He addressed himself to God in prayer, and took counsel of several learned and pious men, all of whom assured him that it was the will of God he should become the founder of a new congregation of missionary priests for the spiritual aid of those souls who are most destitute. The Bishop of Scala engaged him to establish the first house of the future Order in his diocese. His first companions numbered twelve, consisting of ten priests, and two candidates for orders, together with a serving lay-brother, Vito Curzio by name, a rich gentleman of Acquaviva di Bari, who, admonished by a vision at Naples, had chosen that humble post amongst the brethren of the new congregation.

Alphonsus submitted to the Holy See the rules he had drawn up for the government of the congregation, which met with the entire approval of the Pope.

The congregation being now distributed into different houses, the brethren set about the election of a superior-general, and

were unanimous in their choice of Alphonsus, whom they appointed general for life.

In training the students for their missionary labors, every other study was of course subordinate to the great object of the congregation—the ministry of the divine word; and it was the anxious care of Alphonsus to impress them with correct notions upon this all important matter. He instructed them to avoid defacing the simplicity of the gospel with the frippery of rhetoric, or even the genuine beauties of purely human eloquence. He took especial care that they should fit themselves for the confessional by the study of moral theology; which, he said, should finish only with the life of the student, and without the knowledge of which, a confessor, he said, would damn himself, and bring ruin on his penitents. He instructed them, moreover, in the proper treatment of different classes of penitents, impressing upon them the necessity of sweetness and charity, the danger of severity and harshness, and the importance of using to advantage their discretion in giving or withholding Absolution in those cases where the Church has left either course open to them.

The sanctity of Alphonsus, and the wonders by which his preaching was attended, began to attract the notice of the entire kingdom, and, the See of Sant' Agata de' Goti becoming vacant, he was nominated by the Pope himself to the care of that Church.

Alphonsus having accepted the episcopal office, through pure obedience, set out for Rome accompanied by Father Andrea Villani, a man of approved virtue.

Having been at length formally declared bishop of Sant' Agata de' Goti, by the Sovereign Pontiff, in the secret consistory held on the 14th of June, 1762, Alphonsus was consecrated on the 20th of the same month.

Alphonsus, in the government of his diocese, simply carried out the principles which he had laid down in a book, entitled "Reflections useful to bishops in the government of their Churches," and published before his elevation to the episcopacy. Though removed in body from his congregation, it ceased not to be directed by his spirit, as he was in constant communication

with Father Vallani, his Vicar-general, and the superiors of houses, continually exhorting and instructing them by letters full of unction and wisdom alike divine. His elevation to the episcopal dignity, no wise prejudiced that eminent spirit of poverty by which he had been distinguished while residing with the congregation. His dress (invariably the habit of the congregation) was of the coarsest texture. He left the best apartments to his household clergy, occupying himself a couple of the most unpretending, and furnished in the meanest style, possessing, in fact, only some straw chairs, a table with an inkstand and a few books, a small wooden bedstead with a straw bed, and coarse sheets, some pictures of saints, and one of our Blessed Lady of good counsel, together with a little altar for the celebration of Mass, when his health should not permit him to go to the Cathedral. His table was originally very simple, and every day experienced new retrenchments, until it reached the standard of insipidity, which Alphonsus had laid out for it. His household resembled nothing so closely as a religious community, so regular were the hours of prayer and silence, and meals, and religious converse.

The little time which he contrived to steal from his pastoral cares, or his devotions, he spent not in recreation, but in writing, or dictating letters, or composing works for the good of souls, or reading spiritual or theological books.

He had an alms for every one who asked it, and summoned his vicar-general and others to the aid of his own zeal in discovering such as shame (so ill-consorted with penury) prevented from putting in their petitions with the others. Superannuated priests, old people of every description, widows with families, and more especially young maidens, whose poverty might be the occasion of their fall, were the objects of his tenderest care. We have already mentioned his care of the sick; and it was at least equalled by his care of those in prison, both as concerned their spiritual and temporal wants. But all his other acts of love were outdone by one act of stupendous charity, in the year 1765, during which Italy was afflicted in a great and prevailing famine. As if in preparation for the disastrous season, Alphonsus, contrary to custom, had laid up a large store of corn, and as

soon as the scarcity began to be felt, distributed it to the poor. After having expended his entire store, he wrote to every one of wealth and distinction, and more especially to his brother Hercules, to contribute to the relief of the starving population. He afterwards gave orders for the secret sale of the carriage and mules which his brother had presented to him, as well as of his pectoral cross, and the ring given him by Monsignor Ganini, substituting for them gilded things of trifling value. But, notwithstanding all his efforts, thousands remained unsupplied, and in the madness of their hunger, attacked the corporate officers; for whose safety Alphonsus has been known to expose his own life to the fury of the mob.

Alphonsus having made application to Pius VI., for permission to retire from his office, that Pontiff, was induced by the representations of many distinguished persons to accede, though (as he said) with great sorrow, to the request of Alphonsus, and accept his resignation.

Immediately that Alphonsus had received the welcome intelligence, "Blessed be God," he exclaimed, "who has removed a mountain from my breast;" and, in a few days after, having arranged all matters for his departure, left the diocese amid the lamentations of the entire flock, and directed his course towards San Michele de' Pagni, where there was a house of his Order. Having reached his destination, he humbly besought the Fathers to receive him once more amongst them. As he ascended the stairs, leading to the choir, he repeated the "Gloria Patri," and exclaimed, "how light is now this cross upon my breast, which was so heavy when I first mounted the steps of the palace of Sant' Agata!" Here he lived completely after the manner of the other fathers of the congregation, attending all the exercises where and when it was done by the rest of the community. During all this time he ceased not to compose works for the sanctification of souls. Amongst other works composed and published by him after his return to San Michele de' Pagni, he gave to the world the book entitled "Admirable Dispositions of Divine Providence, for the Salvation of the World, through means of Jesus Christ;" and dedicated it to Pius VI., who was pleased to acknowledge it as an especial favor, and compliment the blessed

author in the loftiest, and, at the same time, most affectionate strain. But the health of Alphonsus, which had been all along declining, began rapidly to grow worse. From the 29th of November, 1779, he was unable to say Mass, and continued thenceforward to communicate in one kind; his manner of life being, in other respects, as before described.

Alphonsus straining the crucifix and image of most holy Mary to his breast, the brethren in tears and prayer around him, calmly and without struggle or contortion, breathed forth his blessed soul, on Tuesday, the 1st of August, 1787.

On the 21st day of December, 1809, the venerable Pontiff Pius VII. issued the decree for the beatification of Alphonsus, and on the 26th of May, 1836, our Most Holy Father, Gregory, after having gone through the glorious proofs of his sanctity, vouchsafed to the Church by the Almighty, after the beatification of his servant, proceeded with the solemn ceremony of canonization, or enrollment amongst the saints. He was declared a Doctor of the Church by Pius IX. March 11, 1871.

ST. BRUNO.

Confessor.

St. Bruno, the founder of the Carthusian Order of Monks, was born at Cologne about the year 1030. He was educated at Cologne, and afterward at Rheims, where he was appointed to superintend the studies in all the chief schools of the diocese. Such was his reputation for learning that he was looked upon as the light of churches, doctor of doctors, the glory of the two nations of Germany and France, the ornament of the age, the model of good men, and the mirror of the world, to use the expressions of an ancient writer. Many of his pupils afterward became distinguished and in the number was Pope Urban II. In 1084, he retired with six companions into the desert of Chartreuse, where he built an oratory with cells at a little distance from each other.

Such was the original of the Order of the Carthusians, which took its name from this desert of Chartreuse. They first built a

church on a summit, and cells near it, in which they lived two together in each cell, soon after single, meeting in church at matins and vespers: other hours, prime, tierce, sext, none, and compline, they recited in their cells. They never took two refections in a day, except on the greatest festivals, on which they ate together in a refectory. On other days they ate in their cells as hermits. Pulse was given them in a certain measure on days when it was allowed them.

It is hard to represent the wonderful life of these holy anchorites in their desert. Peter the Venerable, abbot of Cluni, fifty years after St. Bruno, writes of them: "Their dress is meaner and poorer than that of other monks; so short and scanty, and so rough, that the very sight affrights one. They wear coarse hair shirts next their skin, fast almost perpetually, eat only bran bread; never touch flesh, either sick or well; never buy fish, but eat it if given them as an alms; eat eggs and cheese on Sundays and Thursdays; on Tuesdays and Saturdays their fare is pulse or herbs boiled; on Mondays, Wednesdays and Fridays they take nothing but bread and water; and they have only one meal a day, except within the octaves of Christmas, Easter, Whitsuntide, Epiphany, and some other festivals. Their constant occupation is praying, reading and manual labor, which consists chiefly in transcribing books. They say the lesser hours of the divine office in their cells at the times when the bell rings; but meet together at vespers and matins with wonderful recollection. They say mass only on Sundays and festivals." St. Bruno left his disciples fervent observers of those customs and practices which he had established among them. This institute has been regarded by the pastors of the church as the most perfect model of a penitential and contemplative state, in which persons devote themselves to the most perfect sanctification of their souls, and by their tears and prayers endeavor to draw down the divine mercy on sinners and on the whole world.

St. Bruno is styled by the writers of that age Master of the Chartreuse, and sometimes prior; for, being the person who led the rest into that course of life, he was looked upon by them as

their superior; and as he was the most learned, so he also excelled them in the fervor of his charity, compunction and humility.

St. Bruno had not governed this congregation six years, when Pope Urban II., sent him a severe order to repair to Rome, that he might assist him by his counsels in the government of the church. The humble monk could have scarce met with a more severe trial of his obedience, or made a greater sacrifice. Nevertheless, without further deliberation, he set out in 1089, having nominated Landuin prior at the Chartreuse. St. Bruno was received by the pope with all imaginable tokens of esteem and affection. His holiness kept him in his palace, near his person, and consulted him in all weighty affairs of religion and conscience.

The tumult of a court grew every day more insupportable to St. Bruno, who had tasted the sweets of solitude and uninterrupted contemplation, and trembled amidst the distractions of the world. The pope had too great a value for such a friend to grant his request of returning to the Chartreuse; he even pressed him to accept the archbishopric of Rheggio, in Calabria; but the holy man excused himself with so great earnestness, and redoubled his importunities for the liberty of living to himself in solitude, that his holiness at length thought he could no longer offer violence to his holy inclinations, and consented that he might retire into some wilderness in the mountains of Calabria. The saint found a convenient solitude in the diocese of Squillaci, where he settled in 1090, with some new disciples whom he had gained in Rome. Here he betook himself to the exercises of a solitary life with more joy and fervor than ever. Landuin, prior of the Chartreuse, went into Calabria to consult St. Bruno about the form of living which our saint had instituted at the Chartreuse; for those disciples were desirous not to depart in the least point from the spirit and rule of their holy master. St. Bruno wrote them an admirable letter, full of tender charity and the spirit of God, which he sent them by Landuin when he returned in 1099. In this letter he instructed them all in the practices of a solitary life, solved the difficulties

which they proposed to him, comforted them in their afflictions, and encouraged them to perseverance and watchfulness against all the attacks of their enemies.

The principal works of St. Bruno are Comments on the Psalter, and on St. Paul's Epistles, both of which are demonstrated to be the genuine productions of our saint, and answer the character given of St. Bruno, that he was one of the most learned men, not only of the age in which he lived, but of most others. The elegy in fourteen verses, On the Contempt of the World, or on the last things, which was composed by St. Bruno, is engraved under the picture of the saint in the choir of the famous Chartreuse of Dijon.

The monastery De la Torre, in Calabria, was the second of the Order. St. Bruno continued by his counsels and instructions at a distance, to direct the monks of the Great Chartreuse in all spiritual and temporal emergencies. He died Oct. 6, 1101. He was canonized by Pope Leo X. in 1514.

SAINT FRANCIS XAVIER.

Confessor and Apostle of the Indies.

A CHARGE to go and preach to all nations was given by Christ to his apostles. This commission the pastors of the church have faithfully executed down to this present time; and in every age have men been raised by God, and filled with his Holy Spirit for the discharge of this important function, who, being sent by the authority of Christ and his name by those who have succeeded the apostles in the government of his church, have brought new nations to the fold of Christ for the advancement of the divine honor, and filling up the number of the saints. This conversion of nations according to the divine commission is the prerogative of the Catholic Church, in which it has never had any rival. Among those who in the sixteenth century labored most successfully in this great work, the most illustrious was St. Francis Xavier, the Thaumaturgus of these later ages, whom Urban VIII. justly styled the apostle of the Indies. This great saint was born in Navarre, at the castle of Xavier,

eight leagues from Pampelona, in 1506. His inclination determined his parents to send him to Paris in the eighteenth year of his age; where he entered the college of St. Barbara. Having studied philosophy two years he proceeded master of arts; then taught philosophy at Beauvais college, though he still lived in that of St. Barbara.

St. Ignatius came to Paris in 1528 with a view to finish his studies, and after some time entered himself pensioner in the college of St. Barbara. This holy man had conceived a desire of forming a society wholly devoted to the salvation of souls; and being taken with the qualifications of Peter Faber, called in French Le Fevre, a Savoyard, and Francis Xavier, who had been school-fellows, and still lived in the same college, endeavored to gain their concurrence in this holy project.

Xavier after a short resistance yielded to the spell, and was one of the little band of seven persons, including Loyala himself who took the original Jesuit vows, and founded the company on Aug. 15, 1534, in the crypt of Notre Dame de Montmatre.

On November 15, 1536, they started for Italy to concert with Ignatius (then in Spain, but purposing to join them) plans for a mission to convert the Moslems of Palestine. They arrived at Venice on the 8th of January, 1537, and were much comforted to meet there St. Ignatius, by whose direction they divided themselves to serve the poor in two hospitals in that city, whilst they waited for an opportunity to embark for Palestine.

St. Francis was ordained priest in Venice upon St. John Baptist's Day, 1537.

In Lent, in 1538, our saint was called by St. Ignatius to Rome, where the fathers assembled together to deliberate about the foundation of their Order. After waiting a whole year to find an opportunity of passing into Palestine, and finding execution of that design impracticable, on account of the war between the Venetians and the Turks, St. Ignatius and his company offered themselves to his holiness, to be employed as he should judge most expedient in the service of their neighbor. The Pope accepted their offer, and ordered them to preach and instruct in Rome till he should otherwise employ them. Mean-

while John III., King of Portugal had resolved sending a mission to his East Indian dominions, and applied to the Pope for six Jesuits to undertake the task. Ignatius could spare but two, and one of them having fallen sick, Xavier took his place. He left Rome March 15, 1540.

They arrived at Lisbon about the end of June. At Lisbon, before he went on board, the king delivered to him four briefs from the Pope; in two of which his holiness constituted Xavier apostolic nuncio, with ample power and authority; in the third, he recommended him to David, Emperor of Ethiopia; and in the fourth to other princes in the East. No importunities of the king or his officers could prevail on the saint to accept of any provisions or necessaries, except a few books for the use of converts.

The saint set sail on the 7th of April, in the year 1541, the thirty-sixth of his age, on board the admiral's vessel, which carried Don Martin Alfonso de Sousa, General-Governor of the Indies, who went with five ships to take possession of his government. They landed at Goa, on the 6th of May, in 1542, in the thirteenth month from their setting out from Lisbon.

The saint presented to the Bishop of Goa the briefs of Paul III., declared that he pretended not to use them without his approbation, and casting himself at his feet, begged his blessing. The situations of those countries was deplorable when St. Francis Xavier appeared among them as a new star to enlighten so many infidel nations. Having spent the morning in assisting and comforting the distressed in the hospitals and prisons, he walked through all the streets of Goa, with a bell in his hand, summoning all masters, for the love of God, to send their children and slaves to catechism. The little children gathered together in crowds about him, and he led them to the church, and taught them the creed and practices of devotion, and impressed on their tender minds strong sentiments of piety and religion. By the modesty and devotion of the youth, the whole town began to change its face, and the most abandoned sinners began to blush at vice.

The reformation of the whole city of Goa was accomplished

in half a year, when the saint was informed, that, on the coast of La Pescaria, or the Pearl Fishery, which is extended from Cape Comorin to the isle of Manar, on the eastern side of the peninsula, there were certain people called Paravas, that is, fishers, who some time ago, in order to please the Portuguese, who had succored them against the Moors, had caused themselves to be baptized, but, for want of instructions, retained their superstitions and vices. Xavier, taking with him two young ecclesiastics, embarked in October, in 1542, and sailed to Cape Comorin, which faces the isle of Ceylon, and is about six hundred miles from Goa. Here, St. Francis went into a village full of idolaters, and preached Jesus Christ to them. Most of the chief persons of the country listened to his doctrine, and heartily embraced the faith. The servant of God proceeded to the Pear Coast, set himself first to instruct and confirm those who had been formerly baptized; and, to succeed in this undertaking, he was at some pains to make himself more perfectly master of the Malabar tongue. Then he preached to those Paravas to whom the name of Christ was till that time unknown; and so great were the multitudes which he baptized, that sometimes by the bare fatigue of administering that sacrament, he was scarce able to move his arm, according to the account which he gave to his brethren in Europe.

He had labored about fifteen months in the conversion of the Paravas, when, toward the close of the year 1543, he was obliged to return to Goa to procure assistants. The seminary of the faith which had been founded there for the education of young Indians, was committed to his care, and put into the hands of the Society. The saint enlarged it, and made prudent regulations for the government and direction of the youth; and, from this time, it was called the seminary of St. Paul. The following year he returned to the Paravas with a supply of evangelical laborers, as well Indians as Europeans, whom he stationed in different towns; and some he carried with him into the kingdom of Travancor, where, as he testifies in one of his letters, he baptized ten thousand Indians with his own hand in one month, and sometimes a whole village received the sacrament of regenera-

tion in one day. When the holy man first penetrated into the island provinces of the Indians, being wholly ignorant of the language of the people, he could only baptize children, and serve the sick, who, by signs, could signify what they wanted, as he wrote to F. Mansilla. Whilst he exercised his zeal in Travancor, God first communicated to him the gift of tongues, according to the relation of a young Portuguese of Coimbra, named Vaz, who attended him in many of his journeys. He spoke very well the language of those barbarians without having learned it, and had no need of an interpreter when he instructed them. He sometimes preached to five or six thousand persons together, in some spacious plain. The saint narrowly escaped the snares which were sometimes laid by Brahmans and others to take away his life; and when the Badages, a tribe of savages and public robbers, having plundered many other places, made inroads into Travancor, he marched up to the enemy, with a crucifix in his hand, at the head of a small troop of fervent Christians, and, with a commanding air, bade them, in the name of the living God, not to pass further, but to return the way they came. His words cast such a terror into the minds of the leaders who were at the head of the barbarians, that they stood some time confounded, and without motion; then retired in disorder, and quitted the country. This action procured St. Francis the protection of the King of Travancor, and the surname of the Great Father. His miracles made so great impressions on the people, that the whole kingdom of Travancor was subjected to Christ in a few months, except the king and some of his courtiers.

The saint, after he had made a journey to Cochin, upon business, visited Manar, and settled there a numerous church; in a journey of devotion, which he took to Meliapor, to implore the intercession of the apostle St. Thomas, he converted many dissolute livers in that place. Afterwards, intending to pass to the island of Macassar, he sailed to Malacca, a famous mart, in the peninsula beyond the Ganges, to which all the Indies, and also the Arabs, Persians, Chinese, and Japanians, resorted for trade. The saint arrived here on the 25th of September, 1545, and, by the irresistible force of his zeal and miracles, reformed the

debauched manners of the Christians and converted many pagans and Mahometans. In the beginning of the year 1548 he landed in Ceylon, where he converted great numbers, with two kings.

Arriving at Goa, he instructed Angeroo, a Japanese, and many others, and took a resolution to go to Japan. F. Gaspar Barzia, and four other Jesuits, arrived at that time at Goa from Europe, whom the saint stationed, and then set out for Malacca, intending to proceed to Japan. After a short stay at Malacca, he went on board a Chinese vessel, and arrived at Cangoxima, in the kingdom of Saxuma, in Japan, on the 15th of August, 1549, having with him Angeroo, who had been baptized with two of his domestics at Goa, and was called Paul of the holy faith. Meeting with a most gracious and honorable reception, he obtained the king's leave to preach the faith to his subjects; of which he made so good use that he converted a great number.

After a year spent at Cangoxima, with his usual success, the saint, in 1550, went to Firando, the capital of another petty kingdom; for the King of Saxuma, incensed at the Portuguese because they had abandoned his port to carry on their trade chiefly at Firando, had withdrawn the license he had granted the saint, and began to persecute the Christians. At Firando, Xavier baptized more infidels in twenty days than he had done at Cangoxima in a whole year. These converts he left under the care of one of the Jesuits that accompanied him, and set out for Meaco with one Jesuit, and two Japanian Christians. They went by sea to Facata, and from thence embarked for Amanguchi, the capital of the kingdom of Naugato, famous for the richest silver mines in Japan. He preached with such fruit, that he baptized three thousand persons in that city, with whom he left two Jesuits, who were his companions, to give the finishing to their instruction. At Amanguchi God restored to St. Francis the gift of tongues; for he preached often to the Chinese merchants who traded there, in their mother-tongue, which he had never learned.

St. Francis, recommending the new Christians here to two fathers whom he left behind, left Amanguchi, toward the middle of September, in 1551, and, with two Japanian Christians, who

had suffered with joy the confiscation of their goods for changing their religion, travelled on foot to Fuceo, the residence of the King of Bungo, who was very desirous to see him, and gave him a most gracious reception. Here the saint publicly confuted the Bonzas, who, upon motives of interest, everywhere strenuously opposed his preaching, though, even among them, some were converted. The saint's public sermons and private conversations had their due effect among the people, and vast multitudes desired to be instructed and baptized. Our saint embarked to return to India, on the 20th of November, 1551, having continued in Japan two years and four months. To cultivate this growing mission, he sent thither three Jesuits, who were shortly followed by others. It had been often objected to him that the learned and wise men in China had not embraced the faith of Christ. This circumstance first inspired him with an earnest desire that the name of Christ might be glorified in that flourishing empire; and, full of a zealous project of undertaking that great enterprise, he left Japan. At Malacca he was received with the greatest joy that can be imagined, and he immediately set himself to contrive how he might compass his intended journey to China. The greatest difficulty was, that besides the ill-understanding which was betwixt China and Portugal, it was forbidden to strangers, on pain of death, or of perpetual imprisonment, to set foot in that kingdom. To remove that obstacle, St. Francis discoursed with the old governor of Malacca, Don Pedro de Sylva, and with the new one, Don Alvarez d'Atayda, and it was agreed that an embassy might be sent in the name of the King of Portugal to China to settle a commerce, with which the saint might with safety land in that kingdom. In the meantime the saint set out for Goa.

Xavier reached Goa in the beginning of February, and having paid a visit to the hospitals, went to the College of St. Paul, where he cured a dying man. The missionaries whom he had dispersed before his departure, had spread the gospel on every side. F. Gaspar Barzia had converted almost the whole city and island of Ormuz. Christianity flourished exceedingly on the coast of the pearl fishery, and had made great progress at

Cochin, Coulan, Bazain, Meliapor, in the Moluccas, the isles of Moro, etc. The King of Tanor, whose dominions lay on the coast of Malabar, had been baptized at Goa. The King of Trichenamalo, one of the sovereigns of Ceylon, also embraced the faith. The progress of the faith in many other places was such as gave the greatest subject of joy to the holy man. Xavier appointed F. Barzia, a person of eminent piety, rector of Goa and vice-provincial, sent new preachers into all the missions on this side the Ganges, and obtained of the viceroy, Don Alphonso de Norogna, a commission for his good friend, James Pereyra, to go on an embassy to China. Having settled all affairs at Goa, he made the most tender and ardent exhortations to his religious brethren, then leaving F. Barzia vice-provincial, set sail on the 14th of April, in 1552, and landing at Malacca, found the town afflicted with a most contagious pestilential fever. When the mortality had almost ceased, the saint treated about the embassy to China with the Governor of Malacca, on whom Don Alphonso de Norogna (the fifth Viceroy and seventeenth Governor of the Indies) had reposed the trust of that affair. Xavier determined to go on board of a Portuguese ship that was setting sail for the isle of Sancian, a small barren island near Macao, on the coast of China. On the twenty-third day after the ship's departure from Malacca, he arrived at Sancian, where the Chinese permitted the Portuguese to come and buy their commodities. When the project of the embassy had failed, St. Francis had sent the three Jesuits he had taken for his companions into Japan, and retained with him only a brother of the Society (who was a Chinese, and had taken the habit at Goa,) and a young Indian. He hoped to find means with only two companions to land secretly in China.

Whilst the voyage was deferred Xavier fell sick, and when the Portuguese vessels were all gone except one, was reduced to extreme want of all necessaries. A fever seized the saint a second time on the 20th of November, and at the same time he had a clear knowledge of the day and hour of his death, which he openly declared to a friend, who afterwards made an authentic deposition of it by a solemn oath. At last, on the 2d of

December, which fell on Friday, having his eyes all bathed in tears, and fixed with great tenderness of soul upon his crucifix, he pronounced these words, "In thee, O Lord, I have hoped; I shall not be confounded forever;" and, at the same instant, transported with celestial joy, which appeared upon his countenance, he sweetly gave up the ghost, in 1552. Though he was only forty-six years old, of which he had passed ten and a half in the Indies, his continual labors had made him gray betimes, and in the last year of his life he was grizzled almost to whiteness. By order of King John III. a verbal process of the life and miracles of the man of God was made with the utmost accuracy at Goa, and in other parts of the Indies. Many miracles were wrought, through his intercession, in several parts of the Indies and Europe, confessed by several Protestants; and Tavernier calls him the St. Paul, and the true apostle of the Indies. St. Francis was beatified by Paul V. in 1554, and canonized by Gregory XV., in 1662. By an order of John V., King of Portugal, the Archbishop of Goa, attended by the viceroy, the Marquis of Castle Nuovo, in 1744, performed a visitation of the relics of St. Francis Xavier; at which time the body was found without the least bad smell, and seemed environed with a kind of shining brightness; and the face, hands, breast, and feet had not suffered the least alteration, or symptom of corruption. In 1747, the same king obtained a brief of Benedict XIV., by which St. Francis Xavier is honored with the title of patron and protector of all the countries in the East Indies.

ST. CHARLES BORROMEO.

Cardinal, Archbishop of Milan, and Confessor.

St. Charles Borromeo, the model of pastors, and the reformer of ecclesiastical discipline in these degenerate ages, was son of Gilbert Borromeo, Count of Arona, Margaret of Medicis, sister to John James of Medicis, Marquis of Marignan, and of Cardinal John Angelus of Medicis, afterwards Pope Pius IV. The saint's parents were remarkable for their discretion and piety.

St. Charles was born on the 2d of October, in 1538, in the castle of Arona, upon the borders of Lake-Major, fourteen miles from Milan. The saint in his infancy gave proofs of his future sanctity, loved prayer, was from the beginning very diligent in his studies; and it was his usual amusement to build little chapels, adorn altars, and sing the divine office. By his happy inclination to piety and love of ecclesiastical functions, his parents judged him to be designed by God for the clerical state, and initiated him in it as soon as his age would allow him to receive the tonsure. When he was twelve years old, his uncle, Julius Cæsar Borromeo, resigned to him the rich Benedictine abbey of SS. Gratinian and Felin, martyrs, in the territory of Arona, the revenue of which he applied wholly in charity to the poor. St. Charles learned Latin and humanity at Milan, and was afterwards sent by his father to the university of Pavia, where he studied the civil and canon law under Francis Alciat, the eminent civilian. His father's death brought him to Milan in 1558; but when he had settled the affairs of his family with surprising prudence and address, he went back to Pavia, and after completing his studies, took the degree of doctor in the laws towards the end of the year 1559.

In 1559, his uncle Cardinal de Medici was raised to the Pontificate by the name of Pius IV., and St. Charles was made prothonotary, entrusted with both the public and privy seal of the ecclesiastical state, created cardinal deacon, and soon after raised to the archbishopric of Milan. He established an academy of learned persons, and published their memoirs as the *Noctes* Vaticanæ. About the same time he also founded and endowed a college at Pavia, which he dedicated to Justina, virgin and martyr.

St. Charles judged it so far necessary to conform to the custom of the court as to have a magnificent palace well furnished, to keep a sumptuous equipage, and a table suitable to his rank, and to give entertainments. Yet he was in his heart most perfectly disengaged from all these things, most mortified in his senses, humble, meek, and patient in all his conduct. Honored and caressed by the whole Christian world, having in

his power the distribution of riches and honors, and enjoying himself whatever the world could bestow, he considered in all this nothing but dangers; and far from taking any delight herein, watched with trembling over his own heart lest any subtle poison of the love of the world should insinuate itself, and in all things sought only the establishment of the kingdom of God. The council of Trent, which had been often interrupted and resumed, was brought to a conclusion in 1563, the last session being held on the 5th of December, in which the decree of all the former sessions under Paul III., Julius III., and Pius IV., were confirmed, and subscribed. No sooner was it finished but St. Charles began strenuously to enforce the execution of all its decrees for the reformation of discipline. At his instigation, the pope pressed earnestly all bishops to found seminaries according to the decree of the council, and set the example by establishing such a seminary at Rome, the care of which was committed to the Jesuits. In opposition to the new errors his holiness published, in 1564, the creed which bears his name, and commanded all who are preferred to ecclesiastical livings, dignities, etc., to subscribe the same.

Pope Pius IV. died on the 10th of December, in 1565. In the conclave, in which St. Charles had much the greatest sway, our saint's skill and diligence contributed to harmony of action. St. Pius V. who was chosen on the 7th of January, in 1566, did all in his power to engage St. Charles to stay at Rome, and accept of the same employments which he had enjoyed under his predecessor. But the holy archbishop feared that even to resign his church without having remedied the disorders which had taken root in it, would have been to abandon it; and pressed his return to his people with such zeal that the pope, after having taken his advice for several days, dismissed him with his blessing.

St. Charles arrived at Milan in April, 1566, and went vigorously to work for the reformation of his diocese. At Milan he removed out of his palace the fine sculptures, paintings, and hangings, and especially the arms of his family, which some had put up before his arrival; nor would he suffer his name or the

arms of his family, but only those of his bishopric, to be set up upon any edifices which he raised. Under his robes he wore a very poor garment which he called his own, and which was so mean, and usually so old and ragged, that once a beggar refused to accept of it. His servants he chiefly employed in other affairs, but did everything for himself that he could, and it was his delight even to serve others; though he did this in such a manner as never to do any thing unbecoming his dignity, being sensible what he owed to his rank. The least shadow of praise or flattery was most hateful to him. All supernatural favors and interior graces and consolations which he received in prayer, he was most careful to conceal; and he had a little cell in the garrets of his palace at a distance from the chambers of others, to which he often retired. He never spoke of his own actions unless to ask advice or to condemn himself. It was an extreme pleasure to him to converse with, and to catechise the poor, which he did among the poor inhabitants of the wildest mountains. The Bishop of Ferrara coming to meet him when he was occupied in the visitation of a poor valley, found him sick of an ague, lying on a coarse bed in a very poor cottage. At the sight, he was so struck as to be scarce able to speak. St. Charles perceiving his confusion, told him he was treated very well, and much better than he deserved. The accent with which he spoke this astonished the bishop much more than what he saw. If he was put in mind of any fault, he expressed the most sincere gratitude; and he gave a commission to two prudent and pious priests of his household to put him in mind of every thing they saw amiss in his actions, and he often begged that favor of strangers. The sweetness and gravity with which he reproved or exhorted others was the fruit of his sincere humility and charity. From his childhood mildness seemed to form his character, and even in his youth he seemed never to feel any emotion of anger against school-fellows or others. This virtue was daily more and more perfected in him as he advanced in the victory over himself. The most atrocious injuries, even accusations sent to the King of Spain against him, and the blackest actions of ingratitude never discomposed his mind; and defama-

tory libels published against him he burnt without reading them, or inquiring after the authors. A certain priest who took delight in finding fault with his actions he kept constantly in his family, treated him with the greatest regard, and in his will left him a pension for life upon his estate. The saint's tongue was always the interpreter of his heart; his candor and sincerity appeared in all his words and transactions, and his promises were inviolable. The confidence which every one on this account reposed in him showed the incomparable advantage which a character of strict sincerity and veracity gives over lying and hypocrisy, which the saint could never bear in any one. He refused dispensations and grants which seemed unjust, with invincible firmness, but with so much sweetness as to make the parties themselves enter into his reasons.

The management of his temporalities he left entirely to stewards of approved probity and experience, whose accounts he took once a year. To inspire his clergy with the love of holy poverty, he severely reproved even bishops who discovered a spirit of interestedness; and he used to repeat to them the prayer of St. Austin, who often begged of God that he would take from his heart the love of riches, which strangely withdraws a man from the love of God, and alienates his affections from spiritual exercises; certainly nothing can be baser in a minister of the altar, or more unworthy and more contrary to his character than that foul passion. When others told him he ought to have a garden at Milan to take the air in, his answer was, that the holy scriptures ought to be the garden of a bishop. If any spoke to him of fine palaces or gardens, he said, We ought to build and to think of eternal houses in heaven. When he came to reside at Milan, though his revenues when he left Rome amounted to above one hundred thousand crowns a year, including his legations or governments, he reduced them to twenty thousand crowns, for he reserved nothing besides the income of his archbishopric, the pension which the King of Spain had granted him, and a pension upon his own estate. His other benefices he resigned, or converted into colleges and seminaries for the education of youth. He made over the Mar-

quisate of Romagonora, to Frederic Ferrier, his kinsman, and his other estates in the Milanese to his uncles, the counts of Borromeo, those estates being feoffments, or perpetual entails in the family, though his for life. The principality of Oria, in the kingdom of Naples, which yielded him ten thousand ducats a year for his life, he sold for forty thousand crowns, which sum was brought to his palace, according to the terms of the sale. But he could not bear the thought of a treasure lodged in a bishop's house, and ordered his almoner to distribute the whole without delay among the poor and the hospitals. When the list which the almoner showed him for the distribution amounted by mistake to forty-two thousand crowns, the saint said the mistake was too much to the advantage of the poor to be corrected, and the forty-two thousand crowns were accordingly distributed in one day. When the officers of King Philip II. seized the castle of Arona for the crown, in which a garrison was always kept, and which was the most honorable title of the family of Borromeo and of the whole country, the saint could not be prevailed upon to send any remonstrances to the court, or to make interest to recover it. Upon the death of his brother, Frederic, he caused the rich furniture, jewels, paintings, and other precious effects, to be sold at Rome, Milan, and Venice, and the price, which amounted to thirty thousand crowns, he gave to the poor. When he came first to reside at Milan, he sold plate and other effects to the value of thirty thousand crowns, and applied the whole sum for the relief of distressed families in that diocese. Count Frederic's widow, Virginia, of Rouera, left him by will a legacy of twenty thousand crowns, which he made over to the poor without touching a farthing of it. His chief almoner, who was a pious priest, named Julius Petrucci, was ordered to give among the poor of Milan, of whom he kept an exact list, two hundred crowns a month, besides whatever extraordinary sums he should call upon the stewards for, which were very frequent, and so great that they were obliged to contract considerable debts to satisfy them, of which they often complained to St. Charles, but could not prevail with him to moderate his alms. The saint would never suffer any beggar to be dismissed without some alms, wherever he was.

Hospitality the saint looked upon as a bishop's indispensable duty, and he was most obliging and liberal in entertaining princes, prelates, and strangers of all ranks, but often at the table at which his upper family ate all together, and without dainties or luxury; and he endeavored as much as possible to conceal his own abstemiousness; of which he would not suffer the least sign to be given or notice taken, every one being free to eat as he pleased at his table. His liberality appears in many monuments which yet remain at Rome, Milan, and in many parts of that diocese. The Church of St. Praxedes, at Rome, which gave him the title of cardinal, was magnificently repaired and almost rebuilt by him. He adorned the Church of St. Mary Major, of which he was arch-priest. At Bologna, whilst he was legate there, he built the public schools in a stately and finished manner, with a beautiful fountain in the middle of the city. At Milan he did many things to adorn the metropolitical church, and built houses for all the canons of an admirable architecture, with a subterraneous passage, for them to go to the church without being seen by any one; also a dwelling place for the rest of the clergy of that church; and the archiepiscopal palace, chapel, prisons and stables; the great seminary of Milan, and two other seminaries there; three more in other parts of the diocese; the convent of Capuchins (whom he established at Milan), with apartments for his clergy to make retreats there, near one of his seminaries. He settled at Milan the Theatins; also the Jesuits, whose college of Brera he founded at Milan, and to whom he made over, for the foundation of their novitiate, his abbey of St. Gratinian, at Arona. It would be tedious to enumerate the pious settlements he made for his Oblats, and the churches, hospitals, and other public buildings which he repaired or adorned. The revenues of his archbishopric he divided into three parts, one of which was appropriated to his household, another to the poor, and the third to the reparation of churches; and the account of these revenues, to the last farthing, he laid before his provincial councils, saying he was no more than the administrator and steward.

It was a rule, which he inviolably observed, to go every morn-

ing to confession, before he said mass, and to make a spiritual retreat twice every year. It happened once that in giving the holy communion at Brescia, by the fault of him who served at mass, he let the host fall; for which, in the deepest compunction and humiliation, he fasted most rigorously eight days, and abstained four days from saying mass. Except on this occasion he never omitted to say mass every day, even in his journeys and the greatest hurries of business, unless in extreme fits of illness, and then he at least received every day the holy communion. Out of respect and devotion to the adorable sacrifice he always kept a rigorous silence (unless some important business intervened), from the evening prayer and meditation till the next day after mass, and his long thanksgiving. He prepared himself to offer the sacrifice by the sacrament of penance, and by many vocal and mental prayers; and used to say that it was unbecoming a priest to apply his mind to any temporal business before that great duty. To a gentleman who begged he would prescribe him the rules of advancing in piety, he gave this answer, "He who desires to make any progress in the service of God must begin every day of his life with new ardor, must keep himself in the presence of God as much as possible, and must have no other view or end in all his actions, but the divine honor."

The diocese of Milan, when the saint arrived in it, with regard to ignorance and disorders, was in the most deplorable condition. St. Charles, by six provincial councils, and eleven diocesan synods, also by many pastoral instructions and mandates, made excellent regulations for the reformation of the manners both of the clergy and people, which all zealous pastors have since regarded as a finished model, and have studied to square their conduct by them. He preached every Sunday and holiday, and often in his visitations two or three times a day. The saint's zeal in procuring that all children and others throughout his diocese should be perfectly instructed in the catechism or Christian doctrine, was fruitful in expedients to promote and perpetuate this most important duty of religion. Not content with strictly enjoining all parish priests to give public catechism every Sunday and holiday, he established everywhere, under

admirable regulations, schools of the Christian doctrine, which amounted to the number of seven hundred and forty, in which were three thousand and forty catechists, and forty thousand and ninty-eight scholars, as Giussano testifies.

To supply his diocese with good pastors he founded many colleges and seminaries, and with the same view instituted, in 1578, the congregation of secular priests, called Oblats of St. Ambrose, because they voluntarily offer themselves to the bishop, making a simple vow of obedience to him, and being ready at his discretion to be employed in any manner whatever in laboring for the salvation of souls.

Immediately after his first provincial council he began the visitation of his diocese with the churches of Milan. Several monasteries, especially of nuns, that were subject to the superiors of their own Order, refused to give him admission, and opposed the rules of reformation which he prescribed them. It cost him infinite trouble to effect his good designs amongst them; but no entreaties or interest could soften him, nor were dangers and difficulties, which would have discouraged any other person, able to slacken his vigorous endeavors, which were at length crowned everywhere with success. Some nunneries which before were under the obedience of their Order only, by special bulls which he procured he subjected to the archiepiscopal jurisdiction. Every one of these undertakings was a work of time and much labor, and cost the holy prelate many prayers and tears. The reformation of his chapter was his first essay, and he established the divine service in the metropolitical church with the most edifying devotion, and in the utmost splendor, and obliged the canons to give constant attendance in the choir.

In some corners of his diocese the Zuinglian heresy had got footing; to them he made his way through incredible difficulties, reconciled many to the church, and settled all this northern part of his diocese in very good order. His method of making his visitation was as follows: He always travelled on horseback or on foot; had never more than six horses with him, and every one carried his own little necessaries on his own horse before him. He had no mules, but was followed by a horse loaded with a

sack full of books. He called at no houses of nobleman or gentleman, and lodged in those of the curates, how mean soever they were, often lying himself on some table, and yielding the beds to those that attended him. At dinner he would only allow a pottage, some fruit, and one dish of meat to be served up; though he never touched the meat himself, and in the last years of his life subsisted only on bread and water which he took privately in his chamber, and did not make his appearance at table. Certain priests went before him to prepare the people to receive the holy communion, which he gave to all himself; he allowed himself no interval of repose from his functions except a short time in the night; and he inquired into the necessities, both corporal and spiritual, even of particular persons in every parish, took down some account of them, and afterwards would be informed how the evils he had observed had been remedied.

In many particular commissions of popes to reform abuses in distant cities or in religious bodies, he showed such prudence and disinterested piety and zeal as to seem rather an angel than a man.

Upon the death of St. Pius V. in 1572, St. Charles concurred strenuously to the election of Cardinal Buoncampagno, who took the name of Gregory XIII., is famous for the institution of many colleges, for the propagation of the faith, and surpassed, if possible, his two predecessors in his esteem for our saint, whom he detained some time at Rome to take his advice; and he appointed him apostolic visitor of the dioceses of all his suffragans. In 1575 St. Charles went to Rome with the most edifying devotion to gain the jubilee, and, in the following year, opened it at Milan. With all his zeal he was not able to hinder the exhibition of profane diversions of tilts and tournaments that very year. Whilst the people were taken up in them he clearly foretold the plague, which broke out before they were over. The news of this calamity reached the saint at Lodi, whither he was gone to assist the bishop of that see at his death, as it was his custom to do toward all his suffragans. The governor fled to Vigevano, and all the rest of the nobility left the town.

St. Charles made haste thither, visited the pesthouse, whither the infected were sent by the magistrates, and provided both the sick and the poor with every succor spiritual and corporal. He preached almost every day, and never ceased admonishing his fellow laborers to contemn life in such a cause, himself exhorting the sick and administering the sacraments. For the relief of those that were destitute he melted down all his plate, and gave all his furniture, even the straw bed on which he lay, taking his rest on the boards.

St. Charles made twice the visitation of his whole diocese, and once of his province: he took a journey into the Valteline, and into the country of the Grisons, where he animated the Catholics to the practice of piety, and converted many Zuinglianists. The diocese of Milan is filled with monuments of his charity and zeal, and in that city itself he founded a convent of Capuchinesses (in which a daughter of his uncle, John Baptist Borromeo, embraced that austere Order, and died in the odor of sanctity), one of Ursulines, for the instruction of poor girls, who were educated there gratis; an hospital for beggars, into which all the poor were received; another of convalescents who were dismissed out of the great hospital, etc. After he had established the college of the Jesuits at Milan, in which grammar, philosophy and theology are taught, he committed a college which he founded for the Switzers, his six seminaries (three in the city, and three in other parts of his diocese), and all the other houses which he instituted, to the care of his Oblats; except a house at Pavia, which he gave to the regular clerks of Somascha, so called from a place of that name between Bergamo and Milan, where their founder, St. Jerom Æmiliani, a nobleman of Venice, established their chief seminary.

In the next paroxysm of his fever, the physicians found the state of his health desperate; he received the news with a surprising serenity, received the viaticum and extreme unction with great devotion, and with these words, *Ecce venio*, "Behold I come," expired in the first part of the night between the 3d and 4th of November. He left by his will his plate to his cathedral, his library to his canons, and his manuscripts to the

Bishop of Vercelli, and declared the general hospital his heir. His funeral he ordered to be made as privately as might be, and chose for his burial-place a vault near the choir, with this inscription, which remains there to this day, in a small marble stone: "Charles, Cardinal of the title of St. Praxedes, Archbishop of Milan, desiring to be recommended to the frequent prayers of the clergy, people, and the devout sex, living, chose for himself this monument." There follows this addition: "He lived forty-six years, one month and one day; governed this church twenty-four years, eight months, twenty-four days, and died November the 4th, in 1584." St. Charles was solemnly canonized by Paul V. in 1610.

SAINT FRANCIS OF SALES.

Bishop and Confessor.

The parents of this saint were Francis, Count of Sales and Frances of Sionas. The saint was born at Sales, three leagues from Annecy, the seat of that noble family, and his mother was delivered of him when she was but seven months advanced in her pregnancy. Hence he was reared with difficulty, and was so weak, that his life, during his infancy, was often despaired of by his physicians. However, he escaped the danger, and grew robust: he was very beautiful, and the sweetness of his countenance won the affections of all who saw him: but the meekness of his temper, the pregnancy of his wit, his modesty, tractableness, and obedience, were far more valuable qualifications. The countess could scarce suffer the child out of her sight, lest any tincture of vice might infect his soul. Her first care was to inspire him with the most profound respect for the church and all holy things, and she had the comfort to observe in him a recollection and devotion at his prayers far above his age. She read to him the lives of the saints, adding recollections suited to his capacity; and she took care to have him with her when she visited the poor, making him the distributor of her alms, and to do such little offices for them as he was able. He would set by his own meat for their relief, and when he had

nothing left to bestow on them, would beg for them of all his relations. His horror of a lie, even in his infancy, made him prefer any disgrace or chastisement to the telling of the least wilful untruth.

He showed an early inclination for the ecclesiastical state, and obtained his father's consent, though not without some reluctance, for his receiving tonsure in the year 1578, and the eleventh of his age. He was sent afterwards, under the care of a virtuous priest, his preceptor, to pursue his studies in Paris, his mother having first instilled into him steady principles of virtue, a love of prayer, and a dread of sin and its occasions. She often repeated to him those words of Queen Blanche to her son, St. Louis, King of France—"I had rather see you dead than hear you had committed one mortal sin."

On his arrival at Paris, he entered the Jesuits' schools, and went through his rhetoric and philosophy with great applause. His chief resort during his stay at Paris was to some churches, that especially of St. Stephen des Grez, as being one of the most retired. Here he made a vow of perpetual chastity, putting himself under the special patronage of the Blessed Virgin. He was now eighteen years old, when his father recalled him from Paris, and sent him to Padua, to study the law, where his master was the celebrated Guy Pancirola; this was in the year 1554.

All persons were charmed with the young count, but none so much as the great Antony Favre, afterwards first president of the parliament of Chamberry, and Claudius Cranier, the learned and truly apostolic Bishop of Geneva, who already consulted him as an oracle. His father had a very good match in view for him, and obtained in his behalf from the Duke of Savoy patents creating him counsellor of the parliament of Chamberry. Francis, modestly, but very firmly, refused both, yet durst not propose to his parents his design of receiving holy orders; for the tonsure was not an absolute renouncing of the world. At last he discovered it to his pious preceptor, Deage, and begged of him to mention it to his father, but this he declined, and used his utmost endeavors to dissuade the young count from

such a resolution, as he was the eldest son, and destined by the order of nature for another state. Francis answered all his reasonings, but could not prevail on him to charge himself with the commission. He had then recourse to a cousin, Louis of Sales, a priest and canon of Geneva, who obtained the consent of his parents, but not without the greatest difficulty. His cousin also obtained for him from the pope, without his knowledge, the provostship of the church of Geneva, then vacant, but the young clergyman held out a long time before he would accept of it. At last he yielded, and took possession of that dignity, and was in a short time after promoted to holy orders by his diocesan, who employed him in preaching. His first sermons gained him an extraordinary reputation, and were accompanied with incredible success. The Calvinists ascribed principally to his meekness the wonderful conversions he made amongst them. They were certainly the most obstinate of people at that time near Geneva, yet St. Francis converted no less than seventy-two thousand.

Before the end of this first year of his ministry, in 1591, he erected at Annecy a confraternity of the Holy Cross, the associates of which were obliged to instruct the ignorant, to comfort and exhort the sick and prisoners, and to beware of all law-suits, which seldom fail to shipwreck Christian charity. A Calvinistical minister took occasion from this institution to write against the honor paid by Catholics to the cross. Francis answered him by his book entitled, "The Standard of the Cross." At this time fresh matter presented itself for the exercise of the saint's zeal. The Bishop of Geneva was formerly lord of that city, paying an acknowledgment to the Duke of Savoy. While these two were disputing about the sovereignty, the Genevans expelled them both, and formed themselves into a republic in alliance with the Switzers; and their city became the centre of Calvinism. Soon after, the Protestant canon of Bern seized the country of Vaux, and the republic of Geneva, the duchy of Chablais, with the bailiwicks of Gex, Terni, and Gaillard; and there by violence established their heresy, which from that time had kept quiet possession for sixty years. The Duke Charles Emmanuel had recovered these territories, and, resolving to

restore the Catholic religion, wrote, in 1594, to the Bishop of Geneva, to recommend that work to him. The wise ones according to this world regarded the undertaking as impracticable: and the most resolute, whether ecclesiastics or religious, were terrified at its difficulties and dangers. Francis was the only one that offered himself for the work, and was joined by none but his cousin-german, Lewis de Sales. The tears and remonstrances of his parents and friends to dissuade him from the undertaking made no impression on his courageous soul. He set out with his cousin on the 9th of September, in 1594. Being arrived on the frontiers of Chablais, they sent back their horses the more perfectly to imitate the apostles. On his arrival at Thonon, the capital of Chablais, situate on the lake of Geneva, he found in it only seven Catholics. After having commended their souls to God, and earnestly implored his mercy through the intercession of the guardian angels and tutelar saints of the country, he was obliged to take up his quarters in the castle of Allingens, where the governor and garrison were Catholics, two leagues from Thonon, whither he went every day, visiting also the neighboring country. The Calvinists for a long time shunned him, and some even attempted his life. Two assassins, hired by others, having missed him at Thonon, lay in wait to murder him on his return; but a guard of soldiers had been sent to escort him safe, the conspiracy having taken wind. The saint obtained their pardon, and overcome by his lenity and formed by his holy instructions, they both became very virtuous converts. His first converts were among the soldiers, whom he brought over not only to the faith but also to an entire change of manners and strict virtue, from habits of swearing, duelling, and drunkenness. He was near four years, however, without any great fruit among the inhabitants till the year 1597, when God was pleased to touch several of them with his grace. The harvest daily increased both in town and country so plentifully that a supply of new laborers from Annecy was necessary, and the bishop sent some Jesuits and Capuchins to carry on the good work with Francis, and under his direction. In 1598 the public exercise of the Catholic religion was restored

and Calvinism banished by the duke's orders over all Chablais, and the two bailiwicks of Terni and Gaillard.

During the whole course of his ministry in these parts, the violent measures, base cowardice in declining all dispute, and the shameful conduct of the ministers in other respects, set the saint's behavior and his holy cause in a still more shining light. The invincible firmness and constancy of the saint appeared in the recovery of the revenues of the curacies and other benefices which had been given to the orders of St. Lazarus and St. Maurice; the restoration of which, after many difficulties, he effected by the joint authority of the pope and the Duke of Savoy. In 1569 he celebrated mass on Christmas Day in the Church of St. Hippolytus at Thonon, and had then made seven or eight hundred converts. From this time he charged himself with the parish of the town, and established two other Catholic parishes in the country. In the beginning of the year 1599 he had settled zealous clergymen in all the parishes of the whole territory.

The honors the saint received from the pope, the Duke of Savoy, the Cardinal of Medicis, and all the church, and the high reputation which his virtues had acquired him, never made the least impression on his humble mind, dead to all motions of pride and vanity. His delight was with the poor: the most honorable functions he left to others, and chose for himself the meanest and most laborious. Every one desired to have him for their director wherever he went: and his extraordinary sweetness, in conjunction with his eminent piety, reclaimed as many vicious Catholics as it converted heretics. In 1599, he went to Annecy to visit his diocesan, Granier, who had procured him to be made his coadjutor. The fear of resisting God, in refusing this charge, when pressed upon him by the Pope, in conjunction with his bishop and the Duke of Savoy, at last extorted his consent; but the apprehension of the obligations annexed to episcopacy was so strong, that it threw him into an illness which had like to have cost him his life. On his recovery he set out for Rome to receive his bulls, and to confer with his holiness on matters relating to the mission to Savoy.

He was highly honored by all the great men at Rome, and received of the Pope the bulls for being consecrated Bishop of Nicopolis, and Coadjutor of Geneva. On this occasion he made a visit of devotion to Loretto, and returned to Annecy before the end of the year 1599. Here he preached the Lent the year following, and assisted his father during his last sickness, heard his general confession, and administered to him the rites of the church.

Henry IV. was charmed with his preaching, and consulted him several times in matters relating to the direction of his conscience. There was no project of piety going forward about which he was not advised with. He promoted the establishment of the Carmelite nuns in France, and the introduction of F. Berulle's congregation of the oratory. The king himself earnestly endeavored to detain him in France, by promises of twenty thousand livres pension, and the first vacant bishopric; but Francis said, God had called him against his will to the bishopric of Geneva, and he thought it his obligation to keep it till his death; that the small revenue he had sufficed for his maintenance, and more would only be an incumbrance. The king was astonished at his disinterestedness, when he understood that the bishopric of Geneva, since the revolt of that city, did not yield the incumbent above four or five thousand livres, that is, not two hundred and fifty-nine pounds a year.

After a nine months' stay in Paris, he set out with the king's letters, and heard on the road that Granier, Bishop of Geneva, was dead. He hastened to Sales Castle, and as soon as clear of the first visits, made a twenty days' retreat to prepare himself for his consecration. He redoubled his fasts, austerities, and prayers, as the time of his consecration drew nearer. This was performed on the 3d of December, 1603.

The city of Dijon having procured leave from the duke of Savoy, the saint preached the Lent there in 1604, with wonderful fruit; but refused the present offered him by the city on that occasion. Being solicited by Henry IV. to accept of a considerable abbey, the saint refused it; alleging that he dreaded riches as much as others could desire them; and that the less he had

of them the less he would have to answer for. That king offered to name him to the dignity of cardinal at the next promotion; but the saint made answer that though he did not despise the offered dignity, he was persuaded that great titles would not sit well upon him, and might raise fresh obstacles to his salvation. He was also thought of at Rome as a very fit person to be promoted to that dignity, but was himself the only one who everywhere opposed and crossed the design. Being desired on another occasion by the same king to accept of a pension, the saint begged his majesty to suffer it to remain in the hands of his comptroller till he should call for it; which handsome refusal much astonished that great prince, who could not forbear saying, "That the Bishop of Geneva, by the happy independence in which his virtue had placed him, was far above him, as he by his royal dignity was above his subjects." The saint preached the next Lent at Chamberry, at the request of the parliament, which notwithstanding at that very time seized his temporalities for refusing to publish a monitory at its request, the saint alleging that it was too trifling an affair, and that the censures of the church were to be used more reservedly. To the notification of the seizure he only answered obligingly that he thanked God for teaching him by it that a bishop is to be altogether spiritual. He neither desisted from preaching nor complained to the duke, but heaped most favors on such as most insulted him, till the parliament being ashamed granted him of their own accord a replevy. But the great prelate found more delight in preaching in small villages than amidst such applause, though he everywhere met with the like fruit; and he looked on the poor as the object of his particular care. His stewart often found it difficult to provide for his family by reason of his great alms, and used to threaten to leave him. The saint would answer: "You say right; I am an incorrigible creature, and what is worse, I look as if I should long continue so." Or at other times, pointing to the crucifix: "How can we deny anything to a God who reduced himself to this condition for the love of us!"

He wrote the book entitled "The Spirit of St. Francis of Sales," consisting of many of his ordinary sayings and actions

in which his spirit shines with great advantage, discovering a perpetual recollection always absorbed in God, and a constant overflowing of sweetness and divine love. His writings to this day breath the same; every word distils that love and meekness with which his heart was filled. It is this which makes his epistles, which we have to the number of five hundred and twenty-nine, in seven books, to be an inestimable treasure of moving instructions, suitable to all sorts of persons and circumstances.

His incomparable book, "The Introduction to a Devout Life," was originally letters to a lady in the world, which, at the pressing instances of many friends, he formed into a book, and finished, to show that devotion suited Christians in a secular life no less than in cloisters. Villars, the Archbishop of Vienna, wrote to him upon it—"Your book charms, inflames, and puts me in raptures, as often as I open any part of it." The author received the like applause and commendations from all parts, and it was immediately translated into all the languages of Europe. Henry IV. of France was extremely pleased with it; his queen, Mary of Medicis, sent it richly bound and adorned with jewels to James I. of England, who was wonderfully taken with it and asked his bishops why none of them could write with such feeling and unction. His book of "The Love of God" cost him much more reading, study and meditation. In it he paints his own soul. His other works are sermons, which are not finished as they were preached, except perhaps that on the "Invention of the Cross." We have also his "Preparation for Mass," his "Instructions for Confessors," a collection of his "Maxims, Pious Breathings and Sayings," wrote by the Bishop of Bellay, some "Fragments," and his "Entertainments to his Nuns of the Visitation," in which he recommends to them the most perfect interior self-denial, a disengagement of affections from all things temporal, and obedience. The institution of that order may be read in the "Life of B. Frances Chantal." All his regulations tend to instil a spirit of piety, charity, meekness, and simplicity. He subjects his order to the bishop of each place, without any general. Pope Paul V. approved it, and erected the congregation of the Visitation into a religious order.

He had indeed a heart which was not able to refuse anything to those in want. He often gave to beggars the waistcoat off his own back, and sometimes the cruets of his chapel. The pious cardinal, Henry de Gondi, Bishop of Paris, used all manner of arguments to obtain his consent to be his coadjutor in the see of Paris, but he was resolved never to quit the church which God had first committed to his charge.

The saint had ever an entire confidence in the divine providence, was ever full of joy, and resigned to all the appointments of heaven, to which he committed all events. He had a sovereign contempt of all earthly things, whether riches, honors, dangers, or sufferings. He considered only God and his honor in all things; his soul perpetually breathed nothing but his love and praises; nor could he contain this fire within his breast, for it discovered itself in his countenance, which, especially whilst he said mass, or distributed the blessed eucharist, appeared shining, as it were, with rays of glory, and breathing holy fervor.

In the year 1622, he received an order from the Duke of Savoy to go to Avignon to wait on Louis XIII., who had just finished the civil wars in Languedoc. Finding himself indisposed he took his last leave of his friends, saying he should see them no more, which drew from them floods of tears. At Avignon he was at his prayers during the king's triumphant entry, and never went to the window to see any part of that great pomp. He was obliged to attend the king and the Cardinal of Savoy to Lyons, where he refused all the grand apartments offered him by the intendant of the province and others, to lodge in the poor chamber of the gardener to the Monastery of the Visitation, as he was never better pleased than when he could most imitate the poverty of his Saviour. He received from the king and queen-mother, and from all the princes, the greatest marks of honor and esteem, and though indisposed, continued to preach and perform all his functions, especially of Christmas Day, and St. John's in the morning. After dinner he began to fall gradually into an apoplexy; was put to bed by his servant, and received extreme unction: but as he had said mass that

day, and his vomiting continued, it was thought proper not to give him the viaticum. His apoplexy increasing, though slowly, he seemed at last to lose his senses, and happily expired on the feast of the Holy Innocents, the 28th of December, at eight o'clock at night, in the year 1622, the fifty-sixth of his age, and the twentieth of his episcopacy. He was canonized in 1665 by Alexander VII., his feast fixed to the 29th of January, on which day his body was conveyed to Annecy. His heart was kept in a leaden case, in the Church of the Visitation at Lyons; it was afterwards exposed in a silver one, and lastly in one of gold, given by King Louis XIII. Many miracles—as the raising to life of two persons who were drowned, the curing of the blind, paralytic, and others—were authentically attested to have been wrought by his relics and intercession, not to mention those he had performed in his lifetime, especially during his missions. Pope Alexander VII., then Cardinal Chigi, and plenipotentiary in Germany, Louis XIII., Louis XIV., and others attributed their cures in sickness to this saint's patronage.

Meekness was the favorite virtue of St. Francis de Sales. He once was heard to say that he had employed three years in studying it in the school of Jesus Christ, and that his heart was still far from being satisfied with the progress he had made. If he, who was meekness itself, imagined, nevertheless, that he had possessed so little of it, what shall we say of those who, upon every trifling occasion, betray the bitterness of their hearts in angry words and actions of impatience and outrage? Our saint was often tried in the practise of this virtue, especially when the hurry of business and the crowds that thronged on him for relief in their various necessities, scare allowed him a moment to breathe.

SAINT PATRICK.

Bishop, Confessor and Apostle of Ireland.

If the virtue of children reflects an honor on their parents, much more justly is the name of St. Patrick rendered illustrious by the innumerable lights of sanctity with which the church of

Ireland, planted by his labors in the most remote corner of the then known world, shone during many ages; and by the colonies of saints with which it peopled many foreign countries; for, under God, its inhabitants derived from their glorious apostle the streams of that eminent sanctity by which they were long conspicuous to the whole world. St. Patrick was born in the decline of the fourth century; and as he informs us in his "Confession," in a village called Bonaven Taberniæ, being the same as the present Boulougne-Sur-Mer, in France. His father was of a good family, named Calphurnius, and his mother Conchessa, a near relative to St. Martin of Tours. At fifteen years of age he committed a fault, which appears not to have been a great crime, yet was to him a subject of tears during the remainder of his life. He says, that when he was sixteen, he lived still ignorant of God, meaning of the devout knowledge and fervent love of God, for he was always a Christian; he never ceased to bewail this neglect, and wept when he remembered that he had been one moment of his life insensible of the divine love. In his sixteenth year he was carried into captivity by certain barbarians, together with many of his father's vassals and slaves taken upon his estate. They took him into Ireland, where he was obliged to keep cattle on the mountains and in the forests, in hunger and nakedness, amidst snows, rain, and ice. Whilst he lived in this suffering condition, God had pity on his soul, and quickened him to a sense of his duty by the impulse of a strong interior grace. The young man had recourse to him with his whole heart in fervent prayer and fasting; and from that time faith and the love of God acquired continually new strength in his tender soul. He prayed often in the day, and also many times in the night, breaking off his sleep to return to the divine praises. His afflictions were to him a source of heavenly benedictions, because he carried his cross with Christ, that is, with patience, resignation, and holy joy. St. Patrick, after six months spent in slavery under the same master, was admonished by God in a dream to return to his own country, and informed that a ship was then ready to sail thither. He repaired immediately to the sea-coast, though at a great dis-

tance, and found the vessel; but could not obtain his passage, probably for want of money. Thus new trials ever await the servants of God. The saint returned towards his hut, praying as he went; but the sailors, though pagans, called him back and took him on board. After three days' sail they made land, but wandered twenty-seven days through deserts, and were a long while distressed for want of provisions, finding nothing to eat. Patrick had often entertained the company on the infinite power of God; they therefore asked him, why he did not pray for relief. Animated by a strong faith, he assured them that if they would address themselves with their whole hearts to the true God, he would hear and succor them. They did so, and on the same day met with a herd of swine. From that time provisions never failed them, till, on the twenty-seventh day, they came into a country that was cultivated and inhabited. During their distress, Patrick refused to touch meats which had been offered to idols. Some years afterwards, he was again led captive, but recovered his liberty after two months. When he was at home with his parents, God manifested to him by divers visions, that he destined him to the great work of the conversion of Ireland. He thought he saw all the children of that country from the wombs of their mothers stretching out their hands, and piteously crying to him for relief.

The authors of his life say, that after his second captivity, he travelled into Gaul and Italy, and had seen St. Martin, St. Germanus of Auxerre, and Pope Celestine, and that he received his mission, and the apostolical benediction from this pope, who died in 432. But it seems, from his confession, that he was ordained deacon, priest, and bishop, for his mission in his own country. It is certain that he spent many years in preparing himself for those sacred functions. Great opposition was made against his episcopal consecration and mission, both by his own relations and by the clergy. These made him great offers, in order to detain him among them, and endeavored to affright him by exaggerating the dangers to which he exposed himself amidst the enemies of the Romans and Britons, who did not know God. Some objected, with the same view, the fault which he had com-

mitted thirty years before, as an obstacle to his ordination. All these temptations threw the saint into great perplexities, and had like to have made him abandon the work of God. But the Lord, whose will he consulted by earnest prayer, supported him and comforted him by a vision—so that he persevered in his resolution. He forsook his family, sold, as he says, his birthright and dignity, to serve strangers, and consecrated his soul to God, to carry his name to the end of the earth. He was determined to suffer all things for the accomplishment of his holy design, to receive in the same spirit both prosperity and adversity, and to return thanks to God equally for the one as for the other, desiring only that his name might be glorified, and his divine will accomplished to his own honor. In this disposition he passed into Ireland, to preach the gospel, where the worship of idols still generally reigned. He travelled over the whole island, penetrating into the remotest corners, without fearing any dangers, and often visited each province. Such was the fruit of his preachings and sufferings, that he consecrated to God, by baptism, an infinite number of people, and labored effectually that they might be perfected in his service by the practice of virtue. He ordained every where clergymen; induced women to live in holy widowhood and continence; consecrated virgins to Christ, and instituted monks. Great numbers embraced these states of perfection with extreme ardor. Many desired to confer earthly riches on him who had communicated to them the goods of heaven; but he made it a capital duty to decline all self-interest, and whatever might dishonor his ministry. He took nothing from the many thousands whom he baptized, and often gave back the little presents which some laid on the altar, choosing rather to mortify the fervent than to scandalize the weak or the infidels. On the contrary, he gave freely of his own, both to Pagans and Christians, distributed large alms to the poor in the provinces where he passed; made presents to the kings, judging that necessary for the progress of the gospel; and maintained and educated many children whom he trained up to serve at the altar. He always gave till he had no more to bestow, and rejoiced to see himself poor with Jesus

Christ, knowing poverty and afflictions to be more profitable to him than riches and pleasures. The happy success of his labors cost him many persecutions.

St. Patrick wrote his Confession as a testimony of his mission, when he was old. It is solid, full of good sense and piety, expresses an extraordinary humility and a great desire of martyrdom, and is written with spirit. The author was perfectly versed in the holy scriptures. He confesses everywhere his own faults with a sincere humility, and extols the great mercies of God towards him in this world, who had exalted him, though the most undeserving of men; yet, to preserve him in humility, afforded him the advantage of meeting with extreme contempt from others, that is from the heathens. He confesses, for his humiliation, that, among other temptations, he felt a great desire to see again his own country, and to visit the saints of his acquaintance in Gaul; but durst not abandon his people; and says, that the Holy Ghost had declared to him that to do it would be criminal. He tells us that a little before he wrote this, he himself and all his companions had been plundered and laid in irons, for his having baptized the son of a certain king against the will of his father, but were released after fourteen days. He lived in the daily expectation of such accidents, and of martyrdom, but feared nothing, having his hope as a firm anchor fixed in heaven, and reposing himself with an entire confidence in the arms of the Almighty. He says, that he had lately baptized a very beautiful young lady of quality, who some days after came to tell him, that she had been admonished by an angel to consecrate her virginity to Jesus Christ, that she might render herself the more acceptable to God. He gave God thanks, and she made her vows with extraordinary fervor six days before he wrote this letter.

St Patrick held several councils to settle the discipline of the church which he had planted. The first, the acts of which are extant under his name in the editions of the councils, is certainly genuine. Its canons regulate several points of discipline, especially relating to penance. St. Bernard and the tradition of the country testify, that St. Patrick fixed his metropolitan see at

Armagh. He established some other bishops, as appears by his Council and other monuments. He not only converted the whole country by his preaching and wonderful miracles, but also cultivated this vineyard with so fruitful a benediction and increase from heaven, as to render Ireland a most flourishing garden in the church of God, and a country of saints. And those nations which had for many ages esteemed all other barbarians, did not blush to receive from the utmost extremity of the uncivilized or barbarous world, their most renowned teachers and guides in the greatest of all sciences, that of the saints.

Many particulars are related of the labors of St. Patrick, which we pass over. In the first year of his mission he attempted to preach Christ in the general assembly of the kings and states of all Ireland, held yearly at Taraghe, or Themoria, in East-Meath, the residence of the chief king, styled the monarch of the whole island, and the principal seat of the Druids or priests, and their paganish rites. The son of Neill, the chief monarch, declared himself against the preacher: however, he converted several, and, on his road to that place, the father of St. Benen, or Benignus, his immediate successor in the see of Armagh. He afterwards converted and baptized the Kings of Dublin and Munster, and the seven sons of the King of Connaught, with the greatest part of their subjects. and before his death almost the whole island. He founded a monastery at Armagh; another called Domnach-Padraig, or Patrick's Church; also a third, named Sabhal Padraig, and filled the country with churches and schools of piety and learning; the reputation of which, for the three succeeding centuries, drew many foreigners into Ireland. Nennius, Abbot of Bangor, in 620, in his history of the Britons, published by the learned Thomas Gale, says that St. Patrick continued his missions over all the provinces of Ireland, during forty years; that he restored sight to many blind, health to the sick, and raised nine dead persons to life. He died and was buried at Down, in Ulster. His body was found there in a church of his name in 1185, and translated to another part of the same church. His festival is marked on the 17th of March, in the Martyrology of Bede, etc.

ST. VINCENT FERRER.

Confessor.

St. Vincent Ferrer was born at Valentia, Spain, Jan. 23, 1357. His parents were persons distinguished for their virtues and alms-deeds. They made it their rule to distribute in alms whatever they could save out of the necessary expenses of their family at the end of every year. Looking on the poor as the members of Christ, he treated them with the greatest affection and charity, which being observed by his parents, they made him the dispenser of their bountiful alms. They gave him for his portion the third part of their possessions. all of which he in four days time distributed amongst the poor. He began his course of philosophy at twelve years of age, and his theology at the end of his fourteenth year. His father having proposed to him the choice of a religious, an ecclesiastical, or a secular state, Vincent without hesitation said, it was his earnest desire to consecrate himself to the service of God in the order of St. Dominic. His good parents with joy conducted him to a convent of that Order in Valentia, and he put on the habit in 1374, in the beginning of his eighteenth year.

He made a surprisingly rapid progress in the paths of perfection, taking St. Dominic for his model. Having gone to Lerida, the most famous university of Catalonia, he received the doctor's cap from the hands of Cardinal Peter de Luna, legate of Pope Clement VII. in 1384, being twenty-eight years of age. At the earnest importunities of the bishop, clergy, and people of Valentia, he was recalled to his own country, and pursued there both his lectures and his preaching with such extraordinary reputation, and so manifestly attended with the benediction of the Almighty, that he was honored in the whole country beyond what can he expressed. He always composed his sermons at the foot of a crucifix, both to beg light from Christ crucified, and to draw from that object sentiments wherewith to animate his auditors to penance and the love of God.

For many years he preached in Spain, France, Italy, Germany, England and Ireland, with results that were marvelous. Though by his sermons thousands were moved to give their possessions to the poor, he never accepted anything himself; and was no less scrupulous in cultivating in his heart the virtue and spirit of obedience than that of poverty; for which reason he declined accepting any dignity in his order. He died April 5, 1419, and and was canonized by Pope Calixtus III in 1455.

Noble Examples for Daughters of the Faith

from the Lives of Holy Women

SAINT MARY MAGDALEN.

THE illustrious penitent woman mentioned by St. Luke, was, by her perfect conversion, an encouraging example and model of penitence to all succeding ages.

Jesus, not long after he had raised to life the son of a widow at Nain, a town in Galilee, was invited to dinner by a certain Pharisee called Simon, who seems to have lived in the same town, or some neighboring city, as Calmet shows. Our Lord was pleased to accept his invitation, chiefly that he might confound the pride of the Pharisees by manifesting the power of his grace in the wonderful conversion of this abandoned sinner.

She was informed that our Divine Redeemer was at table in the house of the Pharisee. She did not so much as think of the disgrace to which she exposed herself by appearing before a numerous and honorable assembly, of the reproaches and disdain she was to expect from the Pharisee, or the fear of moving Christ himself to indignation by an unseasonable importunate address. One moment's delay in seeking her physician seemed too much, because her heart was now wounded with divine love. Sinners, who, in returning to God, think too nicely that they have temporal interests to provide for, friends to please, and opportunities to wait for, are far from the disposi-

tions of this happy penitent. She found mercy, because she sought it before all things.

In this disposition she bolted into the chamber where Jesus was at dinner with the Pharisee, and, regardless of what others thought or said of her past life, or of her present boldness, she made up to her Redeemer and Physician. She durst not appear before his face, and therefore went behind him; and the nearer she approached his sacred person streams gushed more abundantly from her eyes. Attentive only on Christ, from whom she sought her health and salvation, standing at his feet, she watered them with her tears, wiped them with her hair, most respectfully kissed them, and anointed them with rich perfumes and sweet-scented essences which she had brought in an alabaster box. She now defaces or consecrates to penance whatever had formerly been an instrument of sin; her eyes, which had been full of dangerous charms, are now converted into fountains of tears to cleanse the stains of her soul; and her hair, once dressed in tresses and curls to ensnare souls, now hangs loose and dishevelled, and serves for a towel to wipe our Lord's feet, which she kisses with her lips, and scents with her perfumes, formerly the incentives of vice. Our holy penitent prepared, as it were, an altar at the feet of our Lord, on which she offered to him the true sacrifice of a contrite and humble heart. There, losing the use of her speech whilst grief intercepted her words, she spoke only by her tears; but before Him to whom the secrets of her heart were open, these sighs, and this silence itself, was a louder cry than that of any words could have been. Thus she earnestly begged of God's pure mercy that pardon which she confessed herself most unworthy to obtain.

The Pharisee who had invited Jesus to his table was shocked to see an infamous sinner, well known in that city, admitted by our Lord to stand at his feet, and secretly said within himself that He could not be a prophet, or know that she was a scandalous person.

Christ sought indirectly by a parable to cure the pride and rash judgment of this Pharisee, and convince him that she to whom much had been forgiven, then loved God the more; consequently was more acceptable to him. How fervent was this

love in our devout penitent! By it she is become at once insensible of the reproaches and judgment of men; she defers not her sacrifice a single moment, and allows not herself the least mitigation in it; she cuts off all her engagements, extirpating them to the very root, both in her heart and actions; she renounces forever all dangerous occasions of her disorders. With what courage and resolution does she embrace all the most heroic practices of penance! confessing publicly her crimes; looking upon the utmost humiliation as her due and her gain, and as falling far short of what she deserves; chastising sin in herself without mercy, in order to excite the divine compassion; making the number and enormity of her sins the measure of her penance, or rather desiring to set no bounds to it, as the malice of her offences went beyond all bounds; and devoting the remainder of her life to tears, prayer, and every exercise of virtue and divine love. She is the first to confess Jesus Christ publicly before men, and in the presence of his enemies. By these dispositions she deserved that her Lord should take upon him her defence, and declare himself her protector.

Gratitude and devotion having attached her to our Divine Redeemer after so great a benefit, she followed him almost wherever he went, that she might have an opportunity of listening to all his sacred instructions, and of exercising her charity in ministering to him of her substance. She attended him in his sacred passion, and stood under the cross on Mount Calvary. For her to arrive at the summit of divine love, it was necessary she should pass through the sharpest trials. A great mystery is contained in those words of the evangelist: "There stood near the cross of Jesus, Mary his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalen." Happy association! happy state and situation near Jesus on his cross! cries out the devout Cardinal Berulle. This is a new order of souls which consists in the spirit, in the interior, and is invisible to men, but visible and glorious to the eyes of God and the angels. An order of souls crucified with Jesus, and through Jesus, which takes its birth from his cross. The order, at the same time, both of the cross and of heaven; the order and school of love

by the martydom of the heart; which by learning to die to the world and inordinate self-love, lives to God and his pure love. This happiness we attain to by being united in spirit to Jesus crucified, as Magdalen was at the foot of his cross. She suffered by love what he suffered in his body by the hands of the Jews. The same cross crucified Jesus and Magdalen in him and with him. The thorns pierced her heart with his head, and her soul was bathed in all his sorrows; but the crucifixion was in both a martrydom of love; and that love which triumphed over Jesus by making him die on the cross, crucified her heart to all inordinate love of creatures, thenceforward to reign and triumph alone in all her affections, so that she could say in a two-fold sense, "My love is crucified." Mary Magdalen forsook not her Redeemer after his death, but remained by his sacred body, was present at its interment, left it only to obey the law of observing the festival, and having rested on the Sabbath, from sunset on Friday to sunset on Saturday, as soon as the festival was over, went to buy spices in order to embalm our Lord's body. Having made all things ready, in company with other devout women she set out very early the next morning with the spices, before it was light, and arrived at the sepulchre just when the sun was risen. As they went they were anxious how they should get the heavy stone which shut up the door of the monument, taken away; but upon their arrival found it removed to their hands. God never fails to be with his servants in what they undertake for his honor; and the difficulties, whether real or imaginary, with the apprehension of which the devil attempts to discourage them, are banished by confidence and resolution, and vanish as shadows in the execution. The pious women looked into the sepulchre, and finding the body not there, Mary Magdalen ran to inform Peter and the other disciple whom Jesus loved, and said to them, "They have taken away the Lord out of the sepulchre, and I know not where they have laid him." SS. Peter and John, the two most fervent in love among the apostles, ran immediately to the sepulchre, and were there assured by the holy women who were at the door of the monument, that going in they had seen two angels clad in white shining apparel, and that one of them who sat at the right hand

St. Teresa

The humble relation which St. Teresa has left us of her own life in obedience to her confessors, is the delight of devout persons, not on account of the revelations and visions there recorded, but because in it are laid the most perfect maxims by which a soul is conducted in the paths of obedience, humility and self-denial, and especially of prayer and an interior life. St. Teresa was born at Avila, Spain, March 28, 1515. By the means of the pious instructions and example of her parents, God inclined the tender heart of Teresa from her infancy to his service. When only seven years old she took great pleasure in reading the lives of the saints and other pious books; and when she was but seven years old, she and her little brother, Rodrigo, fled from her father's house, with the design of offering themselves for the crown of martyrdom among the Moors, but were overtaken and restored to their parents. She was educated in a convent at Avila, from which, however, she was compelled by illness to return home when she was in her sixteenth year. Having resolved to become a nun, she entered a convent of the Carmelite order in her eighteenth year, where she continued to reside for nearly thirty years. The fame of her sanctity spread not only throughout Spain, but into almost every part of the Church. One of her most noted works was the reform of the Carmelite Order. She lived to see sixteen nunneries of her Reformed Order founded, and fourteen convents of Carmelite Friars. She died 1582, having passed forty-seven years in the religious state, and the latter twenty in the observance of her reformed rule.

St. Apollonia

St. Apollonia lived during the third century, and was martyred in the persecution raised at Alexandria by the heathen populace of that city in A. D. 249. A certain poet of Alexandria, who pretended to foretell things to come, stirred up this great city against the Christians on the motive of religion. The Christians made no opposition, but betook themselves to flight, and beheld the loss of their goods with joy, for their hearts had no ties on earth. The admirable Appollonia, whom old age and the state of virginity rendered equally venerable, was seized by the persecutors. Their repeated blows on her jaws beat out all of her teeth. At last they made a great fire without the city, and threatened to cast her into it, if she did not utter certain impious words. She begged a moment's delay, as if it had been to deliberate on the proposal; but, to convince her persecutors that her sacrifice was perfectly voluntary, she no sooner found herself at liberty, than of her own accord she leaped into the flames. An ancient church in Rome, which is frequented with great devotion, bears the name of St. Appollonia, under whose patronage we meet with churches and altars in most parts of the Western church. The last part of our Saint's conduct is not proposed to our imitation, as self-murder is unjustifiable. For it can never be lawful for a person by any action wilfully to concur to, or hasten his own death, though many martyrs, out of an ardent charity, and desire of laying down their lives for God, and being speedily united to Him, anticipated the executioners in completing their sacrifice.

St. Agnes

St. Jerome says that the tongues and pens of all nations are employed in the praises of this saint, who overcame both the cruelty of the tyrant, and the tenderness of her age, and crowned the glory of chastity with that of martyrdom. St. Augustine observes that her name signifies chaste in Greek, and a lamb in Latin. She has always been looked upon in the Church as a special patroness of purity, with the Immaculate Mother of God, and St. Thecla. Rome was the theater of the triumph of St. Agnes, and Prudentius says that her tomb was shown within sight of that city. She suffered not long after the beginning of the persecution of Diocletian, whose bloody edicts appeared in March, 303. We learn from St. Ambrose and St. Augustine that she was only thirteen years of age at the time of her glorious death. Having been accused to the Governor as a Christian, the most inviting promises, and the most fearful threats alike failed to shake her constancy. The Governor, exasperated to see himself baffled and set at defiance by one of her tender age and sex, resolved upon her death, and condemned her to be beheaded. Agnes, transported with joy on hearing this sentence, "went to the place of execution more cheerfully," says St. Ambrose, "than others go to their wedding." The spectators wept to see so beautiful and tender a virgin loaded with fetters, and to behold her fearless under the very sword of the executioner, who, with a trembling hand, cut off her head with one stroke. A church was built over her tomb in the time of Constantine the Great, and was repaired by Pope Honorius in the seventh century.

St. Elizabeth, of Hungary

St. Elizabeth, daughter of Alexander II., the valiant and pious King of Hungary, and his Queen, Gertrude, was born in Hungary in 1207. She early displayed the possession of all the virtues of the Christian life, practicing humility, and exhibiting the most self-denying benevolence. When only fourteen she was married to Louis IV., of Thuringia, who, far from blaming the devout girl whom he had made his wife for her long prayers and ceaseless almsgiving, was himself partially attracted to a similar mode of life. Her husband died in 1227, while absent on a crusade. Then great misfortunes befell her. She was deprived of her regency by the brother of her deceased husband, and driven out of her dominions on the plea that she wasted the treasures of the state by her charities. The inhabitants whose miseries she had frequently relieved, refused her an asylum, for fear of the new regent. After severe privations, such as being forced to take up her abode in the stable of a hostelry, she was received into the monastery of Kitzingen by the abbess, who was her aunt. When the warriors, who had attended her husband, returned, they restored her her sovereign rights. She declined the regency, and would only accept the revenues, which accrued to her, all of which she expended in charity and almsgiving. The remainder of her days were devoted to prayer, devotion and mortifications. She died in 1231, in the twenty-fourth year of her age. She was canonized by Pope Gregory IX. in 1235. The religious women of the Third Order of St. Francis chose her for their patroness.

St. Bridget

St. Bridget was born at Fochard, in Ulster, soon after Ireland had been blessed with the light of faith. She received the religious veil in her youth, from the hands of St. Mel, nephew and disciple of St. Patrick. She built herself a cell under a large oak, thence called Kill-dara, or cell of the oak, living, as her name implies, the bright, shining light of that country by her virtues. Being joined soon after by several of her own sex, they formed themselves into a religious community, which branched out into several other convents throughout Ireland, all which acknowledged her for their mother and foundress, as in effect she was of all the Kingdom. She flourished in the beginning of the sixth century, and is named in the martyrology of Bede, and in all others since that age. Several churches in England, Scotland, Germany, France and other countries are dedicated to God under her name. She is commemorated in the divine office in most churches of Germany, and in many others in France. One of the Hebrides, or Western Islands, which belong to Scotland, near that of Fla, was called, from a famous monastery built there in her honor, Brigidiani. A portion of her relics were kept with great veneration in a monastery of regular canons at Aburnethi, once capital of the Kingdom of the Picts, and a bishopric. Her body was found with those of SS. Patrick and Columba in a triple vault in Downpatrick, in 1185. They were translated to the cathedral of the same city, but their monument was destroyed in the reign of Henry VIII. The head of St. Bridget is now in the Church of the Jesuits, Lisbon.

Protecting Cloak of the Virgin

The Church exhorts her children not only to honor the Blessed Virgin, but also to invoke her intercession. The influence of her protection has been sought among all peoples, in all ages. This sentiment has been exquisitely expressed in the following lines:

Dark moments come to every life
When doubts and fears arise,
When clouds of sorrow, care, or strife
Shut out hope's sunny skies.
Ah, then, what peace, what joy it is
Our anguish to impart
To Mother Mary! her soft kiss
Can soothe the soul, can win it bliss
From Jesus' Sacred Heart.

It is not that we do not trust
Our Saviour's mercy vast—
But He must be the Judge all-just
To speak our doom at last;
While Mary knows but mercy's laws,
And doubts and fears depart,
When Satan at her touch withdraws,
And she, good Mother, pleads our cause
With Jesus' wounded Heart.

Fair sunshine of the darken'd soul,
Bright star of hearts oppress'd!
When dismal shades our lives enroll,
And death is sorrow's guest—
Sweet succor shall refresh our need,
Grace blunt temptation's dart;
Our ev'ry wound shall cease to bleed,
If thou for us wilt, potent, plead
With Jesus' burning Heart.

E. C. Donnelly.

of the place where the body was laid, bid them not to fear, but to acquaint the apostles that Jesus was risen, showing them at the same time where his body had been laid. Peter and John having narrowly viewed the sepulchre, doubted no longer of what was told them, and in great astonishment returned to Jerusalem to the other disciples. Mary Magdalen, who had brought them to the sepulchre of our Lord, made the throne of divine love, would not return with them, or be drawn from the sacred place where the true ark of the testament, the body of her Redeemer, had rested three days, and continued at the monument bemoaning herself for not being able to see her Redeemer, dead or alive. Not being able to assuage the violence of her grief and of her desire to see her Lord, she stood weeping without the door of the sepulchre. The entrance being low and narrow she stooped down to look into it again and again, and beheld the two angels in white, one of them sitting at the place where Jesus's head lay, and the other at the feet, who thus accosted her: "Woman, why weepest thou?" She replied, "Because they have taken away my Lord, and I know not where they have laid him." Neither the surprise of this apparition nor the brightness and glory of these heavenly messengers could touch her heart, or divert her thoughts from him whom she loved, and whom alone she sought, and we suffer so many foolish objects to distract us, and carry away our affections. But why did not these angels inform her that he whom she so earnestly sought was risen in glory? Doubtless, because the Lord of angels would reserve it to himself to give her that comfort. Blessed be thy name for ever, O adorable Jesus, who so tenderly wipest away the tears of thy servants with thy own hand, and sweet voice, and convertest their sorrow into transports of inexpressible joy. Jesus first manifested himself to the Magdalen in disguise to make a trial himself of her love; but his tenderness could not suffer a delay, and he soon discovered himself openly to her; for, as soon as she had returned the answer above mentioned to the angels, she turned about, and saw Jesus himself standing by her, but took him for the gardener. He asked her why she wept, and whom she sought. She said to him, "Sir, if thou hast taken him hence, tell me where thou

hast laid him, and I will take him away." According to the remark of St. Bernard, and of St. Thomas of Villa Nova, love made her not to name him, because being full of Him alone, she imagined everybody else must be so too, and that this stranger must understand of whom she spoke. Love also made her forget her own weakness, and think herself able to carry a heavy corpse, provided she could be so happy any way as to serve her beloved; for to ardent love nothing seems impossible or difficult. Jesus, infinitely pleased with her earnestness and love, manifested himself to her, saying with his sweet and amiable voice, "Mary!" He at first mentioned her tears, and the object which she so earnestly sought, to excite her love. All this while she knew him not, though he was present, and conversing with her, because these words carried not with them the ray of light to discover him; but her name was no sooner pronounced by him, but his voice excited in her a rapture of light and love, and gave her the most sublime and full knowledge, and the sweetest enjoyment of the most desirable of objects, of him risen in glory who was the life of the world, and her life. Hearing him sweetly call her by her name, and thus knowing him, she turning said, "Rabboni," that is, Master. And casting herself at his feet in transports of devotion she would have embraced them. But Jesus said to her, "Do not touch me; for I have not yet ascended to my Father; but go to my brethren, and tell them that I ascend to my Father and your Father, to my God and your God." That is, my father by nature, yours by grace, says St. Austin. He bade her make haste to carry his message to his beloved disciples for their speedy comfort, and not lose time in giving demonstrations of her reverence and love. St. Leo explains these words of our Lord as follows, "It is not a time to demonstrate your affection for me in such a manner as if I were in a mortal state; I am with you but for a short time, to strengthen your faith. When I shall have ascended to my Father, then you shall again possess me for eternity." Thus Mary Magdalen, out of whom Jesus had cast seven evil spirts, was the first that saw Him after his rising from the dead. This preëminence of grace, this distinguishing favor and love of Jesus, was the recompense of her ardent love, by which she attended

last his body in the sepulchre, from which she was only drawn by the duty of the Sabbath; and she was the first who returned thither; she sought him dead, and found him living. In obedience to his commands she immediately departed to acquaint the apostles with the joyful message.

It is an ancient popular tradition of the inhabitants of Provence, in France, that St. Mary Magdalen, or perhaps Mary the sister of Lazarus, St. Martha, and St. Lazarus, with some other disciples of our Lord, after his ascension, being expelled by the Jews, put to sea, and landed safe at Marseilles, of which church they were the founders, St. Lazarus being made the first bishop of that city. The relics of these saints were discovered in Provence in the thirteenth century, those of St. Mary Magdalen at a place now called St. Maximin's, those of St. Martha at Tarascon upon the Rhone, and others in St. Victor's at Marseilles. They were authentically proved genuine by many monuments found with them in these several places. This translation was made in 821. Pope Paschal founded a monastery in honor of these saints, near the Church of St. Cecily, that the monks might perform the office day and night. He adorned that church with great magnificence, and gave to it silver plate to the amount of about nine hundred pounds—among other things a ciborium, or tabernacle, of five hundred pounds weight; and a great many pieces of rich stuffs for veils, and such kinds of ornaments; in one of which was represented the angel crowning St. Cecily, Valerian, and Tiburtius. This church, which gives title to a cardinal priest, was sumptuously rebuilt in 1599 by Cardinal Paul Emilius Sfondrati, nephew to Pope Gregory XIV., when Clement VIII. caused the bodies of these saints to be removed under the high altar, and deposited in a most sumptuous vault in the same church, called the Confession of St. Cecily; it was enriched in such a manner by Cardinal Paul Emilius Sfondrati as to dazzle the eye and astonish the spectator. This church of St. Cecily is called In Trastevere, or, Beyond the Tiber, to distinguish it from two other churches in Rome which bear the name of this saint.

St. Cecily, from her assiduity in singing the divine praises (in which, according to her Acts, she often joined instrumental

music with vocal), is regarded as patroness of church music. The psalms, and many sacred canticles in many other parts of the holy scripture, and the universal practice both of the ancient Jewish and of the Christian church, recommend the religious custom of sometimes employing a decent and grave music in sounding forth the divine praises. By this homage of prsise we join the heavenly spirits in their uninterrupted songs of adoration, love, and praise. And by such music we express the spiritual joy of our hearts in this heavenly function, and excite ourselves therein to holy jubilation and devotion. Divine love and praise are the work of the heart, without which all words or exterior signs are hypocrisy and mockery

SAINT CECILY.

Virgin Martyr.

The name of St. Cecily has always been most illustrious in the church, and ever since the primitive ages is mentioned with distinction in the canon of the mass, and in the sacramentaries and calendars of the church. Her spouse Valerian, Tiburtius, and Maximus, an officer, who were her companions in martyrdom, are also mentioned in the same authentic and venerable writings. St. Cecily was a native of Rome, of a good family, and educated in the principles and perfect practice of the Christian religion. In her youth she by vow consecrated her virginity to God, yet was compelled by her parents to marry a nobleman named Valerian. Him she converted to the faith, and soon after gained to the same his brother Tiburtius. The men first suffered martyrdom, being beheaded for the faith. St. Cecily finished her glorious triumph some days after them. Their acts, which are of very small authority, make them contemporary with Pope Urban I., and consequently place their martyrdom about the year 230, under Alexander Severus; others, however, place the triumph of these martyrs under Marcus Aurelius, between the years 176 and 180. Their sacred bodies were deposited in part of the cemetery of Calixtus, which part, from our saint, was called St. Cecily's cemetery. Mention is made of an ancient Church of St. Cecily in Rome in the fifth

century, in which Pope Symmachus held a council in the year 500. St. Chrysostom elegantly extols the good effects of sacred music, and shows how strongly the fire of divine love is kindled in the soul by devout psalmody. St. Austin teaches that "it is useful in moving piously the mind, and kindling the affections of divine love." St. Charles Borromeo in his youth allowed himself no other amusement but that of grave music, with a view to that of the church.

SAINT MARGARET.

Queen of Scotland.

ST. MARGARET was little niece to St. Edward the Confessor, and granddaughter to Edmund Ironside. She had learned from her cradle to contemn the vanities of the world, and to regard its pleasures as poison to the heart, and the bane of virtue. Her amazing beauty, her rare prudence, her wit, and her extraordinary virtue could not fail to excite the admiration of the whole court. But it was her only desire and ambition to render herself agreeable to the King of kings. She seemed to relish no earthly pleasure, finding all delight in the incomparable charms of divine love, which flowed into her pure soul chiefly by the means of assiduous prayer and meditation, in which holy exercises she often spent whole days. She took great pleasure in relieving and serving the poor, and in comforting all that were in distress, considering Christ in his necessitous members. Her consent being obtained, she was married, and crowned Queen of Scotland in 1070, being twenty-four years of age. Malcolm was rough and unpolished, but neither haughty nor capricious; and had no evil inclinations. Margaret, by the most tender complaisance, and the most condescending and engaging carriage, always full of respect, gained so great an ascendant over him, as to seem entirely mistress of his heart; which influence she only exerted to make religion and justice reign, to render her subject happy, and her husband one of the most virtuous kings that have adorned the Scottish throne. She softened his temper, cultivated his mind, polished his manners, and inspired him with the most perfect maxims and sentiments of all Christian virtues. And

so much was the king charmed with her wisdom and piety, that he not only left her the whole management of his domestic affairs but followed her prudent advice in the government of the state. In the midst of the most weighty concerns and cares of a kingdom, Margaret always kept her heart disengaged from the love of the world, and recollected in God. The continual attention of her soul to him in all her actions, assiduous prayer, and the constant practice of self-denial were the means by which chiefly she attained to this perfection. At the same time her prudence and care in all things, her application to public and private affairs, her watchfulness in providing for the good of her subjects, and the wonderful ease and wisdom with which she discharged every duty of the regal authority, showed her most extensive genius to the astonishment of foreign nations.

God blessed this pious royal couple with a numerous and virtuous offspring, which did not degenerate from the piety of their holy parents. The queen was mother of six boys: Edward, Edmund, Edgar, Ethelred, Alexander, and David; and of two daughters, namely: Maud or Mathildes, married to Henry I., King of England; and Mary, who married Eustache, Count of Bologne. Of the sons, Edgar, Alexander, and David I., successively came to the crown of Scotland, and all governed with the highest reputation of wisdom, valor, and piety—especially King David, who may be justly styled the brightest ornament of that throne. The happiness of these princes, and that of the whole kingdom in them, was owing, under God, to the pious care of Queen Margaret in their education. No sooner were the young princesses of an age capable of profiting by her example, than she made them her companions in her spiritual exercises and good works. She daily, by most fervent prayers and tears, conjured Almighty God to preserve their innocence, and fill their souls with the sentiments of those virtues which she endeavored to instil into them. She extended her care and attention to her servants and domestics, and her sweetness and tender charity with which she seasoned her lessons, rendered her endeavors the more effectual. By her prudent zeal and example, concord, charity, modesty, religion, piety, and devotion reigned in the whole court, in which virtue was the only recommendation to the royal favor, and to want devotion was the most certain disgrace.

Charity to the poor was her darling virtue. Her own coffers could not suffice her liberality to them; and often she employed upon them part of what the king had reserved for his own use and necessities, which liberty he freely allowed her. Whenever she stirred out of her palace, she was surrounded by troops of widows, orphans, and other distressed persons, who flocked to her as to their common mother; nor did she ever send any one away without relief. Within doors, when she went into the hall of the palace, she found it filled with poor people: she washed their feet, and served them herself. She never sat down to table without having first fed and waited on nine little orphans and twenty-four grown-up poor. Often, especially in Lent and Advent, the royal couple called in three hundred poor, served them at table on their knees, she the women on the one side, the king, the men on the other, giving them the same dishes that were served up at their own royal table. She frequently visited the hospitals, attending the sick with wonderful humility and tenderness. By her extensive alms insolvent debtors were released, and decayed families restored; and foreign nations, especially the English, recovered their captives. She was inquisitive, and solicitous to ransom those especially who fell into the hands of harsh masters. She erected hospitals for poor strangers. The king most readily concurred with her in all manner of good works.

The small time which the queen allowed herself for sleep, and the retrenchment of all amusements and pastimes, procured her many hours in the day for her devotions. In Lent and Advent, she always rose at midnight, and went to church to matins. Returning home, she found six poor persons ready for her: she washed their feet, and gave to each a plentiful alms to begin the day. She then slept again an hour or two: and after that rising, returned to her chapel, where she heard four or five low masses, and after these a high mass. She had other hours in the day for prayer in her closet, where she was often found bathed in tears. "As to her own eating, it was so sparing that it barely sufficed to maintain life, and by no means to gratify the

appetite," says Theodoric. Every year she kept two Lents of forty days each; the one at the usual time, the other before Christmas—both with incredible rigor. She recited every day the short offices of the Holy Trinity, of the passion of Christ, of the Blessed Virgin, and of the dead.

St. Margaret, by her wise counsels, had perfectly convinced her royal consort that the love of peace is the first duty of him who is the common father of his people—war being the greatest of all temporal calamities.

Theodoric gives the following account of her last sickness: "She had a foresight of her death long before it happened; and speaking to me in secret, she began to repeat to me in order her whole life, pouring out floods of tears at every word with unspeakable compunction; so that she obliged me also to weep: and sometimes we could neither of us speak for sighs and sobs. At the end she spoke thus to me, 'Farewell; for I shall not be here long; you will stay some little time behind me. Two things I have to desire of you: the one is, that so long as you live, you remember my poor soul in your masses and prayers: the other is, that you assist my children, and teach them to fear and love God. These things you must promise me here in the presence of God, who alone is witness of our discourse.'" Not long after, finding her last moments to approach, she repeated from the prayers of the church for that occasion, the following aspiration: "O Lord Jesus Christ, who by thy death hast given life to the world, deliver me from all evil." Praying thus, she was loosed from the bonds of her mortal body on the 16th of November, 1093, in the forty-seventh year of her age. She was canonized by Pope Innocent IV. in 1251.

SAINT CATHARINE OF SIENNA.

ST. CATHARINE was born at Sienna, in 1347. She was favored by God with extraordinary graces as soon as she was capable of knowing him. In her childhood she consecrated her virginity to God by a private vow. Her love of mortification and prayer, and her sentiments of virtue, were such as are not usually found in so tender an age. But God was pleased to put her resolution to a great trial. At twelve years of age, her parents thought of

engaging her in a married state. Catharine found them deaf to her entreaties that she might live single; and therefore redoubled her prayers, watching, and austerities, knowing her protection must be from God alone. Her father, edified at her patience and virtue, at length approved and seconded her devotion, and all her pious desires. She liberally assisted the poor, served the sick, and comforted the afflicted and prisoners. Her chief subsistance was on boiled herbs, without either sauce or bread, which last she seldom tasted. She wore a very rough hair-cloth, and a large iron girdle armed with sharp points, lay on the ground, and watched much. Humility, obedience, and a denial of her own will, even in her penitential austerities, gave them their true value. She began this course of life when under fifteen years of age. She long desired, and in 1365, the eighteenth year of her age (but two years later, according to some writers), she received the habit of the third Order of St. Dominic, in a nunnery contiguous to the Dominicans' convent. From that time her cell became her paradise, prayer her element, and her mortifications had no longer any restraint. For three years she never spoke to any one but to God and her confessor. Her days and nights were employed in the delightful exercises of contemplation; the fruits whereof were supernatural lights, a most ardent love of God, and zeal for the conversion of sinners.

The ardent charity of this holy virgin made her indefatigable in laboring for the conversion of sinners, offering for that end continual tears, prayers, fasts, and other austerities, and thinking nothing difficult or above her strength. All her discourses, actions, and her very silence, powerfully induced men to the love of virtue, so that no one, according to Pope Pius II., ever approached her who went not away better.

A pestilence laying waste the country in 1375, Catharine devoted herself to serve the infected, and obtained of God the cure of several; amongst others, of two holy Dominicans, Raymund of Capua, and Bartholomew of Sienna. The most hardened sinners could not withstand the force of her exhortations to a change of life. Thousands flocked from places at a distance in the country to hear or only to see her, and were brought over by her words or example to the true dispositions

of sincere repentance. She undertook a journey to Monte Pulciano, to consecrate to God two of her nieces, who there took the religious veil of St. Dominic; and another journey to Pisa, by order of her superiors, at the earnest suit of the citizens She there restored health to many in body, but to a far greater number in soul. Raymund of Capua and two other Dominicans were commissioned by Pope Gregory XI., then residing at Avignon, to hear the confessions, at Sienna, of those who were induced by the saint to enter upon a change of life: these priests were occupied day and night, in hearing the confessions of many who had never confessed before; besides those of others who had acquitted themselves but superficially of that duty. Whilst she was at Pisa, in 1375, the people of Florence and Perugia, with a great part of Tuscany, and even of the Ecclesiastical State, entered into a league against the holy see. The news of this disturbance was delivered to Catharine by Raymund of Capua, and her heart was pierced with the most bitter sorrow on account of those evils which she had foretold three years before they came to their height. The two furious factions of the Guelphs and Gibellines, which had so disturbed and divided the state of Florence, then a powerful commonwealth, united at last against the pope, to strip the holy see of the lands it possessed in Italy. The disturbance was begun in June, 1373, and a numerous army was set on foot: the word "Libertas," wrote on the banner of the league, was the signal. Perugia, Bologna, Viterbo, Ancona, and other strongholds, soon declared for them. The inhabitants of Arezzo, Lucca, Sienna, and other places, were kept within the bounds of duty by the prayers, letters, and exhortations of St. Catharine, and generously contemned the threats of the Florentines. Pope Gregory XI., residing at Avignon, wrote to the city of Florence, but without success. He therefore sent the cardinal Robert, of Geneva, his legate, with an army, and laid the diocese of Florence under an interdict. Internal divisions, murders, and all other domestic miseries amongst the Florentines, joined with the conspiracy of the neighboring states, concurred to open their eyes and make them sue for pardon. The magistrates sent to Sienna, to beg St. Catharine would become their mediatrix. She could not re-

sist their pressing entreaties. Before she arrived at Florence, she was met by the priors or chiefs of the magistrates; and the city left the management of the whole affair to her discretion, with a promise that she should be followed to Avignon by their ambassadors, who should sign and ratify the conditions of reconciliation between the parties at variance, and confirm everything she had done. The saint arrived at Avignon on the 18th of June, 1376, and was received by the pope and cardinals with great marks of distinction. His holiness, after a conference with her, in admiration of her prudence and sanctity, said to her, "I desire nothing but peace. I put the affair entirely into your hands; only I recommend to you the honor of the church." But the Florentines sought not peace sincerely, and they continued to carry on secret intrigues to draw all Italy from its obedience to the holy see. Their ambassadors arrived very late at Avignon, and spoke with so great insolence, that they showed peace was far from being the subject of their errand. God suffered the conclusion of this work to be deferred in punishment of the sins of the Florentines, by which means St. Catharine sanctified herself still more by suffering longer amidst a seditious people.

At Sienna she continued her former way of life, serving and often curing the sick, converting the most obstinate sinners, and reconciling the most inveterate enemies, more still by her prayers than by her words.

Her occupation, and we may say, her very nourishment, was holy prayer; in which intercourse with the Almighty, he discovered to her very wonderful mysteries, and bestowed on her a spirit which delivered the truths of salvation in a manner that astonished her hearers. Her whole life seemed one continued miracle; but what the servants of God admired most in her, was the perpetual strict union of her soul with God. For, though obliged often to converse with different persons on so many different affairs, and transact business of the greatest moment, she was always occupied on God, and absorbed in him. For many years she had accustomed herself to so rigorous an abstinence, that the blessed eucharist might be said to be almost the only nourishment which supported her. Once she fasted

from Ash-Wednesday till Ascension-day, receiving only the blessed eucharist during that whole time. Many treated her as a hypocrite, and invented all manner of calumnies against her; but she rejoiced at humiliations, and gloried in the cross of Christ, as much as she dreaded and abhorred praise and applause. In a vision, our Saviour is said one day to have presented her with two crowns, one of gold and the other of thorns, bidding her choose which of the two she pleased. She answered, "I desire, O Lord, to live here always conformed to your passion, and to find pain and suffering my repose and delight." Then eagerly taking up the crown of thorns, she forcibly pressed it upon her head. The earnest desire and love of humiliations and crosses was nourished in her soul by assiduous meditation on the sufferings of our divine Redeemer.

She died at Rome on the 29th of April, in 1380, being thirty-three years old. She was buried in the church of the Minerva, where her body is still kept under an altar. Her skull is in the Dominicans' church at Sienna, in which city are shown her house, her instruments of penance, and other relics. She was canonized by Pope Pius II. in 1461.

SAINT TERESA.

Foundress of the Reformation of the Barefooted Carmelites.

THE humble relation which St. Teresa has left us of her own life, in obedience to her confessors, is the delight of devout persons, not on account of the revelations and visions there recorded, but because in it are laid down the most perfect maxims by which a soul is conducted in the paths of obedience, humility, and self-denial, and especially of prayer and an interior life. St. Teresa was born at Avila, in Old Castile, on the 28th of March, 1515. By the means of the pious instructions and example of her parents, God inclined the tender heart of Teresa from her infancy to his service. Being only seven years old, she took great pleasure in reading the lives of the saints, and other pious books, in which she spent much time with a little brother, called Rodrigo, who was near of the same age. They were much amazed at the thought of eternity, and learned already to de

spise all the passes with time. With feeling sentiments they used to repeat often together, "For ever, for ever, for ever!" and admiring the victories of the saints, and the everlasting glory which they now possess, they said to one another, "What! forever they shall see God." The martyrs seemed to them to have bought heaven very cheap by their torments; and after many conferences together on this subject, they resolved to go into the country of the Moors, in hopes of dying for their faith. They set out privately with great fervor, praying as they went that God would inspire them with his holy love, that they might lay down their lives for Christ. But, upon the bridge over the Adaja, near the town, they were met by an uncle, and brought back to their mother, who was in the greatest frights, and had sent to seek them. They were chid by their parents for their unadvised project, and Rodrigo laid all the blame on his sister. She gave to the poor all the alms she could, though this was very little; and studied to do all the good works in her power. The saint and the same little brother formed a design to become hermits at home, and built themselves little hermitages with piles of stones in the garden, but could never finish them. Teresa sought to be much alone, and said very long prayers with great devotion, especially the Rosary; for her mother inspired her tender soul with a singular devotion to the Blessed Virgin.

After a year and a half spent in a convent, the saint fell dangerously sick, and her father took her home. Here after a violent fever at home (for she had often bad health) she was determined, by reading St. Jerom's epistles, to become a nun She made her profession with extraordinary fervor in November, 1534, in the twentieth year of her age. In 1539, she suffered a great affliction in the loss of her good father, whom she always loved with the most dutiful and tender affection. Though ill herself, she went out of her monastery to assist him in his last sickness, and strained very hard to do him all the service, and procure him all the comfort she was able. His sickness began with a very grievous pain in the shoulders. St. Teresa told him, that since he had been much devoted to the mystery of our Saviour carrying his cross, he would do well to conceive,

that Christ, in his great mercy, had been pleased to give him a feeling of some part of that suffering. With this consideration he was so much comforted, that he mentioned his pain no more, nor did he ever let fall the least word of complaint. He expired whilst he was saying the creed.

A desire most perfectly to obey God in all things, moved her to make a vow never with full knowledge to commit a venial sin, and in every action to do what seemed to her most perfect; a vow which in persons less perfect would be unlawful, because it would be an occasion of transgressions. Humility, the root of true obedience, and the fruitful parent of other virtues, was that in which she placed her strength, and her humility increased in proportion as she received from God the more extraordinary favors, which she saw to be his pure gifts, without her contributing any to them; and because she profited so little by them, she condemned and humbled herself the more. The virtues of others seemed to her more meritorious, and she conceived that there was not in the world one worse than herself. Hence she was the more enflamed to love and praise the gracious goodness of God, to whom alone she entirely ascribed his gifts, not usurping an atom of them to herself, and separating from them her infidelities and miseries, which was all that was of her own growth, and of which, by an infused light, she had the most extensive and fullest knowledge and the most sincere feeling. Hence, seated in the centre of her own baseness and unworthiness, she was always covered with confusion and shame in the divine presence, as a spouse blushing at the remembrance of her treasons and infidelities towards the best and greatest of lords and husbands. She sincerely looked upon herself as deserving every sort of disgrace and contempt, as one who deserved hell, and whose only support against despair was the infinite mercy of God; and she endeavored to convince others of her wretchedness and grievous sinfulness with as great solicitude and affection as an ambitious proud man desires to pass for virtuous.

Nothing seems a clearer proof how perfectly our saint was dead to herself by sincere humility than the artless manner in which she constantly, and not on certain occasions only, speaks of herself with a view to debase herself in everything. Her

exterior conduct breathed this sincere disposition of her soul. Though superior and foundress she chose unaffectedly the greatest humiliations that could be practised in her order. If she pronounced a word in the divine office with a false accent, she prostrated herself in penance; confessed in chapter, and humbled herself for the least faults of inadvertence with surprising humility and alacrity, and underwent the most humbling penances in the refectory and elsewhere with the same. It was her pleasure to steal secretly into the choir after the office, to fold up the cloaks of the sisters, to choose for her part of work to sweep the most filthy places in the yard, and to perform the lowest offices in serving at table or in the kitchen, in which place she was often seen suddenly absorbed in God, with the utensils or instruments of her business in her hands; for every place was to her a sanctuary, and no employment hindered her from offering to God a continual sacrifice of humility and of ardent love and praise.

Her spirit of penance was not less edifying than her humilty. Who, without floods of tears for his own insensibility, can call to mind the wonderful compunction with which the saints wept and punished themselves their whole lives for the lightest transgressions? St. Teresa having had the misfortune in her youth to have been betrayed into certain dangerous amusements and vanities, though she would not for the world have ever consented knowingly to any mortal sin, had always hell and her sins before her eyes, penetrated with the compunction of a Magdalen or a Thais. Her love of penance, after she was well instructed in that virtue, made her desire to set no bounds to her mortifications by which she chastised and subdued her flesh by long watchings in prayer, by rigorous disciplines, hair cloths, and austere fasts. Moved by this spirit of penance, she restored the original severity of her rule, and notwithstanding her bad health observed its fasts of eight months in the year, and other austerities, unless some grievous fit of illness made them absolutely impossible. On such occasions it was with great repugnance that she consented to use some small dispensations, but said she understood this repugnance proceeded rather from self-love than from a spirit of penance. The modesty of the coun-

tenance of this holy virgin was a silent, strong exhortation to the love of purity, as Bishop Yepez testifies, who was persuaded she never felt in her whole life any importunate assaults against that virtue. When one asked her advice about impure temptations, she answered that she knew not what they meant. A noble and generous disposition of soul inclined our saint to conceive the most tender sentiments of gratitude toward all men from whom she had ever received the least service. The gratitude she expressed to God for his immense favors was derived from a higher source.

An eminent spirit of prayer, founded in sincere humility, and perfect self-denial, was the great means by which God raised this holy virgin to such an heroic degree of sanctity. If she remained so long imperfect in virtue, and was slow in completing the victory over herself, it was because for some time she did not apply herself with a proportioned assiduity to the practice of devout prayer, some of her confessors having diverted her from it on account of her ill-health and exterior employments; which mistaken advice was to her of infinite prejudice, as she grievously laments. Her singular devotion to the holy sacrament of the altar appears in her works. She used to say that one communion is enough to enrich a soul with all spiritual treasures of grace and virtue, if she put no obstacles. To unite ourselves most frequently and most ardently with Christ in the holy eucharist she called our greatest means of strength and comfort in our state of banishment till we shall be united to him in glory. Her ardor to approach the holy communion, and her joy and comfort in presence of the blessed sacrament are not to be expressed. In her most earnest prayers she conjured Almighty God, for the sake of his divine Son present on our altars, to stem the torrent of vice on earth, and preserve the world from those horrible profanations by which his mercy is insulted.

St. Teresa, burning with a desire to promote with her whole strength the greater sanctification of her own soul and that of others, and of laboring to secure by the most perfect penance her eternal salvation, concerted a project of establishing a reform in her Order. The rule which had been drawn up by Albert

patriarch of Jerusalem, was very austere; but in process of time several relaxations were introduced, and a mitigation of this Order was approved by a bull of Eugenius IV. in 1431. In the convent of the Incarnation at Avila, in which the saint lived, other relaxations were tolerated, especially that of admitting too frequent visits of secular friends at the grate in the parlor or speak-house. Towards the end of the year 1562, the bishop prevailed with the provincial to send Teresa to the new convent, she had founded, whither she was followed by four fervent nuns from the old house. One of these was chosen prioress; but the bishop soon after obliged Teresa to take upon herself that charge, and her incomparable prudence in governing others appeared henceforward in her whole conduct. The mortification of the will and senses, and the exercise of assiduous prayer, were made the foundation of her rule: strict inclosure was established, with almost perpetual silence. The most austere poverty was an essential part of the rule, without any settled revenues; the nuns wore habits of coarse serge, and sandals instead of shoes, lay on straw, and never ate flesh. St. Teresa admitted to the habit several fervent virgins; but would not have above thirteen nuns in this house, for fear of dangers of relaxations and other inconveniences which are usually very great in numerous houses. In nunneries which should be founded with revenues, and not to subsist solely on alms, she afterwards allowed twenty to be received. But this regulation as to the number is not everywhere observed in this Order. The fervor of these holy nuns was such that the little convent of St. Joseph seemed a paradise of angels on earth, every one in it studying to copy the spirit of the great model before them. The General of the Order, John Baptist Rubeo, of Ravenna, who usually resided at Rome, coming into Spain and to Avila, in 1566, was infinitely charmed with the conversation and sanctity of the foundress, and with the wise regulations of the house, and he gave St. Teresa full authority to found other convents upon the same plan.

St. Teresa passed five years in her convent of St. Joseph, with thirteen fervent nuns, whom she discreetly exercised in every sort of mortification, obedience, and all religious exercises, being

herself the first and most diligent, not only at prayer, but also in spinning, sweeping the house, or working in the kitchen. Among these holy virgins many were of high birth; but having renounced the world, they thought of no distinction but that of surpassing each other in humility, penance, and affection for one another and for their holy mother; they abounded with heavenly consolations, and their whole lives were a continued course of penitential exercises and contemplation: they never suffered their prayer to be interrupted night or day as far as the weakness and frailty of our mortal state would admit. For St. Teresa declared assiduous prayer, silence, close retirement, and penance, to be the four pillars of the spiritual edifice she had raised, and the fundamental constitutions of their state. In August, 1567, St. Teresa went to Medina del Campo, and having conquered many difficulties, founded there a second convent. The Countess de la Cerda, whom St. Teresa had visited at Toledo, most earnestly desiring to found a convent of this Order at her town of Malagon, the saint and the countess attended that work. Thence St. Teresa went to Valladolid, and there founded another nunnery.

At Pastrana she also established a convent for nuns. Prince Ruy Gomez de Sylva, a favorite courtier of Philip II., who had founded these convents at Pastrana, dying, his princess in the sudden excess of her grief made her religious profession in this nunnery; but when this passion abated claimed many exemptions, and would still maintain the dignity of princess; so that St. Teresa, finding she could not be brought to the humility of her profession, lest relaxations should be introduced into her Order, sent a precept to the nuns to leave that house to her, and retire to people a new convent in Segovia. Afterwards she would not easily admit ladies who had been long accustomed to rule.

Though the wonderful success of this saint in her enterprises undertaken for the divine honor, was owing to the blessing of God, and to the divine light and assistance which she drew down upon her actions by the spirit of holy prayer, the great channel of grace, she was certainly a person endowed with great natural talents. The most amiable sweetness and meekness of

her temper, the affectionate tenderness of her heart, and the liveliness of her wit and imagination, poised with an uncommon maturity of judgment, gained her always in the first part of her life the particular love and esteem of all her acquaintance. Bishop Yepez assures us that her deportment in the latter part of her life was not less agreeable than it was edifying; and that the gravity, modesty, and discretion of her words and carriage had such a dignity and gracefulness, and such charms, that even her looks composed the hearts and regulated the manners of those who conversed with her. He adds, that her prudence and address were admirable.

St. Teresa, lived to see sixteen nunneries of her Reformed Order founded, and fourteen convents of Carmelite friars. St. Teresa was returning from founding a convent at Burgos to Avila, where she was prioress, when she was sent for by the Duchess of Alva. She was at that time very ill of her usual distemper of a palsy and frequent violent vomitings. Yet when she arrived at Alva, on the 20th of September, she conversed with the Duchess several hours; then went to her convent in the town, understanding that our Lord called her to himself. She calmly expired at nine o'clock in the evening, on the 4th of October, 1582, the next day (by the reformation of the calendar made that year by cutting off those ten days) being reckoned the 15th, the day which was afterwards appointed for her festival. She lived sixty-seven years, six months, and seven days, of which she passed forty-seven in a religious state, and the latter twenty in the observance of her reformed rule.

SAINT ROSE OF LIMA.

Asia, Europe, and Africa had been watered with the blood of many martyrs, and adorned, during many ages, with the shining example of innumerable saints, whilst, by the inscrutable judgments of God, the vast regions of America lay barren, and as it were, abandoned, till the faith of Christ began to enlighten them, and this saint appeared on that hemisphere like a rose amidst thorns, the first fruits of its canonized saints. She was of Spanish extraction, born at Lima, the capital of Peru, in 1586. She was christened Isabel; but the figure and color of

her face in the cradle seeming, in some measure, to resemble a beautiful rose, the name of Rose was given her. From her infancy her patience in suffering, and her love of mortification were extraordinary, and whilst yet a child, she ate no fruit, and fasted three days a week, allowing herself on them only bread and water, and on other days, taking only unsavory herbs and pulse. When she was grown up, her garden was planted only with bitter herbs, and interspersed with figures of crosses. In her exercises she took St. Catharine of Sienna for her model. Every incentive of pride and sensuality was to her an object of abhorrence; and, for fear of taking any secret satisfaction in vanity, she studied to make those things in which it might insinuate its poison, painful to her. Hearing others frequently commend her beauty, and fearing lest it should be an occasion of temptation to any one, whenever she was to go abroad to any public place, she used, the night before, to rub her face and hands with the bark and powder of Indian pepper, which is a violent corrosive, in order to disfigure her skin with little blotches and swellings. Thus did she arm herself against her external enemies, and against the revolt of her senses. But she was aware that this victory would avail her little, unless she died to herself by crucifying in her heart inordinate self-love, which is the source of pride, and all the other passions. Rose triumphed over this subtle enemy by the most profound humility, and the most perfect obedience and denial of her own will. She never departed wilfully from the order of her parents in the least tittle, and gave proofs of her scrupulous obedience, and invincible patience under all pains, labor, and contradictions, which surprised all that knew her.

Her parents, by the vicissitude of worldly affairs, fell from a state of opulence into great distress, and Rose was taken into the family of the treasurer Gonsalvo, by that gentleman's pious lady; and by working there all day in the garden, and late at night with her needle, she relieved them in their necessities. The employments were agreeable to her penitential spirit and humility, and afforded her an opportunity of never interrupting the interior commerce of her soul with God. She probably would never have entertained any thoughts of another state, if

she had not found herelf importuned by her friends to marry. To rid herself of such troublesome solicitations, and more easily to comply with the obligation she had taken upon herself by a vow of serving God in a state of holy virginity, she enrolled hersel in the third Order of St. Dominic. Her love of solitude made her choose for her dwelling a little lonely cell in a garden. Extraordinary fasts, hair cloths, studded iron chains which she wore about her waist, bitter herbs mingled in the sustenance which she took, and other austerities, were the inventions of her spirit of mortification and penance. She wore upon her head a thin circle of silver (a metal very common in Peru), studded on the inside with little sharp pricks or nails, which wounded her head, in imitation of a crown of thorns. This she did to put her in mind of the adorable passion of Christ, which incomprehensible mystery of divine love and mercy she desired to have always in her thoughts. So ardent was her love of God, that as often as she spoke of it, the accent of her voice, and the fire which sparkled in her countenance, discovered the flame which consumed her holy soul. This appeared most sensibly when she was in presence of the blessed sacrament, and when in receiving it she united her heart to her beloved in that wonderful fountain of his love; her whole life was a continual vehement thirst after that divine banquet, in which she found her greatest comfort and support during the course of her earthly pilgrimage. God favored the fervor of her charity with many extraordinary graces; and Christ once in a vision called her soul his spouse. But, for her humiliation, and the exercise of her virtue, she suffered, during fifteen years, grievous persecutions from her friends and others; and, what were much more severe trials, interior desolation, and dreadful agonies of spiritual anguish in her soul. But God afterwards recompensed her fidelity and constancy in this life with extraordinary caresses. Under long and most painful sicknesses it was her prayer, "Lord, increase my sufferings, and with them increase thy love in my heart." She happily passed to eternal bliss on the 24th of August, 1617, being thirty-one years old. The chapter, senate, and all the most honorable companies of the city, by turns, carried her body to the grave; the archbishop assisted at her funeral. Sev-

eral miracles wrought by her means were juridically proved by one hundred and eighty witnesses before the apostolic commissaries. She was canonized by Clement X., in 1671, and the 30th day of August has been appointed for her festival.

SAINT AGNES.

Virgin Martyr.

St. Jerome says that the tongues and pens of all nations are employed in the praises of this saint, who overcame both the cruelty of the tyrant and the tenderness of her age, and crowned the glory of chastity with that of martyrdom. St. Augustine obseves that her name signifies chaste in Greek, and a lamb in Latin. She has always been looked upon in the church as a special patroness of purity, with the Immaculate Mother of God and St. Thecla. Rome was the theatre of the triumph of St. Agnes; and Prudentius says that her tomb was shown within sight of that city. She suffered not long after the beginning of the persecution of Diocletian, whose bloody edicts appeared in March, in the year of our Lord 303. We learn from St. Ambrose and St. Augustine that she was only thirteen years of age at the time of her glorious death. Her riches and beauty excited the young noblemen of the first families in Rome to vie with one another in their addresses who should gain her in marriage. Agnes answered them all that she had consecrated her virginity to a heavenly spouse, who could not be beheld by mortal eyes. Her suitors, finding her resolution impregnable to all their arts and importunities, accused her to the governor as a Christian, not doubting but threats and torments would overcome her tender mind, on which allurements could make no impression. The judge at first employed the mildest expression and most inviting promises, to which Agnes paid no regard, repeating always that she could have no other spouse than Jesus Christ. He then made use of threats, but found her soul endowed with a masculine courage, and even desirous of racks and death. At last terrible fires were made, and iron hooks, racks, and other instru-

ments of torture, displayed before her, with threats of immediate execution. The young virgin surveyed them all with an undaunted eye, and with a cheerful countenance beheld the fierce and cruel executioners surrounding her, and ready to dispatch her at the word of command. She was so far from betraying the least symptom of fear, that she even expressed her joy at the sight, and offered herself to the rack. She was then dragged before the idols, and commanded to offer incense, "but could by no means be compelled to move her hand, except to make the sign of the cross," says St. Ambrose.

The governor, seeing his measures ineffectual, said he would send her to a house of prostitution, where what she prized so highly should be exposed to the insults of the debauchees. Agnes answered that Jesus Christ was too jealous of the purity of his spouses to suffer it to be violated in such a manner, for he was their defender and protector. "You may," said she, "stain your sword with my blood, but will never be able to profane my body, consecrated to Christ." The governor was so incensed at this, that he ordered her to be immediately led to the public brothel, with liberty to all persons to abuse her person at pleasure. Many young profligates ran thither, full of the wicked desire of gratifying their lust, but were seized with such awe at the sight of the saint, that they durst not approach her—one only excepted, who, attempting to be rude to her, was that very instant, by a flash, as it were, of lightning from heaven, struck blind, and fell trembling to the ground. His companions, terrified, took him up, and carried him to Agnes, who was at a distance, singing hymns of praise to Christ, her protector. The virgin by prayer restored him to his sight and health.

The chief persecutor of the saint, who at first sought to gratify his lust and avarice, now labored to satiate his revenge, by incensing the judge against her, his passionate fondness being changed into anger and rage. The governor wanted not others to spur him on, for he was highly exasperated to see himself baffled, and set at defiance by one of her tender age and sex. Therefore, resolved upon her death, he condemned her to be beheaded. Agnes, transported with joy on hearing this sen-

tence, and still more at the sight of the executioner, "went to the place of execution more cheerfully," says St. Ambrose, "than others go to their wedding." The executioner had secret instructions to use all means to induce her to a compliance, but Agnes always answered she could never offer so great an injury to her heavenly spouse, and having made a short prayer, bowed down her neck to adore God, and received the stroke of death. The spectators wept to see so beautiful and tender a virgin loaded with fetters, and to behold her fearless under the very sword of the executioner, who with a trembling hand cut off her head at one stroke. Her body was buried at a small distance from Rome, near the Nomentan Road. A church was built on the spot in the time of Constantine the Great, and was repaired by Pope Honorius in the seventh century. It is now in the hands of Canon-Regulars, standing without the walls of Rome, and is honored with her relics in a very rich silver shrine, the gift of Pope Paul V., in whose time they were found in this church, together with those of St. Emerentiana. The other beautiful rich church of St. Agnes, within the city, built by Pope Innocent X. (the right of patronage being vested in the family of Pamphili), stands on the place where her chastity was exposed. The feast of St. Agnes is mentioned in all Martyrologies, both of the East and West, though on different days. It was formerly a holyday for the women in England, as appears from the Council of Worcester, held in the year 1240. St. Ambrose, St. Augustine, and other fathers have written her panegyric. St. Martin of Tours was singularly devout to her. Thomas-à-Kempis honored her as his special patroness, as his works declare in many places. He relates many miracles wrought and graces received through her intercession.

ST. ELIZABETH OF HUNGARY.

Widow.

Elizabeth, daughter of Alexander II., the valiant and religious King of Hungary, and his queen, Gertrude, daughter of

the Duke of Carinthia, was born in Hungary, in 1207. The princess, at four years of age, was betrothed to Louis IV., landgrave of Thuringia, and sent to his court, and there brought up under the care of a virtuous lady. Five years after, Herman died, and Lewis became landgrave. Elizabeth, from her cradle, was so happily pervaded with the love of God, that no room for creatures could be found in her heart; and though surrounded, and, as it were, besieged by worldly pleasures in their most engaging shapes, she had no relish for them, prayed with an astonishing recollection, and seemed scarce to know any other use of money than to give it to the poor; for her father allowed her, till her marriage was solemnized, a competent yearly revenue for maintaining a court suitable to her rank. This child of heaven, in her very recreations, studied to practice frequent humiliations and self-denials; and stole often to the chapel, and there knelt down and said a short prayer before every altar, bowing her body reverently, or, if nobody was there, prostrating herself upon the ground. She was educated with Agnes, sister to the young landgrave, and upon their first appearing at church they were dressed alike, and wore coronets set with jewels. At their entering the house of God, Sophia, the landgrave's mother, observing our saint take off her coronet, asked why she did so: to which the princess replied that she could not bear to appear with jewels on her head where she saw that of Jesus Christ crowned with thorns. Agnes and her mother, who were strangers to such kind of sentiment, and fond of what Elizabeth trampled upon, conceived an aversion for the young princess, and said, that since she seemed to have so little relish for the court, a convent would be the proper place for her. The courtiers carried their reflections much further, and did all in their power to bring the saint into contempt; saying that neither her fortune nor her person was such as the landgrave had a right to expect, that he had no inclination for her and that she would either be sent back to Hungary, or married to some nobleman in the country. These taunts and trials were more severe and continual, as the landgrave, Herman, dying when Elizabeth was only nine years old, the government fell

into the hands of his widow, in the name of her son, till he should be of age. These persecutions and injuries were, to the saint, occasions of the greatest spirituul advantages; for by them she daily learned a more perfect contempt of all earthly things, to which the heavenly lover exhorts his spouse, saying: "Hearken, daughter, forget thy people." She learned also the evangelical hatred of herself, and crucifixion of self-love; by which she was enabled to say, with the Apostles, "Behold we have left all things." In this entire disengagement of her heart, she learned to take up her cross and follow Christ, by the exercise of meekness, humility, patience, and charity toward unjust persecutors; and to cleave to God by the closest union of her soul to him, by resignation, love, and prayer, contemning herself, and esteeming the vanity of the world as filth and dung.

The saint was in her fourteenth year when Lewis, the young landgrave, returned home, after a long absence, on account of his education. Address in martial exercises and other great accomplishments introduced the young prince into the world with a mighty reputation: but nothing was so remarkable in him as a sincere love of piety. The eminent virtue of Elizabeth gave him the highest esteem for her person. She was married at the age of fourteen, and with her pious husband's consent, often rose in the night to pray, and consecrated great part of her time to her devotions, insomuch that on Sundays and holidays she never allowed herself much leisure to dress herself. The rest of her time, which was not spent in prayer or reading, she devoted to acts of charity, and to spinning or carding wool, in which she would only work very coarse wool for the use of the poor, or of the Franciscian friars. The mysteries of the life and sufferings of our Saviour were the subject of her most tender and daily meditation. In attending the poor and the sick, she cheerfully washed and cleansed the most filthy sores, and waited on those that were infected with the most loathsome diseases.

Her alms seemed at all times to have no bounds; in which the good landgrave rejoiced exceedingly, and gave her full liberty. Her husband, edified and charmed with her extraordinary

piety, not only approved of all she did, but was himself an imitator of her charity, devotion, and other virtues: insomuch that he is deservedly styled by historians the Pious Landgrave. He had by her three children—Herman, Sophia, who was afterwards married to the duke of Brabant, and Gertrude, who became a nun, and died Abbess of Aldemburg.

On the death of her husband in 1227, Elizabeth was deprived of the regency by his brother Henry, on the pretext that she was wasting the estates by her alms, and with her three children she was driven from her home without being allowed to carry with her the barest necessities of life: and all persons in the town were for bidden to let her any lodgings. The princess bore this unjust treatment with a patience far transcending the power of nature, showing nothing in her gestures which was not as composed as if she had been in the greatest tranquility possible.

The Abbess of Kitzingen, in the Diocese of Wurtzburg, our saint's aunt, sister to her mother, hearing of her misfortunes, invited her to her monastery, and, being extremely moved at the sight of her desolate condition and poverty, advised her to repair to her uncle, the Bishop of Bamberg, a man of great power, charity, and prudence. The bishop received her with many tears, which compassion drew from his eyes, and from those of all the clergy that were with him, and provided for her a commodious house near his palace. His first views were, as she was young and beautiful, to endeavor to look out for a suitable party, that, marrying some powerful prince, she might strengthen her interest, and that of her family, by a new alliance, which might enable her to recover her right; but such projects she entirely put a stop to, declaring it was her fixed resolution to devote herself to the divine service in a state of perpetual chastity.

Through the intercession of some of the principal barons, the regency was again offered her, and her son Herman was declared heir to the throne; but, renouncing all power, and making use of her wealth only for charitable purposes, she preferred to live in seclusion at Marburg under the direction of her confessor, Conrad.

The saint, by spinning coarse wool, earned her own mainte-

nance, and with her maids, dressed her own victuals, which were chiefly herbs, bread and water. Whilst her hands were busy, in her heart she conversed with God. The King of Hungary, her father, earnestly invited her to his court; but she preferred a state of humiliation and suffering. She chose, by preference, to do every kind of service in attending the most loathsome lepers among the poor. Spiritual and corporal works of mercy occupied her even to her last moments, and by her moving exhortations many obstinate sinners were converted to God. It seemed, indeed, impossible for anything to resist the eminent spirit of prayer with which she was endowed. In prayer she found her comfort and her strength in her mortal pilgrimage, and was favored in it with frequent raptures and heavenly communications. Her confessor, Conrad, assures us that when she returned from secret prayer her countenance often seemed to dart forth rays of light from the divine conversation. Being forewarned by God of her approaching passage to eternity, which she mentioned to her confessor four days before she fell ill, as he assures us, she redoubled her fervor; by her last will made Christ her heir in his poor, made a general confession of her whole life on the twelfth day, survived yet four days, received the last sacraments, and, to her last breath, ceased not to pray, or to discourse in the most pathetic manner on the mysteries of the sacred life and sufferings of our Redeemer, and on his coming to judge us. The day of her happy death was the 19th of November, in 1231, in the twenty-fourth year of her age. Her venerated body was deposited in a chapel near the hospital which she had founded. Many sick persons were restored to health at her tomb; an account of which miracles Siffrid, Archbishop of Mentz, sent to Rome, having first caused them to be authenticated by a juridical examination before himself and others. Pope Gregory IX., after a long and mature discussion, performed the ceremony of her canonization on Whit-Sunday, in 1235, four years after her death. Siffrid, upon news hereof, appointed a day for the translation of her relics, which he performed at Marpurg, in 1236. The Emperor Frederic II. would be present, took up the first stone of the saint's grave, and gave

and placed on the shrine, with his own hands, a rich crown of gold. St. Elizabeth's son, Herman, then landgrave, and his two sisters, Sophia and Gertrude, assisted at this august ceremony; also the archbishops of Cologne and Bremen, and an incredible number of other princes, prelates, and people, so that the number is said to have amounted to above two hundred thousand persons. The relics were enshrined in a rich vermilion case, and placed upon the altar in the church of the hospital. Some persons, of the third Order of St. Francis, having raised that institute into a religious Order long after the death of our saint (without prejudice to the secular state of this Order, which is still embraced by many who live in the world), the religious women of this Order chose her for their patroness, and are sometimes called the nuns of St. Elizabeth.

SAINT BRIDGET.

Virgin, Abbess, and Patroness of Ireland.

St. Patrick not only planted the faith in Ireland, but he also confirmed it by his miracles and preachings, and by establishing monasteries and churches throughout the length and breadth of the land; thus laying the foundations of those great religious establishments which, in after ages, sent missionaries and saints to spread the Gospel throughout Europe. St. Bridget shares with St. Patrick the glory and sanctity of being the first to combine the pious young virgins of Ireland into conventual communities. Her success in this holy task was miraculous, for religious establishments of this kind soon extended over the land, and Bridget encouraged them by her visits, her teachings and example. We all know how great the influence of woman is in softening and refining society, and particularly for moulding the minds of youth for good or evil; and it is not too much to say that the holy and virtuous fire infused by Bridget into the hearts of the women of Erin powerfully aided the labors of St. Patrick in christianizing the inhabitants.

She was born at Fochard, in Ulster, soon after Ireland had been blessed with the light of faith. She received the religious

veil in her youth, from the hands of St. Mel, nephew and disciple of St. Patrick. She built herself a cell under a large oak, thence called Kill-dara, or cell of the oak, living, as her name implies, the bright shining light of that country by her virtues. Being joined soon after by several of her own sex, they formed themselves into a religious community, which branched out into several other nunneries throughout Ireland, all which acknowledged her for their mother and foundress, as in effect she was of all in that kingdom. She flourished in the beginning of the sixth century, and is named in the Martyrology of Bede, and in all others since that age.

Like St. Patrick, St. Bridget spent much of her time in traveling through the country, establishing communities of nuns, and converting and instructing the people; like him, also, she was accompanied by several companions, or disciples, one of whom she always left to preside over her newly-established community, and, finally, having fulfilled her mission, like St. Patrick, she established a permanent house, where she spent the remainder of her life as head of the great and numerous order of Bridgetine nuns which she had established. The fame of her miracles, her virtues and piety had spread over the land, and young virgins—even the daughters of kings and princes—were inspired with similar religious zeal, and desired to follow in her footsteps, and to become worthy to establish religious communities.

The shrine of St. Bridget was to Ireland what Loretto has been to Italy, and was enriched from time to time by the offerings of the faithful until it became one of the wealthiest in Ireland. In that early age of the primitive church the conventual life was only just beginning to assume shape and form. St. Bridget was, perhaps, the very first among the saints of Europe who gathered into communities governed by certain rules a congregation of holy virgins. She was anterior to St. Scholastica, the sister of St. Benedict, who was the great founder of Monasticism in the West. These communities were primitive in their manner of living, as also in the severity of their rules and discipline, which were of the most austere nature. They dwelt in

cells of the rudest and simplest construction, and spent their time in prayer, mortification and acts of charity. They freely clothed the naked and fed the hungry; and the convents and monasteries were not only the asylums of the learned and pious, but also of the poor, the afflicted and the distressed. At a time when the licentiousness of paganism struggled against the purity of Christianity in men's hearts, the pure sacrificing lives of those holy virgins who despised the pleasures and allurements of the world to give themselves up, soul and body, to Jesus Christ, must have had great influence upon the sterner and ruder nature of man. Innumerable are the traditions handed down of St. Bridget's charity and generosity. The poor never left her empty handed, and her convent was, indeed, a house of refuge for them. The miracles said to have been performed by the Saint are innumerable. She was visited by several of the holy bishops and nuns of her time, and a warm friendship existed between herself and most of them. She was also frequently visited by other holy men, and by the kings and princes of the land.

St. Bridget's life was one series of acts of mercy, love and charity. She labored in peace and for the good of mankind and the glory of God. She sacrificed all worldly pleasures for the beatitude of heaven. The only attainment she sought on earth was to do the will of her Father who is in heaven. His grace was her staff through life, and supported her in her trials and afflictions. His love was the pure flame that warmed her heart and that rewarded her for all her labors and sacrifices. The love of her Saviour alone filled her heart; for Him she lived on earth, and with Him she reigns in heaven.

She died Feb. 1, 525, in the seventy-second year of her age. Her body was found with those of SS. Patrick and Columba, in a triple vault in Downpatrick, in 1185, as Giraldus Cambrensis informs us. They were all three translated to the cathedral of the same city; but their monument was destroyed in the reign of King Henry VIII. The head of St. Bride is now kept in the church of the Jesuits at Lisbon. See Bollandus, Feb. t. i. p. 99.

ST. MONICA.

The Church is doubly indebted under God, to St. Monica, namely, for the birth, and still more so for the conversion, of the great St. Augustine, who was more beholden to St. Monica for his spiritual life by grace, than for his corporal life by his birth and education. She was born in 332, in a pious family, and early instructed in the fear of God. It was her great delight to serve the poor, supplying their wants with cheerfulness and liberality. She assisted daily at the holy oblation of the altar, and never failed to go to Church twice a day, morning and night, to assist at public prayer, and the dispensation of the divine word, having eternity always in her thought. She studied to imitate the actions of the saints; and full of confidence in their intercession, she often visited the tombs of the martyrs. She well knew that, in matters relating to religion and a Christian life, nothing should be looked upon as trifling and insignificant; and that the least actions become great when done for God. Her exercises of piety did not hinder her attention in watching over the education of her children, in which God gave her great occasion of merit and suffering, particularly in Augustine, that he might more amply crown her care in the end. He was born in November 354.

Having had the happiness to convert her husband, Patricius, who was a pagan, before his death, she devoted her entire being to the conversion of her son, Augustine, who had been drawn into the Manichaen heresy, and who led a worse than wordly life. How she followed him to Italy, and how by her prayers and tears she led him into the paths of virtue, is known to all.

St. Monica, by her earnestness to gain her son to God, is the model of good mothers. She was persuaded that he did not live—nay, that his state was infinitely more miserable than if he had had no existence, so long as he lived not to him who made him, and who was his only happiness, and his last end, as she proved to him with admirable penetration, from the principles of sound philosophy, in a conference with him and friends soon after his conversion; of which, to the honor of her memory, he has preserved us a part in one of his works. The body of St. Monica was translated from Ostia, Italy, to Rome in 1430.